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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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A WORD OF THANKS FROM GERMANY

Weierhof, Germany,
November 20, 1927

To the General Conference of Mennonites of North America through Rev. H. J. Krehbiel.

According to a resolution of our Conference, held at Heilbron, November 16 of this year, I have been instructed to express its hearty thanks to the American brethren for the receipt of $200 sent to help cover the cost of our "Gedenkschrift" of our 400th Anniversary. As an outward evidence of our gratitude we are sending 100 copies to The Mennonite Book Concern, Berne, Indiana. May our mutual helpfulness continue to the good of our church and the glory of our God and our Lord Jesus Christ.

With grateful brotherly greetings,

Christian Neff, President.

A REQUEST FOR HELP

A request for help has come to the "Canadian Mennonite Board of Colonization" from Rev. J. F. Kroeker, Siberia. Since Bro. Kroeker at one time was a member of our missionary staff in India, this request was forwarded to our board. While we do not see our way clear to take money for this purpose out of the general treasury, we are willing to support this appeal, and would herewith ask for gifts of $700.00 to pay for passes for Bro. Kroeker's family. He offers to pay back the money as soon as he is able. It is to be sent to the above mentioned Board, Rosthern, Canada.

P. H. Richert,
Secr. Board of F. Missions.

PEACE LESSONS FOR THE SUNDAY SCHOOLS

will be issued again
for 1928

Churches and Sunday **Schools** who desire them should send their order at once to

Mennonite Book Concern,
Berne, Ind.

THE HEALTH OF OUR MISSIONARIES

The following letter has been forwarded from the Secretary of the Mission Board for publication. While there is much in it of grave concern, let us respond to Dr. Bauman's appeal for prayer at this critical time.—Editor.

Champa, C. P., India
Nov. 16, 1927

Dear Brethren:

This letter is to report the condition of Rev. P. A. Penner. At this writing he is in his eighteenth day of typhoid fever. That is for this time his fever has never been less than 101. It has been as high as 104.5. He has had no complication so far and we hope there will be none. His fever was a trifle less yesterday than it had been for four or five days and his condition is slightly improved.

The fever has not been quite typical for typhoid. He has had very little abdominal complaints and has had a heavy rash since the fourth day. This led us to think for some time that it might be typhus. Typhus is very rare in India and that is the chief reason for ruling it out. He had some malaria in his system in the beginning which also added to the difficulty of diagnosis. That has entirely disappeared. We hope and pray for a speedy recovery.

Miss Kuehny has been called in to help with the nursing. She came in record time for this time of year.

Mrs. Thiessen is in bed at present due to heart attacks. Mrs. Bauman has gone down to examine her and if possible to bring her in. Mr. Brunk of the American Mennonite Mission happened to be here and volunteered to take her. Mr. P. W. Penner attempted yesterday but failed due to the mud.

Mr. Isaac is not allowed to go on trips like this at present because we are treating him at present for tuberculosis. His prognosis is very favorable if he takes care of himself. He again had a little pleurisy lately and also trouble in the apex of his right lung.

Mrs. P. W. Penner has some fever off and on and also is far below par although she still does her work.

This looks like a letter of woe and indeed the clouds do seem a little thick at present. Still we can see God's love shining in daily. Pray for the recovery of all our missionaries. Are doctors needed in India?

Very sincerely,

H. R. Bauman, M. D.

P. S. Sister Neufeld in China was also reported very ill, but she is on the way to recovery, thank the Lord.—P. H. R., Secr.

AN APPEAL FOR THE SUPPORT OF THE GENERAL CONFERENCE BUDGET

Newton, Kansas,
Dec. 15, 1927

Dear Churches of the Conference:

We are approaching that season of the year when the various churches have their Annual Meetings and make arrangements for another year.

Local church matters are usually taken care of first, and that is proper. But the outlook should not stop there. A local church can not effectually "go into all the world" and in order to answer that challenge churches have united to perform a common task as a Conference. Boards elected by the delegates of these churches are carrying on the work outlined by the Conference. It is the work of the churches in this larger vineyard. Much fruit unto eternity has ripened here and we have much reason to be thankful—if we have shared somehow in the work.

On Oct. 7, the Conference secretary sent a request to the chairman of each Board for their Budget for 1928 in order to be able to publish them before New Year. The Boards that have not reported will likely report soon or have about the same budget as for 1927. In order that the churches may have a basis for arranging their budgets I give the estimates of 1927 where I have no other figures.

1. **General Treasury** of the General Conference. An average of 15c per member or $3000 a year will suffice. The expenses of the Conference Officers, Trustees, Field Secretary, Statistician, and Executive Committee, etc., are paid out of this treasury. Bro. C. F. Claasen, Newton, Kans., is the treasurer. Probably more churches have paid into this treasury since the last conference session than at any time before. The Secretary hopes to give more exact figures along this line later. Whether the Field Secretary will visit all of the churches before the next conference session will depend largely on the churches.

2. **The Home Mission Board** is developing an encouraging activity. The chairman, Bro. Gottschall, submits the following budget for 1928 and writes in explanation of it:

"It is quite a bit higher than the 1927 Budget for the reason that the Canadian field requires more on account of increased work among the Immigrants and the Girls' Home at Winnipeg and the proposed Girls' Home at Saskatoon. There we have included an additional sum of $3000 for the enlargement of the Los Angeles church which has become a pressing necessity. We could use twice thirty-one thousand to good advantage if we had it."

Home Mission Budget for 1928

For Salaries:

In the United States—Seven married couples and three unmarried Sisters on full time pay; also three men on part time pay	$12,150.00
In Canada—Four ministers giving full time service; from 5 to 8 others given assistance; and two Girls' Homes	10,980.00
In Mexico—One minister given assistance.	600.00
Allowance for children	300.00
Property expenses including new building	4,500.00
Travelling expenses of workers	1,000.00
Board expenses	850.00
Missionary Quarterly	300.00
Possible expansion of work, partly planned	900.00
Total	$31,580.00

Treasurer: J. E. Amstutz, Trenton, Ohio.

3. Foreign Mission. No Budget has been submitted thus far but doubtless the estimate will be in the neighborhood of $100,000.00 making an average of about $5.00 per member.

Treasurer: J. G. Regier, Newton, Kans.

4. Publication. This Board, having charge of the Mennonite Book Concern and all of the Conference publications except the Mission Quarterly, does not submit a Budget; but if every family will keep and pay for one or more of the Conference publications and order needed books from the Book Concern its report will spell the word "budget" as "Profit".

5. Emergency Relief. No Budget submitted as yet; but the average "$1.00 per member" of last year will certainly not be too much. The readers may have noticed Bro. Toews' statement that never has he been quite so concerned about the winter weather which has so suddenly and fiercely come upon the shivering Canadian immigrants, many of whom had but a scant crop.

Treasurer: C. F. Claassen, Newton, Kans.

6. Board of Education. No Budget submitted so far. Last year $800.00 was estimated. This Board is to revise the English catechism and to prepare a smaller one also in the English language. About 4c per member would take care of this.

Treasurer: D. H. Richert, Newton, Kans.

These are the "six children of the Conference". How shall we equip them for their task of 1928?

C. E. Krehbiel,
Conference Secr.
Newton, Kansas.

WOMEN'S WORK

TWILIGHT HOUR OF PRAYER

"Their prayer came up to His holy dwelling place, even unto heaven." II Chron. 30:27b.

Missionaries' Birthdays

Jan. 17—Mrs. J. J. Plenert.
Jan. 23—Mrs. S. F. Pannabecker.
Jan. 24—Mrs. P. J. Wiens.
Jan. 24—Mrs. P. J. Boehr.

My God shall supply all your need according to His riches in glory by Christ Jesus. Phil. 4:19.
Jesus never fails,
Jesus never fails,
Heav'n and earth may pass away,
But Jesus never fails.

A. A. Luther

MONTHLY MISSIONARY PRAYER CYCLE

"God forbid that I should sin against the Lord in ceasing to pray for you." I Sam. 12:23.

1st. For our church that there may come a great spiritual awakening throughout our denomination.

2nd. Officers of the General Conference, Executive Committee and Board of Trustees.

3rd. Board of Home Missions—Officers by name.

4th. City Missions—Chicago, Hutchinson, Los Angeles—workers by name.

5th. Penna.—Altoona, Buckhorn (Coupon), Mountain Mission, Mechanics Grove—workers by name.

6th. Oklahoma—Canton, Clinton, Hammon, Meno—workers by name.

7th. Arizona—Oraibi, Hotevilla and Pagavi, Moencopi (Tuba City), Cliffs—workers by name.

8th. Montana—Lame Deer and Birney, Ashland, Busby and outstations—workers by name.

9th. Canada—Sask. Rosthern, Laird, Waldheim, Drake, Aberdeen.

Ontario, Waterloo.
Manitoba, Starbuck, Winkler.
Alberta, Provost.
Workers by name

10th. North Dakota—Alsen circuit, Girls' Home, Winnipeg, Manitoba—workers by name.

11th. Board of Foreign Missions—officers by name.

12th. India, Champa—Missionaries by name.

13th. India, Janjgir, Birra—missionaries by name.

14th. India, Korba, Basna—missionaries by name.

15th. China, Kaichow—Missionaries by name.

16th. China, Tamingfu—Missionaries by name.

17th. For our mission schools and the calling out and equiping of strong leaders.

18th. For native Christians and Inquirers in Mission Fields.

19th. For an increased faith in prayer and a more definite ministry of intercession.

20th. For a wide-spread acceptance of the principles of Stewardship by the members of the church.

21st. That men and women of means may be led to give large gifts to the work of the Kingdom annually.

22nd. For the spirit of sacrificial giving in our local churches that will result in a never-failing treasury.

23rd General Executive Committee of W. M. A.—officers by name.

District Executive Committee of W. M. A.—officers by name.

Literature Committee, members by name.

24th. Pastor, and local Woman's Missionary Society—officers by name. That all women and girls who are not members may become deeply interested in Missions.

25th. Our Mennonite Colleges and Seminary that consecrated pastors and leaders of vision may be raised up for all our churches in America.

26th. Board of Education, Field Secretary and Statistician—officers by name.

27th. The Intermediate and Junior Missionary Societies and the children of the church for Christ.

28th. Board of Publication, Mennonite Book Concern—officers and manager by name.

29th. The Mennonite and Bundesbote—Editor and Editors of departments by name.

30th. More loyalty to God our Heavenly Father, implicit faith in Jesus Christ, our Saviour and Healer, the indwelling of the Holy Spirit for all Christians, more thoughtful and prayerful study of the Bible.

31st. The President of the United States, his official advisors, and all legislative and judicial bodies.

All names except for the 23rd day are found in the 1928 Year Book. Names of the Gen. and Dist Executive Committees of the W. M. A. will appear in Woman's Work very soon.

CORRESPONDENCE

Alsen, North Dakota, Dec. 20, 1927. Dear Mennonite and all its Readers. A merry Christmas and a Holy Spirit filled life through the New Year is my sincere wish to you all. The Old Year is coming to a close and naturally a person looks back upon the traveled path to behold achievements if any, and to make a survey of the failures for greater efforts in attaining the Goal of the New Year.

When going up the Manitou Incline in Colorado Springs a person thinks he is getting somewhere and when he is on the top he thinks he has attained the top of the road but going out of the receiving station he finds the burden bearing asses ready, waiting to take the wanderer upon a still higher plane, to the top of Pikes Peak.

So it seems to me after closing the Old Year looking back we feel we have climbed quite a distance but looking ahead there is yet a greater height to attain before the goal is reached. The words of the Master then came to me saying, "He that overcometh shall inherit all things: and I will be his God and he shall be my son." Unless we proceed to the utmost height we shall not inherit all things. Not part way counts, but all the way, therefore let's say with Holmes

"Never give up; for the wisest is boldest,
Knowing that Providence mingles the cup;
And of all maxims, the best, as the oldest,
Is the stern watchword of, "Never give up!"

Be firm; one constant element of luck
Is genuine, solid, old Teutonic pluck.
Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bulldog's grip;
Small though he looks, the jaw that never yields
Drags down the bellowing monarch of the fields!

And as the asses on top of the Manitou Incline are ready to carry the wanderer to the top of Pikes Peak, so let us cast our burdens upon the Lord who will sustain us and not suffer us to be moved. Ps. 55:22. The Lord is our burden bearer. He also knows the way. According to Prov. 3:6 He will direct our path. May the Lord help us all to attain the supreme height not because of our own efforts and efficiency, but because of our full surrender to Him the Volunteer Burden Bearer.

The Lord has been with us this year. He has privileged the church to carry out its program without much disturbance. The church also has been blessed with outside messengers who gave inspiring sermons. Especial treats were the visits of Rev. N. F. Toews and the visit of Dr. A. L. Lorentz of China.

Outsiders are always a treat in this far north, almost outside the boundary of the Mennonite atmosphere. If ever some one feels led to come and serve us here we will without exception welcome you and use you, "So come." Besides following the general routine of the church the Ladies Aid faithfully labored through the year and this fall at the annual supper and sale we took in about 250 dollars for mission purpose. Then the church observed Harvest Home and Mission and Thanksgiving day. Also at this service a fair offering was brought. A few weeks ago the

(Continued on page 7)

THE MENNONITE

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EDITORIAL

This first issue of the New Year brings with it our best wishes for every reader of The Mennonite. We rejoice in the wonderful blessings God has bestowed upon us in the past, in spite of our shortcomings, and look with joyous anticipation into the future with the confidence that the same divine hand that has led us in the past will continue to direct us into the richer blessings that await us in the days to come. It is our aim to make The Mennonite more useful to its readers and the church in the days to come and we rejoice in the thought that those who in the past have had its interests at heart will continue their sympathetic support. We look for improvement along several lines. First, we want to fill the pages with material that concerns Mennonites and is prepared by Mennonites. Ours is an exclusive field that takes in the interest of the Mennonite people, the General Conference, whose official organ The Mennonite is. Secondly, we hope for a larger circulation. The Mennonite deserves all the support that the people of our conference churches can give it and none of our families should be without it.

—o—

Some good Lutheran friends of the editor were moving to a distant city in which they were practically strangers. Imagine their surprise when on the day following their settling in their new home a clergyman visited them, explaining that as he had learned they were Lutherans, he had come to invite them to attend services in his, the nearest Lutheran Church. Naturally they wondered how he had found out so early that they were Lutherans. His answer was, "A neighbor saw you and your family entering your new home and each one of your three children was carrying a parcel wrapped in the "Lutheran Observer." There could be no better proof of the Lutheranism of that family than such an abundant display of Lutheran literature, even though it was being put to its final and least usefulness.

We are sure of the loyalty and reliability of the family that has use for the church papers. Nothing can exactly help to keep the members of a church have an intelligent understanding of their denomination like the church papers.

—o—

Crime is as old as the race and as long as there is organized society it will be a serious problem that must be met again and again. Sin in its worst forms manifests itself in what we call crime. No age has been free from repulsive and dangerous crimes committed against society. People of today sometimes get the notion that there is more crime wave than ever. But we must admit that there is plenty of it, but we must also recognize the fact that, in our day information about crime has greater facilities open to it than ever before. Once the common gossip of the neighborhood was limited to a small circle because news seldom traveled swiftly or far. Today an event occurring in an obscure corner of the earth is known around the world in an hour or less.

There is often a great "how-de-do" made about the freedom of the press. Our complaint is that it is entirely too free. It advertises crime in detail to no purpose, except the increase of the sales of sensational papers. Certain crimes into which the "sex appeal" has entered are particularly exploited. Criminals waiting for execution write the story of their crimes with sickening detail. These details poison the minds of many and often by suggestion are responsible for other crimes. Several years ago two young men in Chicago committed a horrible crime for "thrill" they hoped to get out of it. Now a youth in California commits a crime that, if anything, is more horrible and, in his published interview, he quotes the former case, in some instances using the same language that the Chicago murderers used. It does not require much of an understanding of psychology to see how the publicity one case received is a large factor in the responsibility for the other. Just where this sort of a thing is going to stop, if it will ever stop, is hard to say. That it is bad for the morals and dangerous to society nearly everybody will agree. But most of us will also agree that a plan to protect the public from the harm sensational and detailed descriptions of crime do to society does has yet to be discovered or applied. We might advocate the cultivation of a higher standard of taste in the selection of papers that are to be read and so make unprofitable the publication of sensational sheets, but good taste is not procured, as we would a good crop, by getting rid of the weeds. Sensational news is a crop of weeds that has been encouraged by the depraved mental appetites of people just as there are always enough poppies produced because there are so many uses of "dope" calling for the terrible stuff made out of it.

We feel that the state authorities might help considerably if they prevented the wide-spread publication of murder and other trials in the daily press. Perhaps we would have a better way of dealing with crime if we were to find a substitute for our outworn jury system by which criminals cannot help but be tried by a jury that has been filled up with all the sickening details of the crime through the press long before its members were drawn for service.

It surely is not decent to open the way for the kind of sensational stories hat have come from death houses during the past few years. There should be a law against permitting it. Wardens of prisons, if they were to risk the wrath of "yellow sheets" by making it impossible for condemned criminals to gloat over their crimes in the stories they tell as a last bit of morbid satisfaction, would become real public benefactors. We are confident that any prison warden could, if he were so inclined, make it impossible for newspapers of any kind to exploit criminals and their crimes. The trouble is that even wardens of prisons get their places through politics and above all things they fear to offend the papers that support their parties.

It is a well known fact that large cities are governed and represented in the legislative bodies by politicians who are not in the least in sympathy and very often very active in defying our national constitution, particularly that part of it which commits our country to prohibition. But it is not well known or understood that many of these legislators often represent masses of aliens and not citizens. Congressmen are elected on the basis of population. This not only includes native and naturalized citizens but also takes in those in the district who are neither native nor naturalized; it includes all who live in the district. In New York, the largest city having the most aliens, there are six congressmen credited to this unnaturalized population, all of whom are pronounced "Wets" and are elected by Tammany and distribute their patronage according to its direction.

But even the State of New York does not tolerate this inequality in its own legislative affairs. Its constitution, adopted in 1894 and in force thirty-three years, contains a provision excluding aliens from the count of total population for the purpose of apportioning legislative districts.

Considering that in every one of our large cities there are similar blocks of aliens, who will not be naturalized and who insist in defying our constitution, it is readily seen that these aliens hold a dangerous balance of power over our most potent national legislative body. The number of these unnaturalized aliens in our cities is estimated to be 7,500,000 and their presence in our population is responsible for thirty wet congressmen, who should have no places at all in Congress.

A hopeful sign of the rousing of the American people to this condition is to be seen in a recent bill introduced by Congressman Stalker of New York, a militant, anti-Tammany. "Dry," proposing an amendment to the national constitution to the several states that when ratified by the several legislatures, shall be a binding part of the constitution. The amendment would exclude aliens in counting the whole number of persons in each apportionment of representatives among the several states. We have little hope of such a bill receiving consideration unless it arouses the patriotism of our citizens and gets the support of every dry congressman as well as that of every dry citizen.

West Zion Church, Moundridge, Kan., Rev. P. K. Regier, pastor, has had an unusually busy season. The communion was celebrated on November 28 when four persons were added to the membership. A catechetical class composed of 15 young people has been organized. At the Thanksgiving day service the offerings for foreign missions amounted to $295.00. The mid-week service is being devoted to the study of St. Paul's Epistle to the Romans. In the Sunday school a White Gift Christmas service was held.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"YE HAVE NOT PASSED THIS WAY BEFORE"

Joshua 3:4

Just a New Year's thought or two. How true it is that the coming year will hold many new and strange things for us. New, because we have never seen it before. Janus-faced, we at this time look backwards and forwards. As we look backwards, it is with satisfaction in our achievements which have been wrought through Christ's strength, but we also have a sense of displeasure when we think of slimy filthy sin which has cut off our connection with God.

The children of Israel were asked to keep some distance between themselves and the Ark. That makes for a better perspective, and then, too, we should never run ahead of God, and that will mean that we need to be willing to do the small tasks, to suffer and thus be molded for greater service for Him.

But the big thing for the children of Israel was to follow the Ark. It was a new road for them so they needed a guide, a roadmap. When they came to the Jordan river the waters separated for their passage but separated only when the soles of the feet of the leaders touched the water. After passing through the Jordan, building a memorial for Thanksgiving was next in order. By following the Ark they always had a plenty to eat. God gave them manna until the day when they tasted the corn of the land, then that very day manna ceased to be given them. When they came to the city of the enemy the ark surrounded her walls until the city fell. Another experience is noteworthy, when Joshua was standing by the river Jordan he saw and felt an Unseen Presence. This Unseen Presence symbolizes the Christ for us. Christ is our Ark, our Captain. Let us follow Him this year and then even though we have not gone the way of 1928 before, all will go well.

Pearls from Our Mission Co-Laborers

Kai Chow, Chihli.
Nov. 20, 1927.

Dear Friends:

Just a few days ago we passed the anniversary of our arrival at Taming and Kai Chow. I think it was a year ago today that we arrived in Peking. So you can see these days bring to us many memories. At our first visit here a year ago we spent about two weeks with our friends who were here then and just were beginning to feel acquainted when we went on to Peking for our language study. We found things there very interesting and could not begin to tell all the wonderful and curious things we saw there in the capital of China, one of the world's oldest cities. We were nearly two months behind the other students because we arrived late and so we worked hard to catch up. By about March the beginning of the third term we were caught up and joined the others soon later. But about that time events were happening in southern China that had the whole country excited and the foreigners in the north were wondering how long before they might have to leave. Needless to say, it disturbed one's language study. I think we figured once that of the students in the language school over half at that time would have been unable to go to the field they had come out to China to work in. And then late in March came the Nanking affair and early in April the students had left the language school and missionaries from all over north China were coming out to the port cities. We went to Tientsin where we were soon joined by the other missionaries from our stations in Kai Chow and Taming, a good share of whom went on to America. It took us a little while to get settled in Tientsin and then we did some more language study. About the middle of June we went to Peitaiho and from then till Oct. 5 spent a most delightful "summer vacation". The acquaintances we made, the instruction and inspiration we received all is invaluable to us. I might add that the most important event of the summer was the arrival July 16th of our little Betty Jean. I personally haven't seen her now for about six weeks, but I hear she is growing fast.

This is a short summary of a year full of things intensely interesting and through it all we must say that God has been very good to us and we have much to thank Him for.

At our mission meeting the latter part of September, it was decided that the men and two of the single ladies should come back to the station and continue the work as best we could with a small force, also relieving Mr Brown to go on furlough. My work is of course in connection with the hospital and since it is your hospital as much as mine, you might like to know a little about it. Dr. Lohrentz for several years used some rooms in the dormitory of the boy's school but a year ago began building on a new hospital. Mr. Brown has continued the work during the summer and when I arrived, I found the building practically completed. The building consists of two wards and single rooms arranged in the form of a letter U, the closed end being to the south and opening onto one of the main roads into town. In this closed end there are eight rooms, four on each side of the gate; a large room at each end for a ward, a toilet, a room we are using at present for a dining room (men and women on different sides) and a kitchen on one side and a gateroom on the other. In the two parallel rows of rooms there are thirteen on each side, the last two pairs of rooms on each side connected by doors so that they can be used as rooms for workers if we wish. These rooms may be used as single rooms or we can put two patients in a room. I figure we can accommodate 40 patients without crowding at all and 60 by crowding a little. That sounds like a small hospital to you folks, but it is as large as we want at least for the present, in fact, if we had it full, we would have a hard time taking care of them all.

In the center of this U shaped building is another one-story building, it has ten rooms, waiting rooms for men and women, examination rooms for men and women, a drug room with a store room connected, a laboratory, an operating room, a scrub room and a sterilizing room with a store room connected, and another general utility room. On the whole, this makes a good complete plant and any doctor with a supply of drugs and instruments ought to be able to do quite an extensive practice. Of the drugs and instruments, we have a moderate supply. When we came back here, of course we had no supplies as bedding and clothing and this was one of the first problems. I must say that the work of Miss Sprunger has been indispensable, she had about 30 women busy sewing every day for about three weeks and they made 350 to 400 articles of various kinds all together which is about enough to furnish 20 beds.

We had things about ready before Mr. Brown left and so decided to have a formal opening before he left although we were not entirely ready. We left it to the Chinese to handle and they arranged a program and invited all the notables in town to speak, including the local official, the military officer, the superintendent of education, the postmaster, the chairman of a business organization and chairmen of a couple other city organizations, the chief of police, there were a dozen or so altogether. They didn't all come but there were enough to make an impressive program. After it we served them tea and cakes and candy and then they all went over to the hospital and looked it over. In return the official invited Mr. Brown up to the Yamen for a farewell feast, he also included Floyd and I. And the first day or so that we had the new hospital open, his wife came out for treatment.

I might say a little about our staff. Of course, you know Frieda Sprunger, of Berne, Ind., she is chief nurse and the only thing I don't like about her is that she is going home on furlough in the spring and I don't know how I will manage without her. We have a Chinese doctor, Dr. Chao (pronounced Jow) a graduate of Shantung Christian University Medical School, one of the five Medical schools in China recognized by the China Medical Association. So far we are quite well pleased with him. We also have a graduate nurse Miss Chou (pronounced Jo) who is a recent arrival, but seems quite capable. Besides these, we have a man who has worked in the dispensary for some time, and a woman who had part of a nurse's training and has worked in the dispensary for some time. We also have a boy to sweep and clean on the men's side and a woman on the women's side, a gateman, cook and assistant cook, and a wash woman.

The patients are the most interesting part of the hospital. We have about 15 a day in the clinic, this is not many, but there has been no doctor here since July and this is also a busy time of the year. Our first patients were two of our workers who were out in evangelistic meetings with the tent and were shot when robbers came into the village. Our first operation, about a week ago, was the removal of a tumor about the size of two fists from the side of a woman's face. She was very anxious to have it off and went through the operation fine, has had no trouble and will be ready to go home in a few days, she is very grateful and we expect she will send us some more patients, after all that is the best advertisement for a doctor, either here or at home. They all receive religious teaching while here and we hope workers will be able to follow them up after they go home. We hope you will pray for this work.

Sincerely,
C. L. Pannabecker.

CHRISTIAN ENDEAVOR MEETING

January 15, 1928
A. J. Neuenschwander

Topic: "What Difference Does Reading the Bible Make?" Psalm 1: 1-6; II Tim. 3:14-17.

Bringing the Scripture Down to Date

God's laws are fundamental. They lead to blessedness and to true happiness today as well as a thousand years before Christ.

The ungodly may stand well and high in the society of men, but in God's sight they amount to only as much as chaff.

To be able to stand before Jehovah, that is the real test.

The Bible is clear enough to lead any man to salvation who wants to understand. Those who do not want to understand, naturally remain in sin.

Every part of the Bible has true worth, but to us some parts mean more because we can understand them better.

The Prayer Thought

Oh Lord, we thank thee, for the Bible. We thank thee for all who risked much to translate it long ago, also for those who risk all to spread its use to the heathen.

Grant, dear Father, that we might learn to understand thy love-letter to us better, and give grace to follow its instruction and to help spread it far and wide.

Dividing the Topic for Assignment

1. Bible Reading as a means to culture.
2. Bible Reading as a means to high ideals.
3. Bible Reading as protection against "isms".
4. Bible Reading as giving the true view and end of life.

The Open Forum

1. Have you read through the entire Bible?
2. What methods of Bible reading have you found helpful?
3. What could our C. E. Society do to encourage Bible reading? Will you try and do it?
4. Which Testament do you use most? Why? Have you given enough study to the other Testament?
5. Do you usually carry a Bible or Testament? Why or why not?

Bible Reading Changes Things

To the man or woman who daily reads the Bible, and reads not from a sense of must, but of interest, there will inevitably come many things that will make a deep and abiding difference. Perhaps we have read the Bible too much as a means of appeasing a troublesome conscience, and if so about all the difference that was experienced was the soothing of the conscience. But if we read the stories of the Old Testament, and the grand prophesies of Isaiah and the other prophets, because of a real interest in the life that is being portrayed and pictured in the future, then Bible reading will mean more and it will make a bigger difference. If we turn to the New Testament and read the simply but naively beautiful stories of the works and words of Jesus, for what these may mean to us today in solving our problems, rather than a record of two thousand years ago; it will again make a big difference.

The careful reading of the Bible will bring to us the testimony of the ages. Men of all ages have found in the Bible sufficient of idealism to inspire the best in art, music and literature. The literary excellence of the Bible is such that the faithful reader will receive true culture, although he may not have much education. Bible reading makes us able to understand much of the finest and best in literature. Again and again the great writers have drawn inspiration from the Book of Books. But the biggest difference that Bible reading makes comes in the religious life that it enkindles in the sincere reader. To him Christ becomes a reality that has permanent everyday value and comfort, as well as the other characters of the Bible.

Illustration

In his book, "The Bible as Good Reading" the late Senator Albert J. Beveridge relates a story of how two business men decided to go into the woods for a complete rest. They did not even want to take any reading matter along. But at the last moment several magazines were packed and one of the men carried his constant companion, the Bible, along. After a few days, all the magazines had been read and more reading was sought. The Bible was suggested, but the man said, "I don't want anything dull." But for want of anything better he permitted his companion to read something. After a very interesting story had been read, he replied, "Why, I never knew those things were in the Bible." Interest grew until the guides and cooks all listened to the reading of the best stories and poetry in all the world—from the Bible.

PEACE

By Florence Badertscher,
Dalton, O.

About a week ago was celebrated the birthday of the Prince of Peace. As we review the fact of His suffering, His patience, and His matchless serenity, it reminds us anew of the sharp contrast between the Master and that of restless human kind.

Peace! how pleasant, how sweet the picture is when we gaze at our Prince. It is the divine Ideal we see.

But turn now to your fellowmen. "O peace, where art thou?" we must cry in sorrow, for the word is only empty mockery. Where is the man that has peace, the peace of Christ? Does that peace help him tolerate his brother and neighbor in spite of misunderstood motives and actions? Does it induce him to regard every other human being as a man created and loved by God as well as he himself? Can he talk frankly with those around him?

Happy is the man who has found the way to such peace, but happier is he who travels upon it.

Better home life must result from such a peace. There are numberless homes where peace and toleration are entire strangers. How can there be peace in the home, the church and the nation or in the world as a whole when the individuals that make up these larger groups do not know what peace is.

Show me the church without tolerance that is peaceful. Can any such be found? Impossible! Even though things on the surface may appear smooth there may be hidden raging fires.

What about the peace of the nations? Why are the powers of Europe unable to agree on disarmament? Each nation has a very high opinion of itself, but an extremely low one of every other nation. This may not be openly admitted but have not their actions in the past proved this? Each is jealous of the other. There is no feeling of trust and mutual friendship between them.

Therefore in striving for peace what is our task? Is it not first of all a more consistent living based upon the principles laid down by our Master and of letting His power work in our lives. It is a continual struggle against selfishness. It is for us to realize that God is the father of us all and all men are brothers. It is a hard peace that we, all who call ourselves followers of Christ must create. Men must first destroy the enemies of peace within themselves before trying anywhere else. That peace must then permeate the home, the church, and the nation before it can extend over the whole creation.

O God, Thy ways are peace. In Thy mercy show us the Way for we are so blind, and even refuse to find it. Forgive us and ever lead on.

FOR MY PART

For my part I will not go to war. It is not that I do not love my country; I do. It is not that I count my life too dear to sacrifice it for the safety and liberty of others; I do not. But war is not a method for adjusting international disputes any more than a fist fight is a method of adjusting a dispute among individuals, or lynching a method for adjusting public scandal. War is a fool's errand and ought never to be undertaken.

Our Lord came not to destroy men's lives, but to save them. He could die at the hands of a mob, but he could not be an enemy to a single person in that mob. He could be put to death by others but He could put no man to death. He came to stop brothers shedding their brothers' blood and He waits for His principle of brotherhood to be given a place in the world-wide life of men even at a cost like that which was paid for it at its first announcement. When Christians no longer kill one another, but willingly die for one another, all nations shall come to know the love of God, which can only be made known as the cross perpetually proclaims it. — Peter Ainslee.

THE S. S. LESSON

January 15

Jesus and Sinners.

Mark 2:3-12, 15-17

Golden Text: "I came not to call the righteous, but sinners to repentance." Matt. 2:17.

The miracle of the healing of the paralytic is described in three of the Gospels and is an outstanding example of the power of Jesus over sick bodies and souls as well as an inspiring picture of persistent faith that could overcome difficulties.

Jesus had been rejected at Nazareth, his childhood home, and made Capernaum his headquarters. Just how much Nazareth lost no one can estimate, neither can we estimate how much Capernaum gained. Let it suffice to say that with Jesus rejected there is eternal loss and with Jesus accepted there is eternal gain.

Jesus performed this wonderful miracle while the crowd was pressing him on every hand and in that crowd were all kinds of people, some to satisfy their curiosity only, some who were unfriendly and ready with unfavorable criticism and others who looked to Him to help them and believed on Him. Jesus came to be a man among men, ready to help all who would have His aid and so He never discouraged their presence even though they pressed Him hard for time and service. He was always ready to wear Himself out that He might serve.

The lessons to be learned from the "sick of the palsy, borne of four" are intensely practical. (1) There was a connection of sin with his helpless condition. He was a sufferer because of his sins. Jesus thought it important to deal with sin first. Men must ever be impressed with the fact that they often pay the penalty of their sins in the suffering of their bodies. The way to get the favor of our Lord is to settle the matter of sin with Him first. It was out of grace that Jesus bestowed His healing upon the soul and body of the man. (2) The concern of the man's friends, proved by their persistency and faith, was a large factor in bringing the unfortunate man to Jesus and having him cured. It is the duty of those who believe in Jesus to use all their power to bring others to Jesus. It was their faith as well as the faith of the sick man who was cured, that won the cure. (3) It is to be noted that earnest effort accompanied the faith of the friends. Faith is a wonderful thing and a confession of faith is a necessary thing, but the proving of faith is in the way one acts rather than in just what one says. (4) The crowd of just curiosity seekers and the critics made it difficult for one who really needed and wanted Him to approach Jesus. In many other instances there are insincere and unfriendly ones who stand between Jesus and those whom He might really help. Nothing can be more cowardly. (5) The unfriendly critics did not give open expression of their disapproval, but often an attitude may be as effective in wrong doing as a word or act. It is hard to conceal such an attitude from men and impossible to hide it from God "Who knoweth the heart and readeth the thoughts of the mind." (6) Jesus proved by His power over the body of the sufferer that He, too, had power over the soul. He was divine and here is proof of His claim to divinity. If He was not divine His critics were right and He was speaking blasphemies. The whole life and teaching of the Lord is a convincing testimony that He was no blasphemer and consequently He was what He claimed to be, the divine Son of God.

The second part of the lesson is also one in which friends are concerned. Jesus came to the house of Levi, where he met the friends of the converted publican. No one was so much despised by the Jews as the publican. His only associates were the non-religious whom the self-righteous only spoke of as sinners. Yet, among these, Jesus received a welcome when He went to them. He had come to seek and save the lost. Those who held themselves better than the rest because of their outward professions closed the door by their very attitude to Him who would save them too. Jesus did not deny that His new found friends were sinners, but He insisted that He came to be the physician of their souls just as much as He came to heal the sick. We note in this incident. (1) That Levi was glad to have his friends know that he had attached himself to Jesus. One of the best evidences of a true conversion is shown when the converted person will have his friends and associates know about it. (2) The friends of the publican were ready to meet Jesus. No one knows until he makes the effort how many of his associates are waiting and ready to make Jesus their friend.

Death recently claimed the father of Rev. S. M. Rosenberger, pastor of the West Swamp, Pa., church, the mother of Rev. H. G. Nyce, pastor of the East Swamp, Pa., church and Bro. Gerson Bowman, the deacon of the Bowmansville Pa. church. We express our deepest sympathy to the bereaved families.

DEVOTIONAL READINGS

Sunday—Luke 18:1. "Men ought always to pray and not to faint." Why ought men to pray? We say, from the very nature of our relationship to God, either as it is or ought to be. It is His sovereign right to claim our allegiance. By the prayer of faith we set up the right relationship with Him and then maintain it by the continuous exercise of the same. Furthermore, He is our Father, and prayer is the simple talking of a child with his father. Prayer is therefore a very natural exercise grounded on our filial relationship with the Father. Prayer may be defined as fellowship or communion with the Holy One, our Father. As children of our Father in Heaven we love to be in His presence, to know the warmth of His father heart and the sunshine of His face. We practice the presence of God in prayer. It makes His presence real to us. A converted young Indian is said to have drawn a chair close in his devotions to help him realize the presence of God. Such a contrivance is not necessary, but this child of God was sincerely seeking the full realization of a blessed fact in Christian experience. The Divine Lord is Immanuel, God with us. Prayer will strengthen the knowledge of this nearness. To Moses of old was given the blessed assurance, "My presence shall go with thee." Knowing the promise is for us also, and claiming it by prayer, we need indeed not faint.

"What more can He say than
to you He hath said,
To you who for refuge to
Jesus have fled?
'Fear not, I am with Thee'."

Prayer: God, our Father, give us a sense of Thy nearness to us. Help us to place our hands in Thine with full confidence today and all days, and so to walk with Thee.

Hymn: "Lord I hear of Showers Blessing." New Mennonite Hymn Book—202.

Monday—Luke 6:46. "And why call ye me, Lord, Lord, and do not the things which I say?" Does this question have anything to do with prayer? When we pray we call upon God: we say, "Lord, Lord." Prayer implies our dependence upon God. If we acknowledge our dependence to Him, and ask Him to bestow gifts upon us, ought we not to leave to Him the right of directing us, and of expecting from us the use of the gifts so as to please Him. It would seem reasonable. This calls for the submission of our wills to His. Not only in the crises of life should this be our attitude but for all our prayer life, this should be the keynote.

"Our wills are ours we know
not how,
Our wills are ours to make
them Thine."

Doing this we may be assured that the highest and best will come to us. Is He not worthy our trust for it? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father give good things to them that ask Him?" (Matt. 7:11). Do we believe?

Prayer: Blessed Master, In our striving, help us to seek the best. Give us visions of Thyself.

Tuesday—Isa. 26:3. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

What is, after all, the highest and best? When our wills are in line with His, when our characters are shaped after the pattern He gives us, and we pray thus, there results that sense of oneness with Him that is of all things the most ennobling and energizing that can come into our lives.

And that brings peace.

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in Prayer."

There is a rare picture we have in the Word when King Hezekiah, after having received a threatening and warning note from the enemy, proceeds to the House of the Lord, and "spreads it before Jehovah." He knew the safe, the sure retreat. It was the throne of grace and mercy to which we too are bidden and encouraged to come boldly.

When shut in on every side and feeling danger, or facing possible defeat in some situations of life, well is it with us if we know the way of escape,—the way of prayer and trust. Sometimes these walls that shut us in are undoubtedly used by God to teach us to trust Him more.

"In His arms He'll take and
shield thee,
Thou wilt find a solace there."

Prayer: God, our Father, we would stay our minds upon Thee and find the peace that passeth understanding. In every trying situation in life, grant us to overcome in the name of Christ, the Saviour.

Hymn: Lord we come before Thee now. New Mennonite Hymn Book—206.

Hymn: Gracious Spirit, dwell with me. New Mennonite Hymn Book—177.

Wednesday—Matt. 6:6. "And when thou hast shut thy door, pray to thy Father which is in secret." To shut the door, that is the difficult thing to do. It is a hard thing to withdraw from all the things that so engage our attention continuously during our waking hours. The world's calls are so insistent. Yet the need of shutting out these things is very great. The interests of life are so many that it is necessary to resist the scattering of our forces. What help there is in setting our minds definitely to quiet communion with God! As we set out to do this, we need to concentrate on the realization of the presence of the prayer-hearing and prayer-answering God. Like children in school, we need to be warned against inattention and carelessness. We need to go into the depth of our souls to test the sincerity of our petitions. This in itself is "Shutting the door," and we may then pray effectually even "where cross the crowded ways of men." It is said that D. L. Moody did most of his praying while he walked the streets going from one place of work to another. When one can say as did the Psalmist, "I have set the Lord always before me," such prayer may be effectual prayer.

"Take time to be holy,
Speak oft with thy Lord."

Prayer: Dear Father, We thank Thee for past mercies and implore future good. Help us to be mindful of others, and to seek their good at the throne of grace.

Hymn, Perfect Love. New Mennonite Hymn Book-361.

Friday—I Thess. 5:17. "Pray without ceasing." We need the pleading note in our prayer life. It was found in the Master's prayers. In the great prayer of John seventeen, there were not many separate petitions; but read the chapter and note the pleading of the Master. He not only asks, but advances the reasons for the petitions, and thus becomes an advocate for those about whom He is so much concerned. Such pleading on our part will not only signify the intensity of our desires, but will lead to self examination. Are we certain that we are asking wisely. It may be that we need wisdom first of all. This too is promised if we ask. Are we prepared to receive the blessing we crave? It may be that heart preparation is needed. Do we stand ready to help bring about the answer, ever to the extent of making sacrifices? God may be waiting for this willingness. Then keep on praying.

Prayer: Our Father, May our life be a prayer in its devotion to Thee, but lead us to come boldly to Thee and to bring large petitions.

Hymn: My faith looks up to Thee, New Mennonite Hymn Book-220.

Saturday—John 12:21. Read also Rev. 2:1-7. "We would see Jesus." May I propose that we give one day a week in our devotional program to our Conference interests? Shall we, in the first issue for the new year, remember our Conference officers? They are: Rev. P. P. Wedel, president; Rev. A. J. Neuenschwander, vice president; Rev. C. E. Krehbiel, secretary. At the last meeting of Conference, Rev. Wedel, as vice president, spoke in the opening service, basing his address on the words of Scripture quoted above. I would suggest your reading, when time affords opportuniy, this address as it appears in the Official Minutes and Reports, if you read German; or in lieu of that, read the president's address, which appears in English. Bro. Krehbiel based his address on Rev. 2:4. Better still, read both. If you have not a copy of this report, consult your pastor.

Prayer: Lord, Our God, We thank Thee for Thy leading in the affairs of our Conference from the days of its beginnings to the present time. We invoke Thy continued blessing and guidance. Bless our Conference officers in the discharge of their duties, and lead on to greater achievements for Thee and Thy Kingdom.

Hymn, The Church's One Foundation, New Mennonite Hymnal-296.

CORRESPONDENCE

(Continued from Page 2)

Lord had us loosen our ropes and set our stakes; we could begin another meeting place, the people in Loma who did not have the privilege to attend protestant services, asked us to serve them. We have services there an Monday nights in the High School. The services are well attended and appreciated by the people. This was proven by the Board of the school in that they offered us the school and fuel for the Christmas vacation when then have no school.

Besides the spiritual blessings received this year the Lord has also shown us that life is in His hand. Br. David Bartel who was not thought to live even by the doctors in Rochester is now at home daily improving. The Lord can do all things. His be all honor and praise and glory.

Ed. Duerksen, Corr.

STATISTICAL PICTURE OF PROTESTANT MISSIONS THROUGHOUT THE WORLD

.. (American and European) ..

No. of missionaries	29,188
No. of mission centers	4,598
Native Staff	151,735
Organized churches	36,246
Other preaching points	50,513
Church members	3,614,154
Total "Christian Community"	8,342,378
No. Sunday schools	50,277
No. Sunday school pupils and teachers	2,535,726
No. colleges and universities	101
Theological and Bible Schools	461
Kindergartens	742
Elementary schools	46,580
High and middle schools	1,512
Industrial schools	295
Teacher training schools	297
Total pupils in all schools	2,440,148
No. medical and nursing schools	91
No. missionary doctors	1,157
No. missionary nurses	1,007
No. native doctors	612
No. hospitals	858
No. dispensaries	1,686
Total treatments yearly	11,548,808
Total operations yearly	199,844

A representative of a large security company in a circular issued for the information of his agents has this observation to make that may be of interest to the large number of Russian Mennonites located in western Canada. He says, among other things about Manitoba and Saskatchewan: "A Russian farmer, a university graduate, who had travelled over most of Europe, Africa, North and South America, told me on the train, 'We Canadians, (I love that we), have a most wonderful country, the greatest opportunities for individual success, the most freedom of any country in the world'." He knew through better experience elsewhere.

MARRIAGE

Neufeld-Fast—Married in the First Mennonite Church of Paso Robles on the 25th day of November, Herman Neufeld, deacon of the First Mennonite Church of Reedley, with Elfrieda Fast, member of the church at Paso Robles, by Rev. H. J. Krehbiel. Text Gal. 6, 2.

Moyer-Moore—at Perkasie, Pa., on December 24, 1927, by pastor A. M. Fretz, Joseph M. Moyer and Sallie G. Moore.

DEATHS

Rosenberger.—In Quakertown on December 23, 1927, Henry H. Rosenberger, father of Rev. S. M. Rosenberger, pastor of the Quakertown and West Swamp charge, aged 82 years, 11months and 24 days. Services and interment on the 27th at West Swamp, Revs. A. M. Fretz and N. B. Grubb, officiated.

Bowman—On December 15, 1927, at his residence in Bowmansville, Pa., Gerson L. Bowman, age 73 years and 21 days. Funeral services and interment on the 21st. For the accommodation of the large concourse of people on the occasion the local Lutheran-Reformed church was used and the pastor assisted the elder in charge, Rev. A. M. Fretz. Bro. Bowman was for 44 years deacon of the Bowmansville Mennonite Church. Rev. Fretz spoke from Rev. 2: part v. 10. It was discovered at the funeral that just one day short of 44 years ago, the father of the deceased brother, Moses Bowman, then deacon, was buried on which occasion Rev. Moses Gottschall then elder in charge, spoke from the same text. The deceased leaves, to mourn their loss, besides the congregation whose peace and harmony was his constant concern, one son, Barton Bowman of Reading, Pa., two daughters, Mrs. Cora Foxen of Ocean City, N. J., and Mrs. Maggie Ort of Bowmansville; four grandchildren, one great-grandchild, and one sister, Mrs. Annie Lehman of Bowmansville.

CONTRIBUTION FOR THE TREASURY OF THE BOARD OF EDUCATION

Bethel College Church	$13.86
First Menn. Church Aberdeen	16.27
Zion Menn. Ch., Souderton	24.14
First Menn. Ch., Allentown	25.00
First Menn. Ch., Philadelphia	5.79
Menn. Ch., Aberdeen	10.01
Bethany Ch., Quakertown	10.00
First Menn. Ch., Philadelphia	5.09
Apostolic Menn. Ch., Trenton	7.50

Gratefully acknowledged,

D. H. Richert, Treas.

JOTTINGS

The Ladies' Aid and Willing Workers of the Inman, Kan., Mennonite Church held a mission sale in the township hall which was well attended and the receipts were $150.00.

Pres. J. W. Kliewer and Rev. J. J. Ratzlaff visited Meno, Okla., in the interest of the Endowment Fund for Bethel College. The fund was increased through the gift of an 80 acre farm to the college by Mr. and Mrs. Peter J. Jantz. Half of the value of the farm is to be used for missionary purposes.

Though blizzard weather has been prevailing for some time the people of Aberdeen, Idaho, have not neglected their church interests. After careful preparation under the direction of Rev. M. J. Galle, the pastor, the choir rendered the cantata "Chimes of the Holy Night" by Holton in both the Emanuel and the First Mennonite Churches.

Bethany Church, Quakertown, Pa., Rev. S. M. Rosenberger, pastor, reports that its recent week of service was a successful one. The new Mennonite Hymn Books have been introduced and every one is delighted with them. The Sunday School held its Christmas exercises on the night of December 29. The annual business meeting of Bethany was held Jan. 2.

Goessel Hospital, fifteen miles north of Newton, is to have a new building. A campaign for the raising of funds has been instituted and work will begin on the new structure as soon as sufficient money is subscribed. The present hospital building will be transformed into a home for the aged. The officers of the Board of Directors are: Rev. C. C. Wedel, pres.; Rev. D. Goertz, sec.; Rec. P. P. Buller, treas.

Unusual activities marked the last few weeks in the Second Mennonite Church, Philadelphia. Through the generousity of several Sunday school classes, the Ladies Aid Society, the Junior C. E. Society and several individuals new Mennonite Hymn books were procured. Christmas day the newly completed basement rooms were decorated. In the evening the choir, under the direction of the leader, William Shelley, rendered a beautiful cantata. The yearly business meeting was held January 2. Rev. V. B. Boyer of Allentown, Pa., preached Jan. 3 and 4. Bluffton College Glee Club will give a concert on January 5 and the mid-winter communion will be celebrated on the following Sunday.

The Souderton, Pa., church has recently held several impressive meetings. At the fall communion service 304 persons participated and two new members were received into the church. On the afternoon of November 6, the newly installed pipe organ was dedicated. The yearly congregational business meeting was held on Thanksgiving day following the usual Thanksgiving service. On Christmas night the Sunday school held a White Gift service. The Ladies' Aid Society collected a great quantity of garments which were forewarded to Canada for use of the Russian Mennonite immigrations. As an outgrowth of the Father and Son banquet, held November 6, a local chapter of the Mennonite Brotherhood was formed on December 15.

Dr. J. E. Hartzler of Witmarsum Seminary is on a two weeks' tour. He will speak in Missouri, Kansas and Nebraska.

The Christmas services of the First Church, Reedley, Calif., partook of the nature of a "White Christmas." The celebration of last year, which was also a "White Christmas," received such hearty co-operation that it was thought advisable to continue in this spirit of giving.

Dr. S. K. Mosiman of Bluffton College is accompanying the College Glee Club in their holiday tour through Ohio and Pennsylvania. While East Dr. Mosiman will go to Atlantic City, N. J., where he will attend the meeting of the church boards of Education January 9 and 11 and the meeting of the American College association, January 12 to 14.

Church members throughout the country are being asked, through the Commission on Evangelism of the Federal Council, to read a chapter a day of the Gospel of Matthew during January and of John in February. More than five hundred thousand copies of the Gospels of Luke were purchased for such reading last year. Pastors, as well as the local and state church federations and the religious press, recognizing the intensified interest which will result in the spiritual life of the churches, are recommending this plan among their constituents. Several denominations have sent letters of endorsement to all their churches. The American Bible Society, Astor Place, New York City, is co-operating by preparing special editions of more than a million one-cent copies of the two Gospels to be used.

"The Wonderous Light" by Stultz was the cantata selected this year by the choir of the First church, Philadelphia, Pa., as its Christmas offering. On December 29 the C. E. Society assisted in the distribution of comfort bags among the sailors in port. On Christmas day the pastor, Rev. A. J. Neuenschwander and choir conducted a radio service over W.F.I.

The Bible Week conducted by Bethel College will extend from January 24 to January 31. The principal speakers will be Dean Paul E. Whitmer of Witmarsum Seminary, Rev. Jacob H. Janzen of Waterloo, Ontario and Frank G. Richards, state secretary of Religious Education. Dean Whitmer will speak in the morning on the general theme: "Jesus the Christ" and in the evening on "Principles of Christian Living." Rev. Janzen is one of the ministers who came to America from Russia after the breaking up caused by the revolution. He will speak in the German language. His forenoon and Sunday evening addresses will have Bible doctrines for their subjects. In the afternoon meeting he will speak of the Mennonite church in Russia, giving its history before the revolution and its experiences during the same.

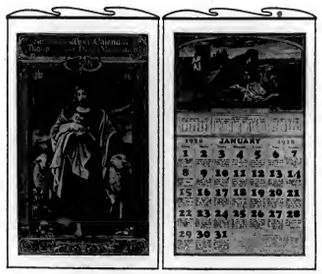
The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

Scripture Text Calendar

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.



An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

The New Mennonite Hymn Book

Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JANUARY 12, 1928 No. 2

TELEGRAM

Jan. 11, '28.

Philadelphia, Pa.
J. F. Lehman,
Berne, Ind.

A. S. Shelly died last Thursday; funeral services on Monday in Germantown in charge of Neuenschwander assisted by the Grubbs on Tuesday at West Swamp led by Rosenberger, songs by Fretz. J. M. Regier will act as Secretary of home mission Board. J. E. Amstutz.

HOW A CHEYENNE CAME TO CHRIST

"Faithful is the saying, and worthy of all acceptation, that Jesus came into this world to save sinners.".

In our district lives a man who is a living example of this verse. I believe he was guilty of every sin he could commit except murder. When he was in the district I tried to do my duty towards him but I must admit more on account of his old, feeble, Christian mother than love for him.

One day this fall, he and his wife came into my room. He asked me if I would help him to become a Christian if it was not too late for him. I asked him why he wanted to become a Christian. He said, "You know I have lived a bad life. I am tired of it. I am not happy. I see the Christians are happy. I want to be happy if it is not too late for me yet." I quoted the above verse among others and assured him that Jesus had died for his sins and was willing to cleanse him if he was willing to do his part. He asked me to show him what to do. He proved a willing pupil. He is a different man. December fourth he and his wife were baptized and received as members in the church of Jesus Christ.

May they be faithful in the life they have begun. Will you pray for them?

His servant,
J. B. Ediger.

The Year Book for the Central Conference is as usual prepared by Rev. W. H. Grubb, of Normal, Ill., and contains the customary amount of denominational information.

WORD ON THE SITUATION IN CHINA FROM MISSIONARY BROWN

K'ai Chou, Chihli, China,
July 1, 1927.

Dear Friends:

Glory and praise unto God, who through Jesus Christ gives us the victory! This was an exceptional quarter. It surely disturbed the minds and hearts of the missionaries. And, I am quite sure, that many a dear brother and sister in the homeland has been concerned about the Lord's work here in China. The anxiety however, was unnecessary, as Christ's promise is as sure as ever: "I will be with you unto the end of the ages." Or again, " Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." And there are ever so many precious promises of the good old Book, that all hold. Whatever such fear and anxiety may have produced in the line of harm, they have also done some good. They have urged the missionary to take an invoice of his stock or in other words, they have compelled him to revaluate his work. Outworn and useless activities he will discard, and, maybe, in many cases find a new approach to his work. But now I am not to theorize, but report of the actual work done during these months. It was in the first half of April that the missionaries en bloc left the field, after all work had been provided with funds for two months. According to arrangements of the Misson, Mr. Boehr, Mr. S. F. Pannabacker and I were to stay or come back to stay and oversee the work until other arrangements were ripe. The Chinese Conference was also informed that it should expedite the arrangements under way for the co-operative management of the Mission work, or, if they thought best, they were to make new arrangements, even to the extent of having the Chinese take over all responsibility. During our absence the Chinese Conference met and decided that they were not ready to take over full responsibility, but that they favored the Chinese-foreign Council co-operative plan. They, however, changed some stipulations in the Council Constitution and then asked our Mission to consider these plans or suggestions. So far the Mission has not passed upon these; and the final meeting of the Chinese Conference for the adoption of the Conference Constitution has not met either. This largely because some districts were disturbed by the activities of the Red Spear Societies, so that our Christians could not meet for discussion of the proposed constitution and the election of delegates.

Since circumstances pointed clearly to the fact, that unless the Mission made arrangements to open schools for the fall term, the work would be greatly delayed, the foreign workers have again taken all responsibility for hiring teachers and fixing the dates for the opening of the schools. Beside the teachers themselves no other Mission agents were affected, as their year of service does not begin at that time. Some Christians do not like the idea of having the missionary turn over the work to the Chinese leaders entirely and retire or at any rate take a less prominent position; but many of the Christian leaders long for a better opportunity to show their ability. However, I think, that all are convinced, that for the missionary to retire altogether would be disastrous to the work. We freely told them that they could take over all responsibility and that we would simply work under their direction, but they will not listen to that.

Now, what are the present real conditions in our field and near by region? This part of the country is undisturbed by war; and in the southern end of the field, where my activities mostly lie, the work, even the tentwork, has continued as usual. Tamingfu did not fare quite as well on account of the Red Spear activities. But there the work has been able to continue also. Only the tent-work was discontinued, although, I think, without a warranted reason. In the extreme north end of the field we still have some Fengtien soldiers, while in the southern district there are Feng Yu Hsiang's troops. At present there is no sign of a fight of any kind. The occupation seems purely political. Both sides try hard to win the good will of the people.

Since Mr. Boehr did not find it convenient to come back to the field, only Mr. Pannabacker and I returned. Three weeks ago, however, Mr. Pannabacker left again for his summer vacation; and thus I am here alone. The Tamingfu church building had hardly begun when the missionaries left; and the K'ai Chou hospital and the K'ai Chou Girls' Boarding School dormitory were both not completed when Dr. Lohrentz went on furlough, therefore I have, besides the other regular work, a lot of building work to oversee. If the Lord gives strength and grace, I will try to bring the work to completion or at least to a place where my co-workers can, upon their return, take charge again. If the Chinese-foreign Council plan matures and the other missionaries, now in Peitaho, with one or two missionary families returning from furlough, come back for service again, I shall be looking forward to going on furlough in fall or winter. But even in this I want the definite leading of the Lord. I feel that our mission work in China has reached a very important stage. A hasty prayerless move at this time might spell ruin; while careful God-led procedure may bring such happy and blessed results, as we have heretofore hardly dared to pray for; and if we did pray for them, we were on angel's wings lifted far above and beyond our actual faith and expectation.

As missionaries we need to become settled in our minds, and our hearts have to be filled with a new love—a love which casts out all fear. Whatever may be the shape or form that our work shall take in the future, our task is not nearly done. In fact it seems to be much greater just now than it ever was before. And let me frankly admit that for the coming years, the work will be much harder, and it will require

a double portion of heavenly grace to do it. Why? Because so far the missionary has been almost solely the director of the work. To be sure he worked hard himself, but he appointed the Chinese and assigned their work. His was the last word; and sometimes, although we deeply regret it now, it was all too authoritative and final. Hereafter it must be Chinese-foreign co-operative. We have put the "Chinese" first. Chinese will help to decide, and he will have to consult them about his own work. This may cause a delay. Sometimes it may take twice as much time for consultation only, than it would take simply to go ahead and do it. It will be doubly hard on the American rushing spirit. There is great danger of becoming impatient and of hastily spoiling our sweet relations with the co-workers.

But let me frankly state the case. It is now up to the mission supporters at home, to carry the missionary over this so critical a period. Have they in the past faithfully prayed for him, for his Chinese co-workers, and for the work in general? It is true, we have often felt, that we were wonderfully sustained by the prayers of dear friends at home. But unless this intercession is increased to double strength and more, for the next few years, the work is doomed to fail. No, friends, our task is not done: it has hardly begun. Shirking by either missionaries or by their friends at the home base, will spell danger. Now is the accepted time. Let's be up and doing! We need more faith, more zeal, and more consecration! Let us put our time, our money, yes, ourselves anew on the altar of Christ, who loved us and died for us. If so, I am sure that the Lord will wonderfully use us for His Kingdom to come in power and glory!

Your humble fellow-servant of Christ,

H. J. Brown.

A CHRISTMAS MEDITATION

By H. J. Krehbiel

While I am lying here recovering from a severe attack of heart trouble, there occurred in Los Angeles a horrible crime. A man kidnapped a banker's daughter, killed her, dismembered the body and then returned it for a ransom of $1,500.00. All America was shocked and the whole police force of the United States was set in motion to apprehend the fiend. They caught him the other day in Oregon, and he is now being brought to face justice. During the World War such horrors occurred daily, and nobody seemed shocked or horrified. A man stood behind an infernal machine, exploded it, and ten miles beyond one hundred human beings were torn to shreds of quivering flesh. All he knew about them was that they were fathers, husbands, sons like himself and that they belonged to a different nation. Or the barrage had been laid down, the zero hour had come, the first trench must be cleaned out, thousands upon thousands of men meet in this first trench in hand to hand conflict and fight like demons incarnate until each has succeeded in either slashing his opponent's throat or disembowling him. This among shell holes that are full of oozing mud in which are parts of decomposing horse flesh and putrifying parts of human bodies, sending forth a sickening stench. This is the 20th century civilization, this is Christianity. But if you would show the picture to the most ignorant heathen in the darkest jungle of Africa, he would be shocked with horror and exclaim, "Civilization, Christianity. In the most fanatical hour of our bloody demon worship we never perpetrated a fiendish thing like that!"

When thinking men will refuse to become murderers or cannonfodder, and compel their governments to enter into all inclusive treaties outlawing war such as is now offered by France to our country, a speedy realization of the angel's message of the first Christmas day of peace on earth and goodwill among men may be expected and thus our God be glorified.

CORRESPONDENCE

Bethesda Church, Henderson, Nebr., Jan. 2, 1928. Dear Editor of The Mennonite: This is our first report of our church to The Mennonite. At our last annual meeting the suggestion was made that from now on, we might consider it our duty to send in our reports to The Mennonite, as well as to the Bundes-Bote. Since this is our first attempt, we are somewhat lost and rather new of just how and what to write. The old year with all its blessings has come to a close, and by the grace of God, we have been permitted to enter the new year. We know what the old year has brought us, but we do not yet know what the new year has in store for us, however, whatever that may be, we will fully trust God, it will be best for us for He knows our real wants and needs.

In the first part of Dec., Dr. Kliewer and Rev. Riesen from Bethel College were here in the interest of their school. On Sunday morning, Bro. Kliewer rendered a very interesting and touching sermon, and in the evening he spoke on the needs and plans of the school in a clear and concise manner. On Monday they began their real work by going from place to place soliciting subscriptions for the endowment fund of the school, with good results. On Wednesday, Dr. Kliewer was going to give his famous illustrated lecture on his trip to the East, but this was called off on account of the bad weather. On the next Sunday, Rev. Riesen gave a real good sermon in which he pointed out the great importance of a Christian education.

In the latter part of Nov. our church school was again opened as usual. A nice number are attending and Rev. A. W. Friesen is the teacher. The work is mostly preparatory and special stress is placed on Bible Study. Since it seems that the time has not yet come for our congregation to break away from the German language in our general services, also instruction is given in the German language.

Some time before Christmas our S. School began preparing for their Christmas programs. Our Sunday school is divided into two departments, German and English. The English Department gave its Christmas program on Christmas Eve and the German on Dec. 25 in the evening, under the glittering Christmas tree. All seemed to do their very best and at the close small gifts were given to the little ones, and a collection was held for the orphans. Many beautiful thoughts concerning Christ's birth were uttered by the chuldren, which brought out very forcibly the incarnation of Christ, that one could not help but think how it could be possible that there are still persons who deny the divine birth of Christ.

On Dec. 31, our church held its annual meeting as usual. The different reports of the year were and everything necessary for the placed before the congregetion coming year, was arranged. Now in a most humble way the desire to ask to be permitted to give this report at least in part, with the intention that all concerned may profit thereby and strive in the coming year to do better than we have done in the past.

The financial report was about as follows: for all congregational purposes, $1,647.37, for Foreign Missions, $1,060.80, for Home Missions, $1,237.80, German Sunday school, $444 36, English Sunday school, $237.04, Jugend Verein, $88.52, C. E. Society, $33.33, Naeh-Verein, $322.34, Jr. Sewing Society, $212.72, Church school, $365, Armenkasse (for the Poor) $363, Predigerkasse, (for visiting ministers) $82 76, clothing for Russian refugees, $900. A total of $6,995.40 or about 4.10 per member for Mission or $12.80 for all church purposes. Membership increase, baptism 26, letter 7, Decrease, death 5, other causes 3, letter 3. Total increase 22, total membership 552. 25 children born, 9 marriages.

The yearly prayer week will be observed this coming week, beginning Jan. 2 and continue during the week.

On Dec. 28, Hartzler was here and gave us his famous lecture, "New Palaces for Old", in which he pointed out the sad conditions in Europe as he found them. He is a real "spell-binder", for he kept his audience "spell-bound" from the very beginning of his talk to the end. Yes, may the time soon come, when the sword will be beaten into plowshares and pruning hooks.

Most cordially,

J. J. Friesen.

Bethany Church, Quakertown, Pa., Jan. 3, 1928.—The joyful Christmas and New year holidays have passed, and we launch out into the year 1928. Hitherto hath the Lord helped us and we go forward into the new year with trust in Him who is able to keep us. On Christmas morning Rev. Howard G. Nyce of the East Swamp church gave the message, and the Sunday school, instead of the regular lesson study, gave the Christmas story in Scripture and song, singing the songs based on the birth of the Saviour as given in Matthew's and Luke's gospel—a beautiful and helpful service.

The Festival of the Sunday school was held on Thursday evening when a splendid program was rendered, opening with singing and devotions, when the Primary class rendered a brief exercise of recitations and songs. More singing followed and then a pageant entitled "Gift" was rendered by older pupils including several of the teachers and members of the choir. The principal characters represented the Spirit of Thankfulness, Love, Truth, also Selfishness, Indifference. The Shepherds and Wise Men had prominent parts and many of the intermediate girls and boys participated. The final scene was

(Continued on page 3.)

THE MENNONITE

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EDITORIAL

A NEW WORLD SITUATION

At the preliminary conference on disarmament held in Geneva a few weeks ago, Maxim Litvinoff, the representative of the Russian Government, exploded a peace bomb that reverberated and echoed around the world. He said, "We have been holding disarmament conferences and yet armaments and military establishments have been increasing, and conditions are becoming more and more menacing. The way to disarm is to disarm. I am authorized by my government to say that if you are willing, we are ready to disband our army and navy, scrap our war ships and our fortifications, dismantle our munition factories, and keep only a small force for police duty." The first reaction upon the diplomats and militarists representing the other governments was one of profound silence. When they recovered their speech, they said that the thing was so new and unexpected that it would have to be submitted to the home governments, and after all it might be better to continue to debate the question of how many coats of paint could be removed from the cruisers without endangering the safety of the world. Now we have the reaction from the second line, the great daily press of the nations, owned by the capitalists, and often controlled by the militarists. They say, "It's utopian, Russia is bluffing, she doesn't mean it." If a friend of mine should say to me, "I will give you a home and $1,000.00 in cash if you quit drinking bootleg and getting drunk occassionally", I would be very foolish to go out on the street and say to my friends, "He is bluffing, he doesn't mean it". One of them might say to me, "Why, John, there is a very simple way to find out. Cut out the booze and tell him to come through." This is the trouble. Our governments have become accustomed to the bootleg of militarism and preparedness and the game of war. They have formed the habit and don't want to give it up! But one is inevitably certain. Our governments will have an increasingly difficult task of making their citizens believe that the principal reason for a large military establishment and great preparedness is a menacing red Russian Army.

CORRESPONDENCE

(Continued from Page 2)

the giving of gifts which brought forth from each class of the school one member who deposited an envelope of money into the manger. The pageant was interspersed with familiar carols and lullabys. The church was only dimly lighted and the effect of the pageant, though dignified, was touching.

The pageant was directly in line with the "White Gift" idea Several weeks ago the children voted that the school should not present the children with candy and oranges, as has been the custom, but that the cost of such gifts should be proportioned to the class treasuries and contributed to Near East relief. By this method, including also the offerings of the evening, $157.00 was given for Near East relief. The classes, although not organized, have a treasury and during the year contribute money to be given at Christmas time for missions or charitable purposes.

On the evening of Dec. 30, the Men's Glee Club of Bluffton College came to the Swamp charge and gave an excellent concert in Quakertown. The club certainly is well trained and gave a program of high class music. They responded liberally to the demand for encores. Dr. Mosiman, President of Bluffton College, was much encouraged by the reception given the club at this concert, and presented the cause of the college. He said, "the greatest thing for the advancement of Christianity is Christian education". Quakertown had so far given the club the largest audience on their tour.

Bethany congregation held its annual business meeting on the evening of January 2. Progress and prosperity was shown by the reports from every department. The present membership is 111. The Sunday school is prospering, the teachers work faithfully and the average attendance is good. The treasuries of the congregation and Sunday school have balances on hand. Sewerage connection was an extra expense as was also the introduction of new hymnals. The new Hymnals are giving very general satisfaction.

The first death in Bethany congregation since the pastorate of Rev. Rosenberger, occurred on Dec. 23, when his aged father, Henry H. Rosenberger passed away at the age of 83 years. He had lived nearly all his life in this community and had been a member of the West Swamp con gregation and later of Bethany. The funeral took place on Dec. 27, with interment at West Swamp. Rev. N. B. Grubb and A. M. Fretz conducted the services. The deceased is survived by three sons, and his widow, who has also been quite feeble.—Corr.

Roaring Spring, Pa.—Realizing that lost opportunities cannot be regained and that we failed in reporting many interesting facts in The Mennonite during the year of 1927, we feel that with the beginning of the new year we do not desire to be found wanting.

With Greeting to all readers of The Mennonite we wish you a prosperous year of 1928 which we are entering, and may the prosperity be of the spiritual as well as the material, for if there has ever been a time when material prosperity and worldly pleasure have found among the people adherents it is in the present day in which we live.

Many incidents we might report. One is that during the year passed we had a new roof put upon our house of worship and the building renovated without and within, purchased a new piano, thereby adding to the efficiency of our work. At the reopening we had the pleasure of having with us Brother N. O. Blosser of the Chapel Congregation of Williamstown, Ohio. His cheery messages will long be remembered by our people. Also, our congregation with the Skipback congregation in Montgomery county and the people of Richfield, Juniata county, and from the new congregation in Somerset county at Salsbury, made up gifts for Sister Mary Burkhart at Champa and forwarded same that they might reach her by Christmas time.

We were also gratified to receive a splendid report from Bro. Penner in India as to the very efficient work done by our native Bible woman, Trophenia, she being supported by the Roaring Spring and Richfield congregations. Following the opening of our church in September we have had preaching services both morning and evening, our pastors Snyder and Yoder, one preaching in the morning, the other in the evening.

We have added another society to our church, the Ladies' Aid Society. Mrs. Jacob Snyder is the President and Miss Edrey Grace, Secretary. This has added new life and activity to our work, the society taking a very active part in the remodeling of our church.

We expect in the near future to hold what is known as a week of prayer service in which it is expected that the different ministers will take part with our home ministers. We had a number of accessions to our membership and want to praise God that during the year just closed none of our members were asked to change time for eternity. Health in general is good. Sister Wilmetta Yoder will on February 1st take up nurses' training course in Washington, D. C, where her sister Yuretta is undergoing training. These are the daughters of Rev. S. D. Yoder of this place, and members of our church.

On December 22nd we were favored with a visit from the Men's Glee Club of Bluffton College. The students were accompanied by Dr. S. K. Mosiman, President of Bluffton College. The people of Roaring Spring turned out in a goodly number to hear them sing. It would be hard to find a body of students to excel these splendid young men, who are, in this way, becoming acquainted throughout the church. Dr. Mosiman at the conclusion of the concert brought us a splendid message as to the work of Bluffton College and Witmarsum Seminary.

On December 9, 1927, John G. Snyder, brother of our Pastor, and Ella R. Uncapher, both of Altoona, were married at the parsonage after which a supper was served by Mrs. Jacob Snyder, wife of our pastor. Rev. Jacob Snyder performed the ceremony.

Our Christmas services were observed by a Christmas program which was greatly appreciated by all and the attendance was large. On December 25th our Sunday school was reorganized by choosing the following to be our officers: the writer was again elected Superintendent, Rev. S. D Yoder, assistant Superintendent and Miss Edrey Grace, Sec. After their election they were duly installed by Elder Jacob Snyder. So, we would ask an interest in your prayers in behalf

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

FRIENDS

My books are friends, whose pages hold
What's better than the purest gold.
I turn to them and always find
The best of help for heart and mind.
No matter what my need may be,
My books provide their best for me.
Deep in the hearts of these good friends
Is faithfulness that never ends.
—Wanamaker's Jollybook.

The questionnaires have been returned in goodly numbers. Others will still be coming in. The final results have not yet been tabulated. There are several things which your committee finds desirable in the future Y. P. Department. With your help we will try to make it the "best yet" and why should we not. We do not want to simply mark time.

One feature which has been asked for a number of times is an Open Forum Column from time to time. One reader says a number of problems are puzzling him and he would like to have them discussed. Such questions like: "Why is the Mennonite Church not large like the Methodist and the Presbyterian? Why do so many young people leave our denomination? What should be some of the primary factors to be considered in choosing a life mate? etc. etc.

We will be glad to use some space for such questions and answers. Please send in yours, I am sure such material will be interesting to all alike. May 1928 be a BOOSTER YEAR IN YOUNG PEOPLE'S WORK.

CHRISTIAN ENDEAVOR MEETING

January 22, 1928

A. J. Neuenschwander

Topic: "What Difference Does It Make What We Do on Sunday?" Mark 2:23-28; 3:1-6.

Bringing the Scripture Down to Date

The Pharisees tried to regulate everything by making specific rules and regulations. Our conduct ought to be regulated from within rather than by outside rules.

Human need to save or preserve life is a need above other laws. Let us make sure it is a need and not a mere pleasure.

The Sabbath is meant for man's development and benefit. The physical must be considered, but not at the expense of the spiritual.

Tradition made it a crime to help people, even on the Sabbath. There was no law to that effect. Jesus had the courage to break custom to meet human need.

The Prayer Thought

Lord we would thank Thee for: the Sabbath day, for the example of Christ in keeping the day for worship and service, for parents who taught us the meaning of the day, for Christian leaders who seek to preserve a sane sanctity of the day.

We would ask, O Father: for a better understanding of the deeper meaning of the day, for what may be right and proper, for keen consciences of the power of our influence.

The Open Forum

1. Would it be an advantage if the Protestant Church could say to her member: You must be in Church every Sunday? Or no? Why?

2. Should we permit ourselves to be guided by the possible influence we might have on others in our Sabbath observance?

3. Is it right for us to play ball back of the barn, and protest against big league base ball on Sunday?

4. What can be done to make Sunday interesting and yet keep it properly?

Dividing the Topic for Assignments

1. Sabbath Observance in a big city and its problems.

2. Sabbath Observance in the country and its problems.

3. The use of laws, and the failure of laws to direct Sabbath observance.

Sunday Observance—How?

It surely does make a tremendous difference how we observe the Sabbath day. If we observe it in a way acceptable to the best of Christian ideas and conception, we will attend Church and Sunday School, and the evening Service and Christian Endeavor. The difference comes in the company we keep. Our company has a mighty effect on us. The Church going company seeks to develop worship and communion with God. The non-church going group thinks more of self and less of God. God leads us to think and work for others, and if we follow the inclination ours will be a life of usefulness. Our manner of Sunday observance determines what we hear. What we hear determines our thinking. What we think determines our life.

We must give consideration to another fact; and that is our influence. We influence others to proper observance just as well as hinder others if we neglect to keep the day properly.

There are those who would make many and strict laws to determine what might and might not be done on Sunday. Some laws are needed but we need to put into men more of the spirit that seeks to keep the day from a desire for the best than the day can bring, rather than from the fear of prosecution.

Illustration

In the book, "Religious Education in the Family", Herbert F. Cope has one chapter entitled: "Sunday in The Home." In this chapter he makes most excellent suggestions as to how to prepare for the day so that it can be spent in a helpful and interesting way. It takes some planning and thinking, but it is worth all the efforts it requires. Since this topic is for the coming leaders and parents, it will bring rich rewards if we can plan well for proper Sunday observance. The whole book is equally full of good counsel for us all.

DETROIT S. V. CONVENTION

Samuel T. Moyer

Imagine a company of young men and maidens to the number of three thousand five hundred gathered in one building in one auditorium. Imagine these gathered from Maine to New Mexico and Southern California, from Florida and Alabama to Alberta and Quebec. Imagine with these a goodly representation of all nationalities under the sun, Negroes, Japanese, Chinese, Koreans, Hindoos, Mohammedans Imagine with these, men and women who have gone out to the far corners of the earth, who though of American birth have made the thought of the country of their adoption their own thought, the cause of the adopted country their cause. Imagine this vast company sitting together for five successive days. Consider that they met together to discuss and hear discussed the Missionary Message of Jesus, and the claims of that message today. Note these things and you will have some idea of what went on in Detroit during the five days, Dec. 28, 1927—Jan. 1, 1928, when the Tenth Quadrennial Student Volunteer Convention was in session.

The object of this brief report is not to technically analyze the whole proceedings and evaluate them here. Such should be directed to the Student Volunteer Movement itself, if necessary. Perhaps the greatest value will be served if the best things are presented.

One of the profitable results I believe was to see our own country in the light of nationals from abroad. In the discussion groups again and again this came up,—the follow of self complacency about our civilization, the need of practising what we preach, some of the glaring inconsistencies of American Christianity. These appeared not infrequently with reference to international relations. A Japanese speaking of the Japanese Exclusion Act finished with these words: "If therefore thou art offering thy gift upon the altar and remember that thy brother hath aught against thee, leave thy gift upon the altar and first be reconciled to thy brother, then thy gift is acceptable to thy Heavenly Father."

Not once did any of the regular platform speakers leave a shadow of doubt as to the needs abroad. Not once did any of them indicate that Christ Jesus was inadequate to these needs. None said missionaries were no longer needed. Rather the emphasis was upon meeting a desperate situation which only Christ could meet. These speakers included almost as many nationals from other lands as native born Americans.

One noteworthy emphasis was a world-wide need. By this I mean that the missionary message was not presented as something which Christian America had to offer to a non-Christian world. The emphasis was that there is a world-wide need that Christians everywhere should face their responsibility in sacrificial service, that the assumption was not that we were so perfect here in America that we were therefore called upon to go to other lands. Rather, that God our Father insists that His followers everywhere share the good news of the Light of Life of the world with those who are flounder-

ing about without this light and life, but who are open to Jesus Christ and want Him. Too often where there is need in the United States, Christ is available, but is not wanted.

A happy mutually inspiring meeting of all Mennonites in attendance was arranged for Friday evening. About forty or forty-five were in attendance. They came from Tabor, Bethel, Bluffton, McPherson, Witmarsum, Hartford, Goshen, Chicago and elsewhere. Dr. Stucky, a young medical graduate, who is going out to India into the newly opened field of the Mennonite Brethren in Christ made himself known.

Emil Sommer of Africa, Loretta Lehman and Mary Wenger of India, Sam Goering and Paul Bartel of China gave short talks appropriate to the occasion. Five branches of the Mennonite church were represented at this meeting, and three Mission Boards of three different branches. Only one hour could be devoted to this meeting and we all felt it was too short to bring forth all possible fruits of mutual understanding and appreciation.

What the abiding results of this Convention will be is difficult to forecast. The ever present task of us all is to receive and give to following generations at least as much as has been received in past. These conventions come every student generation, every four years. It is vitally necessary that each newly born student generation make its own at least as great a vision of Christ as has previously been known. But to do no more is to merely mark time. To do less is to lose ground. To do more is to advance. It is possible for us all, specially in control by a group consciousness, to mount up onto higher ground. It is possible to receive larger visions. The Apostles did at Pentecost, the church did at the Jerusalem Conferenc, Acts 15. Two serious questions faced each one present,—will we gain as great visions of God's will for our present generation as did Carey, Morrison, and Livingstone for theirs? And, are we content with merely marking time, or will we press on to higher ground, take a larger hold on Jesus Christ, understand more fully the depth, length, and height of His love for a sin ridden world, and with courage endeavor to follow His lead?

Where a man's heart is there will his treasure be also.

Be cautious how you become security for a person.

THE PAST YEAR, ITS LESSONS

By Carl Richert, Newton, Kans.

In Psalm 25 David shows his trust in prayer, he prays for the remission of sins and asks for strength and help in affliction. In the second verse of his prayer he says, "O my God, I trust in Thee," then follows, "let me not be ashamed, let not mine enemies triumph over me."

There were many people in David's day who transgressed against God and discouraged those who were trying to live a righteous life. David asks that in the face of these he may not be ashamed to pray and encourage the word of God. Have we prayed a similar prayer during the past year, or have we possibly remained silent, when we should have corrected someone's ideas or thoughts or when we should have prayed with someone, or spoken to him who is taking the wrong path?

Did some Godless person triumph over you merely because you were ashamed to express your belief about God? In I Tim. 4:10 Paul writes, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." If we trust in God we must labour for Him, but we must also suffer reproach. We have possibly in the past year suffered reproach because of our belief in the Doctrine of a God and Saviour. This, however, should only serve to give us more encouragement.

God's ways are ways of Truth and Grace, therefore it is essential that we trust in Him and ask Him to show us His ways and teach us His paths. The past year has probably shown to most of us how essential it is to place our trust in God. We have probably suffered trials which have strengthened our faith and drawn us nearer to God, or have we become discouraged and disheartened? David, as king, must have had many discouraging events happen during his reign, and yet he was continually praising God and praying for strength and guidance. Paul is another good example of a man who trusted God in every undertaking.

God sends trials and troubles and even pleasures and luxuries to prove our faith and we find how much faith we really have by the amount we have in times of greatest need.

During the past year we have probably discovered or again seen that God is always good, that it never pays to disobey God, that all pleasure of which God disapproves end in pain; that love overcomes all difficulties, that the Christian can do all things through Christ who strengthens him; and that heaven is within every true friend of Christ.

Let us strive for the realization of these great principles during the coming year, and reflect upon the dark pages of the past with disdain. Then with our trust in God our aim will be continually upward and our attitude toward life will become one of self realization with a greater spirit of God in the foreground overshadowing the darkness of sin and leaving only the light of a New Year, a New Age—Eternity.

A FABLE OF THE ARMY

By Albert A. Rand.

A certain King had an Army in which were a host of soldiers. Now when those soldiers joined the Army each of them did hold up his right hand and swear that he would be faithful to the Army and to the Commander thereof and to the King whose Army it was.

And it came to pass that on a certain day there arose a great cry throughout the Kingdom:

"The enemy draweth near. Gird ye now yourself and prepare to give him battle."

And the cry was carried to all who were in the Army, that they give battle to the foe.

And it came to pass that the Commander of the Army came and cried with a loud voice saying,

"Fall in."

But when they had fallen in and the roll was called, behold, there was but half an Army.

Then was the Commander troubled exceedingly. And he gave command, saying,

"Go now and see what is the reason why the residue of the Army falleth not in when the command is given to all."

Then went they to find the residue of the Army. And behold, they found one who was asleep on a pillow. And when they awakened him and told him he groaned exceedingly, saying:

"Woe, woe is me. For why came I into this man's Army? For no sooner do I begin taking my ease than one cometh and waketh me saying, 'Arise and fight.' Nay, let the rest fight the battle. I am no figther."

And when they came to another he saith:

"Nay count me not in. For I like not the tune which the bugler playeth. For his bugle flatteth and needeth to be tuned. I cannot march nor fight behind a flat bugle."

And a third said: "Nay, I like not the looks of the Commander of the Army, nor the way he giveth his commands. When thou hast gotten a new Commander whose appearance pleaseth me, then perchance I will come and fight."

And another saith: "Forty years ago I went out to fight and one laughed at the way I held my gun. Behold, I have held no gun since that day, nor will I do so."

And still another said: "Be thyself, brother. Seest thou not that I am much needed in my business? Truly, were I to leave now, my business would greatly suffer and I should lose much wealth. I pray thee, excuse me to the Commander."

Yet another made excuse, saying, "If they will let me command the Army as I please, then will I fight."

And so those who had been sent out returned and said to the Commander, "They will not come out and fight for the King."

And the Commander answered, saying, "Of a truth it mattereth not now. For while thou wert gone after the residue of the Army, the foe came. And they that were in the ranks fought valiantly, but they could not overcome him, so that he still marcheth on to give battle elsewhere. Perchance had the whole Army been here, we might have prevailed against him."

MORAL: Perhaps if the Lord's Army would act more like one, it would see more victories.

Haverhill, Mass.

JOHNN'S QUANDARY

(Ed. Note:-The following article strikes a vital point in Christian ethics. It was sent by J. J. Friesen, Henderson, Nebr.)

Say, Mamma dear, why don't you smoke
And spit and chew like Pa?
If right for him it is for you,
Now don't you think so, Ma?
If he should see me with a pipe,
I know he'd really groan.
He'd run away this very night,
Or drive me off from home.

I often hear my Papa say,
A pattern he should be.
I wonder if he thinks of you,
Or even thinks of me.
He prays, "Oh, Lord, do make me right,
Yes, ever right and true."
Now does the Lord come down and help
My Pa to smoke and chew?

Now if he does, it must be right,
Yes, right for you and me.
Now can Pa ever blame us, Ma,
'Tis more than I can see.
I notice when our preacher's here,
Pa hides his pipe away;
Would he do that just all the time,
If Jesus came to stay?

Ah; Jesus would not smoke or chew
Before your little man.
And yet there are some preachers do.
I don't see how they can.
They often tell me to be good,
To always do the right
And be as good away from home
As when I'm in your sight.

If I should smoke and chew like Pa,
Would such men fill my pipe,
And then kneel down and pray like this;
Help Johnny to do right?
So many things perplex me, Ma,
There's much I cannot see;
Why things are right for Papa, dear,
And not for you and me.

One thing for me I know is right,
To never smoke or chew,
And what is right for your dear boy,
Is also right for you.
Now don't say much of dear old Pa,
Or dear old Uncle Will,
For God hath said of filthy folks,
"Let them be filthy still".

THE S. S. LESSON

January 22

Jesus and the Law

Mark 2:18-3:6.

(May be used as a Temperance Lesson)

Golden Text:-"Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill." Matt. 5:17.

The people had been following leaders in the exercise of their religious life. Religious leadership always has a serious responsibility, for if the leaders go wrong they will lead their followers into wrong ways. Leadership must always adapt itself to circumstances. That which is good at one time may become a hinderance. The people of Israel made much of fasts in their religious life. God had, under certain conditions, approved of fasting. But when fasting had served its purpose it had to be discarded, like many other outworn things. Both the Pharasees and John the Baptist taught their followers to fast. Here were two kinds of leaders, the Pharisees on the one hand, were formalists and made much of fasting as a form of particular holiness. John the Baptist was so spiritually constituted that he could ignore material things and so give himself to the exercise of his devotions that the matter of food mattered little or nothing to him. His fasting differed from that of the Pharisees in that there was nothing formal about it. We sometimes wonder what relation fasting bears to our present-day spiritual life. Some people make much of it. We do not see any particular virtue in fasting, simply for the sake of fasting, but, when one becomes so absorbed in spiritual things that it does not occur to that one to eat, there may be some evidences of real fasting.

In the lesson two examples, a good one and a bad one are cited as a challenge to Jesus and His disciples for fasting. Jesus did not forbid fasting, but He indicated that there was a proper time for it and while he was with them there were other important things to do. His presence was an occassion for rejoicing rather than sadness. The illustration He uses cites a happy occasion when fasting would be inappropriate. Here, as in other places, Jesus emphasizes the fitness of things. There is the matter of grace to be particularly emphasized. Under the law there was plenty of reason for fasting. Those under it were in bondage to a harsh master. Now with Jesus a new dispensation was opening. His followers came under grace. It thus becomes a privilege to serve him rather than a burden. All privileges are occasions for rejoicing. The greatest privilege any man or class of men may know is the privilege of having Jesus. With this privilege should come the greatest kind of rejoicing. The mistaken notion that the practice of religion is a gloomy thing defeats the purpose of our Heavenly Father that His children should be happy. There can be no greater joy for the human heart than to know that Jesus is with His people and that they have access to His heart.

With Jesus there came a new life into the world. It was a life of happy service to God. This happiness does not consist in formal exercise of practices that make serving God a cold form. There must be warmth and joy in the life of the follower of Jesus that can be known nowhere else. The illustration of the new cloth on new garments and new wine in old bottles only emphasizes the fitness of things. One cannot adhere to old forms and customs under new circumstances.

The second part of the lesson has to do with another old form that had been over-emphasized. As the Jews of Christ's time kept the Sabbath, they robbed it of all the joy that might have been possible. It had been made a burden instead of a glorious privilege for coming into closer touch with God. In keeping of the Sabbath under its strict rules, a measure of cruelty had entered into it which surely was not the intention of God to impose. One was not supposed to be doing works of mercy or other forms of good according to the understanding of the Pharisees. The miracle in the synagogue was a rebuke to this attitude. These Pharisees even went so far as to make the opportunity for mercy and doing good a trap for Jesus. They watched Him to see what He would do. How different would have been the story had they watched Him to learn how they might have gotten a blessing out of the occasion. Jesus knew that He was watched and understood the attitude of His enemies, but that did not deter Him from carrying out His purpose. None can secretly oppose Jesus for He knows the heart and the mind before there is expression in words. Here we note too the kind of a thing that provokes the Christ. He was angry because of the hardness of their hearts.

The question Jesus asked: Is it lawful to do good—to save life or to kill?—exposed the hypocrisy of His opponents. It must always be remembered that He came to seek and to save. The miracle was performed. It was an act of love and mercy but the critical onlookers, instead of rejoicing, showed how much they were committed to evil by seeking a **way** by which they might destroy Him. The sinner who does not yield to the rebukes of God becomes His enemy all the more.

DEVOTIONAL READINGS

Sunday—II Cor. 6:2. "Behold now is the accepted time." For what? For all things worth while and possible. We need to place first things first, however. We need to fasten first on the eternal good. "Seek ye first the kingdom of God." "Now is the day of salvation." "He hath showed, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." "I have set the Lord always before me," said the Psalmist. Have we?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Prayer: Father, help us to strive earnestly and now for the things of abiding worth. Give us strength for weakness, success for failure.

Hymn: "Lord, we come before Thee Now", New Mennonite Hymn Book—206.

Monday—Job 22:21. "Acquaint thyself with him and be at peace, that I may know Him,"—that was Paul's great desire; and he succeeded so well that he could say, "We have the mind of Christ." The place to begin to know God is to learn to know Christ. Christ came to reveal the Father. We have excellent opportunities in the Sunday school lessons immediately before us to better acquaint ourselves with Him. Let us make the best of the opportunity. Let us make our study sincere and thorough, under the guidance of the Spirit, but let us seek also to translate into life what we learn, thus only shall we truly know. "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (John 7:17). A Korean convert committed to memory the Sermon on the Mount. He told the Missionary pastor of it, and the pastor wishing to commend him and also give suitable advice said he should go now and practice it. The convert answered that he had already begun, that he had committel a section at a time and then would take some time to practice that before he began committing the next part.

Prayer: Dear Master, make of us true disciples. May we come hungering and thirsting after righteousness. Feed us with the bread of life.

Hymn: "How Blessed is the Book Divine", New Mennonite Hymn Book—190.

Tuesday—John 15:5. "I am the vine, ye are the branches." How intimate was the fellowship between Christ and the disciples. And we, too, are privileged to have a close relationship with Him, if we are not only disciples but truly sons of God. The figure of the vine and the branches is organic; the branches grow out of the stem; the life of the stem extends into the branches. Nothing can prevent the life forces from entering the branches except a severing of the connection. And so the life of the Christian receives continuous nourishment from the life that is Christ's, if the relationship is what it ought to be for the child of God. The supply is unending. Paul exclaims: "O, the depth of the riches both of the wisdom and knowledge of God." John writes: "And of His fullness have all we received, (and may continually receive) and grace for grace."

Prayer: Dear Lord, We thank Thee that we may have close fellowship with Thee. May we abide in Thee so that Thou canst abide in us.

Hymn: "Blessed Assurance", Mennonite Hymn Book—221.

Wednesday—John 15.11. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." The first is undoubtedly necessary in order that the second may be realized. If the joy of the Christ is in us, then our joy may be complete. What causes many of the dissatisfactions in life? Is it not the sense of incompleteness? Possibly it is the feeling that we attain so nearly and yet fall so much short. It is frequently the verdict of those who have tried to the full what the world has to offer that in the end they are left unsatisfied. It is not quantity that counts here but quality. Missing the joy of the Lord we miss the best, having that we have all.

"You may have the joybells, ringing in your heart,
And a peace that never from you will depart;
Walk the straight and narrow way,
Live for Jesus every day,
He will keep the joybells ringing in your heart."

Prayer: We thank Thee, Lord, for the bequest of joy and peace to Thy children. May we claim and realize them day by day.

Hymn: "Heaven is here", New Mennonite Hymn Book—279.

Thursday—John 15:14. "Ye are my friends, if ye do whatsoever I command you." High honor, indeed, for those to whom the words were spoken. Who would not wish to have been there and felt the words as they were spoken to them? But we are included, as the followers of Him whose friendship we would regard so highly.

Friendship carries obligations. He that would have friends must show himself friendly. The Master appears to lay down exacting requirements here for the maintenance of this friendship. Obeying commands is not always regarded with favor. But listen to what the writer of this gospel later says in an epistle: "And His commandments are not grievous." Note that the part of the chapter where these words are found is shot through with the idea of love. Does not love make all things easy? For my yoke is easy." (Matt. 11:30)

Prayer: Lord Jesus, we thank Thee for the offers of Thy friendship. Encircle us with Thy love. May this friendship enrich our lives, to Thy glory.

Hymn: "I've Found a Friend, O Such a Friend", New Mennonite Hymn Book—210.

Friday—John 15:14. "Ye have not chosen me, but I have chosen you." You remember how the disciples became our Lord's followers. Read one account of it again: "And Jesus walking by the Sea of Galilee, saw two brothers, called Peter and Andrew, his brother, casting a net into the sea, for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." "Called to be an apostle of Jesus Christ," that was the bedrock for Paul. It was this that gave him his unshakable conviction. It makes a great difference how we regard our position with respect to Him. The "Whose I am", of Paul, is followed by the "Whom I serve". First we are His, then we serve Him. How far do we go in our service? It depends largely on the convictions we have in regard to the call.

Prayer: Dear Lord, may we hear Thy call to obedience and loving service. Give us the spirit of true service, doing all we do as unto Thee.

Hymn: "Take My Life and let it be", New Mennonite Hymn Book—251.

Saturday—Mark 16:15—"And he said unto them, Go ye into all the world, and preach the gospel to every creature." In our devotions today, let us remember our Foreign Bission Board. This is by many considered the most important department of our conference work. It is this work that was largely responsible for bringing our conference into existence. Truly those serving on this Board are entrusted with much of responsibility and duty. Read at your earliest opportunity, or read again, the report of the Board to the twenty-fourth session, held at Berne, Ind. The report appears in both German and English in the Official Report to which attention was called last week. Familiarize yourselves with the names of the members of the Board as they appear in the Year Books. Recall that at times the Board faces the problem of deficits. Keep in mind the location of our Mission fields. Then pray for the work. (Next week we shall direct attention to those on the fields).

Prayer: Lord, O God, the work is Thine. Wilt Thou be pleased to bless our representatives who carry the burden and responsibility of this work. Guide and direct them both in planning and directing the work. May hearts everywhere in our congregations be warmed with a sense both of the obligations and the privilege of a part in the work, and may hands be opened so that gifts shall not be wanting.

Hymn: "Send the Light", New Mennonite Hymn Book—334.

CORRESPONDENCE

(Continued from page 3.)

of the Sunday school as well as every other activity of the church.

May the Lord bless all of the church throughout in becoming more spiritual, as the days are approaching more and more, when the enemy, if he cannot come in as a roaring lion, will endeavor to make his appearance as an angel of light as foretold in prophecy, thereby deceiving the very elect of God.

Sister Metzgar, wife of Rev. P. J. Metzgar of Altoona, has been sick and confined to her home for some time. Will you pray that God may touch her body with His own divine hand, so to speak, and raise her up.

Wishing you all God's richest blessing and full assurance of eternal life through Jesus Christ, our Lord, I remain

Your brother,

S. P. Snyder.

Rev. Moses Gottshall was born March 25, 1815, and died October 6, 1888. On December 3, 1847, he was ordained to the gospel ministry in the then Gottshall's church, which is now known as Eden church, Schwenksville, Pa. On Sunday, December 4, last, the congregation observed the 80th anniversary of the ordination with special services. Rev. N. B. Grubb, who was brought up in the church and for ten years was the assistant to Rev. Gottshall, gave a resume of the life, work and character of Moses Gottshall. The nature of the address was largely reminiscent. On this occasion, there were present besides Rev. N. B. Grubb, four persons who had been admitted into the church by him.

MARRIAGE

On Saturday, December 24, at Quakertown, Pennsylvania, by Rev. S. M. Rosenberger, Mr. Wayne M. Hillegass, of Lower Milford, and Anna May Rush, of Milford Square.

DEATHS

Steiner—Adam Steiner, living two and one half miles northwest of Bluffton, Ohio, passed away on Christmas morning. His health failed him for ten years and was deprived of his eyesight for the last two years. He is survived by his wife, four sons and five daughters, all residing in this vicinity.

Funeral services were held at the Ebenezer church conducted by his pastor, Rev. E. J. Neuenschwander and interment was made in Ebenezer cemetery.

Amstutz—Mrs. Dorsey Amstutz died at her home one mile west of Bluffton,, Dec. 19th at the age of sixty-seven years. She spent her entire life in this vicinity where she was widely known and esteemed. For many years she was an active member of the Ebenezer church, consistently living her faith.

Funeral services were largely attended at the Ebenezer church with her pastor, Rev. E. J. Neuenschwander, conducting. One daughter born to this union died in infancy. She is survived by her husband and two step-daughters.

Lehman—On Nov. 10th near Fortuna, Mo., Maria J. Lehman, wife of S. P. Lehman, aged 72 years, 9 months and 11 days.

She was born on Jan. 29, 1855, on Sonnenberg, Wayne co., O. At an early age she united with the Mennonite church of which she was a consistent member until the time of her death. On Jan. 31, 1878 she was married to S. P. Lehman of Wayne county, O. Soon they departed to make their home on a farm near Fortuna, Mo. Here they have resided until the time of her death. To this union were born nine children, 7 boys and 2 girls; three of these having preceded her in death. She is survived by her husband and six children and she is survived also by three sisters. Funeral services were held on Nov. 12, at Bethel church in charge of her pastor.

CONTRIBUTIONS

Emergency Relief Commission, Month of December 1927.

For **Russia and Siberia:** Christian Ch., Moundridge, Kansas, $42.00; Bergfelder Ch., Mt. Lake, Minn., $7.-60; Bethel S. S., Inman, Kansas, $30.87.

For **Germany:** P. H Dirksen, Moundridge, Kan., $5.00.

General Fund: Escondido Menn. Ch., Calif., $12.50; Ebenezer Ch., Mt. View, Okla., $13.20. First Menn. Ch., Upland, Calif., $34.60; Greenfield Menn. Ch., Carnegie, Okla., $9.35; First Menn. Ch. and S. S., Philadelphia, Pa., $6.00; Bethania Ch., Freeman, S. Dak., $16 00; First Menn. Ch., Upland, Calif., $3.22; Escondido Menn. Ch., Calif., $5.75; Hoffnungsfeld S. S., Moundridge, Kansas $120.

For **Canada:** Emmanuels Ch., Aberdeen, Ida., $23.02; Sister Magdalene Wiebe, Beatrice, Nebr., $5.00; J. P. Habegger and others of congregation, Berne, Ind., $150.00; Jacob H. Regier, Newton, Kan., $10.00; Hillsboro Menn. Ch., Hillsboro, Kan., $35.32; Inman Menn. Ch., Kan., $25. J. F. Schmutz, Sedgwick, Kan., $50; First Menn. Ch., Nappanee, Ind., $25; First Menn. Ch., Mt. Lake, Minn., $23.35; San Marcos Menn. Ch., Paso Robles, Calif., $13; Bethel Sew. Circle, Waka, Texas, $100; S. H., Newton, Kan., $5; Hoffnungsfeld Ch., Moundridge, Kan., $131.00; Alexanderwohl Ch., Goessel, Kan., $55.00; Louise Regier, Newton, Kan., $100; John H. Regier, Newton, Kansas, $25.00; Bergthal Ch., Pawnee Rock, Kan., $25.61; Hutterthal S. S., Dolton, S. Dak., $80.60; John Beer, Silverton, Oregon, 5.00; Jacob Claassen, Beatrice, Nebr., $50.00; Emmanuels Ch., Aberdeen, Ida., $17.88; First Menn. Ch., Aberdeen, Ida., $19.93; Hillsboro, Menn. Ch., Kansas, $29.26; Hebron Ch., Buhler, Kan., $14.56; Buhler Menn. Ch., Buhler, Kan., $18.24; Bethel Ch., Mt. Lake, Minn., $100.00; Bergthal S. S., Pawnee Rock, Kansas, $46.93; Sunday School, called Winning Others, Upland, Cal., $30.-60; Garden Tp. church, Moundridge, Kansas, $42.22; Bergfelder Jugendverein, Mt. Lake, Minn., $11.69. Sew. Soc., of Church near Beatrice, Nebr., $7.00; Sister Marie Lohrentz, Moundridge, Kansas, $10; Menn. S. S., Halstead, Kan., $65.32.

For **Mexico:** Sichar Congregation, Cordell, Okla., $6.40.

For Near East Relief and Orphan Children: Zions Menn. Ch., Donnellson, Ia., $39.35; Wayland, Menn. Ch., Wayland, Ia., $18.25; Bethel S. S., Mt. Lake, Minn., $15.00; First S. S., Chicago, Ill., $71.70. 80 cents and 80 cents again; Bergthal S. S., Pawnee Rock, Kan., $46.93; Bethesda German S. S., Henderson, Nebr., $46.44.

December 1, 1927, balance	$19.79
Received for:	
Russia and Siberia	80.47
Germany	5.00
General Fund	220.62
Canada	1350.43
Mexico	6.40
Near East Relief	239.27
Total	$1921.98
Paid out during month	1846.10
January 1, 1928	$75.88

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

Prof. C. Henry Smith of Bluffton College was in Washington, D. C., over the holidays attending the sessions of the National Historical Association.

The Berne, Ind. community began its twenty-third annual Union Meetings on January 9. The meetings are in charge of Dr. John Thomas and are held in the Mennonite church.

Rev. S. M. Musselman, of Bluffton, Ohio, accompanied a number of Bluffton students to Detroit, where they attended the international convention of Student Volunteer bands. Later he left for Atlantic City, N. J., to attend the annual meeting of the Foreign Mission Board of the General Conference. He is a member of the Foreign Mission Board of the General Conference.

The First church, Allentown, Pa., ushered in the New Year with a watch night service. At the annual congregation and Sunday school meeting the pastor, Rev. V. B. Boyer, reported that the congregation had made its largest gain in members during the year and that this was the best financial year.

On Monday, December 26, the First Mennonite church of Aberdeen, Idaho, was packed to its full capacity to listen to the Christmas cantata, "The Chimes of the Holy Night" by Holton. It was well rendered and the audience expressed a deep appreciation of its message and rendition. On Wednesday evening the annual business meeting of the church took place at which time everything was arranged and ordered for the coming year. An excellent representation of the membership was present.

The choir of Bethel Church, Mt. Lake, Minn., gave an impressive rendition of the cantata, "Chimes of the Holy Night" on Christmas night. Mr. D. G. Heibert directing. Though the bad roads made it impossible for out of town people to attend the church was filled. Addresses were made by Dr. Peper, Rev. J. C. Peters and I. O. Balzer.

Miss Loretta Lehman, who is home from India on furlough where she serves as missionary nurse was surprised by the families of her brothers and sisters in Berne, Ind., with the gift of a Star phonograph with orthophonic reproducer. To this gift a number of girl friends in the Berne church added a number of records and a gift of twenty-five dollars. Miss Lehman greatly appreciates the gift because reproduced music is a great attraction among the Hindoos and a valuable aid in spreading the Gospel.

The latest periodical to appear in Mennonite circles is "The Mennonite Knight" under the editorship of Henry J. Wiebe, 2739 Bublong avenue, Los Angeles, Calif. The editor by way of introduction says that all those interested in and connected with this work are members of the Mennonite Brethren church and fully subscribe to the tenents of their denomination and generally sympathize with all Evangelical churches and Christians. The paper is designed to be a monthly and consists of 24 pages, 6 by 9 inches in size.

Contributions of clothing for use of refugee Russian Mennonite brethren in Canada continue to be sent from the United States. Scottdale sent a total of 6 051 garments weighing 5,156 pounds while the Franconia, Pa. Conference forwarded 66 boxes (6,660 pounds). A donation of $1,543 was also received in the Franconia Conference for the same purpose.

The combined choirs of the Goessel and Alexanderwohl, Kan., churches who rendered the wonderful Christmas cantata, "Our Redeemer" have met with a great deal of appreciation for their wonderful rendition. The program was under the direction of Prof. H. F. Janzen, principal of the Goessel high school.

A catechetical class has been organized in the First church, Philadelphia, Pa. Communion was celebrated on January 8 with preparatory service January 6. The date for the congregational meeting was January 11. The church is again participating in Union Community services, January 15 to 20, in which four other churches are participating.

The Upper Milford church, Zionsville, Pa., has been making steady progress. During the year the old constitution of the church appeared translated into English for the first time. The old cemetery of the church has been greatly improved. The old markers have been reset and placed into line, the old stone wall surrounding it has been lowered and considerable grading was done. All these improvements have greatly added to the appearance of the grounds.

The Hutterthal church at Freeman, S. D., gave its pastor, Rev. P. P. Tschetter, Bridgewater, S. D., leave for one-third of the time. This gives Bro. Ischetter opportunity to meet short engagements elsewhere.

The Berne, Ind., church choir gave a recital from Handel's Messiah as its Christmas offering. Miss Loretta Lehman, returned missionary from India, who had been in Wayne Co., O., returned to Berne for the holidays. Rev. P. R. Schroeder, the pastor, who is president of the local Ministerial Association, announces that Dr. John Thomas of Wilmore, Kentucky, has been secured for the annual union meetings, which are to begin January 9.

The brethren of the Pacific Coast publish regularly a news bulletin of California Sunday School and Christian Endeavor conference. It always appears chuck full of information and inspiration. The four page issue for December is particularly interesting and it has on the front page a sketch appropriate to the Christmas season.

The Annual College Bible Lecture and Christian Workers' Conference of Bluffton College will be held January 20 to February 3. The Bible lectures will be conducted by Prof. Elbert Russell, Ph. D., of Durham, N. C. Those participating in the Christian Workers' Conference will be: Pres. S. K. Moseman, Ph. D., Rev. S. T. Moyer; Rev. A. J. Neuenschwander Mr. J. F. Lehman, Rev. J. E. Amstutz, Rev. Elmer Basinger, Pres. J. E. Hartzler, Ph. D.; Rev. S. J. Goering and Rev. W. C. Voth.

The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

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The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

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Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

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A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

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Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JANUARY 19, 1928 No. 3

TO THE READERS OF THE MENNONITE

The new Mennonite Year Book and Almanac for 1928 came from the press just a few weeks ago. It is ready for distribution and sale at this time and would do well could it find a place in every Mennonite home. It may be of particular interest to our younger people for this work can be used for information, conference statistics are found, and other material of vital interest of present Mennonite history. Of special interest I might mention the following: The reader will find in this year's issue 12 discussions on 12 choice chapters of the Bible. These discussions have been written up by 12 different men. They are well written and interesting, and inspire to further thought. The 12 chapters are—The Fall and Promise, The Commandment Chapter, The Suffering Servant, New Birth Chapter, My Consecration Chapter, The Works and Word of God, A Prayer for Pardon Chapter, Freedom Chapter, A Life of Brotherly Love, The Holy Spirit, The Resurrection Chapter, Last Chapter Message.

Another feature in this year's issue is a more full report of our Home Mission Field. Special emphasis is being placed upon our work among the Canadian brethren who have just come from Russia. Undoubtedly all are interested in this work and will want to receive more information. Also several fields not touched upon in former issues are mentioned and briefly described here, those in Pennsylvania and the new field in Mt. Eldon, Arizona.

A number of excellent pictures are found which will add to the interest of the reader.

As in the past you will find the complete list of all officers and board committee members of our General Conference and from the various District Conferences. Thus you are kept in touch with the entire work of our conference. To such a list you may want to refer to frequently.

Brother A. J. Neuenschwander has devoted much time and effort to this work in gathering and arringing same. I feel certain all who permit this book and almanac to come to their desk will feel well repaid as you read and study same.

M. J. Galle,
Sec., Board of Publ.

REV. A. S. SHELLY

Anthony Shelly was born near West Swamp, Pa., February 28, 1853, being a descendent of Abraham Schelle, one of the pioneer Mennonite settlers in the upper end of Bucks county. The family always was largely represented in the churches of the locality. He was the son of Levi and Barbara Shelly, life long members of the Swamp church and he grew up under the ministry of the late Revs. John Oberholtzer and Andrew Shelly, having been baptized under the ministry of the latter. Rev. Shelly was one of the young men of our church who was sent to Wadsworth for his education. He also later was a graduate of the State Normal School at Millersville, Pa. Having received training for the teaching profession in his youth he spent a number of years in the work. He was an instructor in the normal school that for a time took over the old seminary building in Wadsworth. For a number of years he taught in the public schools of Newtown and other places in his native county. With the establishment of the Mennonite Preparatory School at Halstead, Kan., he was called to be one of its instructors. In the year 1888 he returned from Kansas and was associated with Bro. U. S. Stauffer in the publishing of the Quakertown Free Press. In 1891 he became pastor of the Herford church, Bally, Pa., having been licensed an evangelist in the Eastern District Conference and later ordained to the ministry. He served the Bally church for twenty-five years during which time a new church was built and a session of the General Conference, over which he presided was held in the building. During this period he was also pastor of the Zionsville and Boyertown churches. At the close of this long ministry in Bally he moved to Upland, Calif., to assume the pastorate of the Mennonite church there. Remaining in California three years he moved to Bluffton, Ohio, where for a time he served the First Church as its pastor and later was associated with the local hospital. His last charge was the old Germantown congregation. Here he effected a better organization of the church and won the high esteem of the community. His activities in his last years were not confined to his Germantown church alone. He was secretary of the Home Mission Board, a position that involved frequent travel and considerable work. He also was an active contributor to the church papers, writing articles of interest and worth. As secretary he edited the Home Mission section of the Mission Quarterly. For a number of years he was one of the editors of The Mennonite and associated in the editing of the Mennonite Year Book. One of his most valuable contributions to the literature of the church was the translation of the Mennonite Articles of Faith by Cornelis Ris, which was published by the General Conference as a standard of Mennonite doctrine. He also was one of a committee that revised and re-edited the Mennonite Catechism. For many years he was a director of the Mennonite Home for the Aged at Frederick, Pa., and for another long period he served as one of the directors of Perkiomen Seminary (now Perkiomen School). Perhaps the most distinguished service he gave the church was his service as president of the General Conference over a period of five terms.

Anthony S. Shelly

Brother Shelly's death came suddenly. Apparently in the best of health he was stricken with a heart attack on the morning of January 5, and passed away the same day at the age of 74 years.

Funeral services were held in the Germantown church on the following Monday evening when services were conducted in which Revs. A. J. Neuenschwander, N. B. Grubb, S. M. Grubb, Dr. S. K. Mosiman, D. J. Unruh, and S. M. Musselman participated. On Tuesday the remains were conveyed to the West Swamp church for burial, where services were conducted in which Revs. S. M. Rosenberger, A. M. Fretz, N. B. Grubb, J. E. Amstutz, J. M. Regier, and Dr. O. S. Kriebel participated. The pall bearers were Revs. Amstutz, Regier, Soldner, Neuenschwander, Boyer and Rosenberger.

A special memorial service was also held in the Herford church on Sunday, January 16.

A TRIBUTE

From an old Friend and former member to Rev. A. S. Shelly

His place is now empty, his reward is on high,
Where he pointed others when they might die.
Yes, he will be missed here, but God is ever kind,
He ever will keep our losses in mind.

Here his friends will miss him, but in that better land
Friends are going to greet him on the golden strand,
There to sing His praises which he loved down here
Songs that brought both comfort and the sweetest cheer.

His dear ones will miss him as here and there they go.
He left them in God's keeping while they abide below.
Now to God be praise for giving such a man
With his faithful council, up and down the land.

William Dougan.

The things we do are our loud speakers.

NOTES BY PEACE COMMITTEE

Finally our Government has made an answer to M. Briand's proposal to make a treaty to end war. Mr. Kellogg our Secretary of State has sent a proposal to France wherein the United States proposes to renounce war "as an instrument of policy" between the two nations. The proposal that was sent to France aims at a definite change of attitude toward war. Our secretary offers to unite with France in, "renouncing war and condemning it" and he suggests that other nations be admitted into this agreement. The fact that M. Briand proposed a similar proposition months ago, and now our own Government retaliates in similar tone, promises that the trend of thinking in both nations is away from war.

One moment on the mountain, and the next down in the valley again surrounded by much fog. The above statement surely lifts the lover of peace, but when Secretary Wilbur urges three billion dollars for a Navy program for the next 20 years, and wants 71 new ships by 1936 then one wonders what to conclude from it all. We as citizens of the United States have the open privilege to write or better still, wire to our senators and representatives, voicing our opinions against such a naval program.

Our president is about to leave for Cuba to attend the Pan-American Congress. He has with him a group of able and noble minded citizens of the United States, such as Ex-Secretary Hughes, Dwight W. Morrow, Dr. James Brown Scott, Dr. Ray Lyman Wilbur, Oscar W. Underwood, and Dr. Leo S. Rowe. We hope for far sighted and constructive policies, such as will make for the well being of the smaller states even if it should be secured at some sacrifice by our own nation.

The old idea that all land-grant colleges and universities had to require compulsory military drill from all male students is changing fast. Recently the University of Wisconsin made military training an optional course. In 1927 the Secretary of the Interior wrote: "A land-grant college, by changing its course in military training from a compulsory to an elective course, would not suffer any diminution in the appropriations that it now receives from the United States government under any of the acts of congress providing aid for such institutions."

Peace caravan work counted. This was brought out again and again at the peace conference held in Manchester College in November. The Friends graciously trained three of our Mennonite young women last summer, and sent them out to do peace work. They visited many of our churches in the middle district, as well as many other communities. The girls, Vivienne Musselman, Mary Hostetler and Kathleen Lugibill, all from Bluffton College, were our peace caravaners. A letter has just been received by the peace committee stating that the American Friends Service committee would again be glad to have our Mennonite young people to attend their training conference this summer. They will again act as big helper and clearing house for those who wish to enter into such work. Who is ready?

A. J. Neuenschwander

WOMEN'S WORK

Missionary and Aid Society

Springfield, Pa.

Dear Miss Krehbiel:

I always enjoy reading the correspondence from the different aid and missionary societies so I thought it might be of interest to others to know some of the doings of our society. We have only a small society, about 12 active members and about six contributing members out in the rural districts and scattered rather far apart, still we are close together when it comes to activities. We meet once a month during the winter and spring and do sewing and quilting, also hold some bread, pie and cake sales in the nearby town. We have several missionary meetings through the summer months when special programs are rendered, assisted by the children of the Sunday School. At our annual meeting, beginning of December the following officers were elected: Mrs. Jacob Landis, president; Mrs. Ely Fretz, vice president; Miss Mary Moyer, secretary; Mrs. Wm. G. Moyer, treasurer. The treasurer reported contributions as follows: for India $10.00; for Canada $10.00; for mission leaflet $5.00; for church expense $23.00, and have a balance on hand of $83.82. We also send a box of clothing and bedding to the mission station at Ashland, Montana. Last year we also sent a box of clothing to Canada and contributed to the Sunday School to help raise their quota for the Bauman bungalow fund in India. We enjoy meeting together very much, and think it is a means of uniting us closer in the bonds of love and mission.

Yours in the service of the Master,

Mrs. Jacob M. Landis

Pulaski, Iowa.

Dear Mission Sisters:

We always read with interest the letters written by sisters of our other churches and to help do our part will write a bit of our work here.

During the Middle District Conference we were very happy to have several of our returned missionaries with us, Rev. and Mrs. Moyer, Loretta Lehman, Irma Berky and Pearl Ramseyer. Each told of their particular work and Rev. Moyer also showed his pictures during one evening's lecture. To hear them tell of the great cause of winning souls makes us renew our interest in this great work of our Lord.

We were also very glad to have with us Mrs. P. R. Schroeder and Mrs. S. M. Musselman who answered so many of our questions concerning the work of our Mission Societies.

Our work here has gone on much as usual. Because of the two societies, the town and country, we (the country branch) have changed our name to Dorcas Society. Our attendance at the regular monthly meetings has been increased because a good many of our young married women are joining us.

This year our sewing went to Basna, India and Montana. 122 articles for India and 60 articles to Montana. We also have some comforters finished waiting to hear of a need for them.

We still sew at all our meetings, the cutting having been done before the meeting. As yet we haven't tried any of the "Suggestive Programs", given out by the Literature Committee. Our meetings opens with Scripture and Prayer, then the business session and the reading of "News and Notes" also any letters we might have on hand. At the close of the year we always make up a Subscription List, for the next year's work and this does away with a monthly collection. Several of our members, although they aren't able to meet with us, are interested and contribute financially. Also several members are supporting orphans.

Our Thanksgiving season has just passed and I'm sure we each had some blessing for which to thank our Lord and Maker. May we ever be thankful for the many blessings He is showering upon us. With hearty greetings,

Sec. of the Dorcas Soc.

Immanuel Mennonite Church,

Noble, Iowa.

We have no Ladies' Mission Sewing Society. Instead we have an organization known as the Mission Band, of which every member of the church is considered a member. Its aim is to give a mission program every four weeks. Such programs are held immediately following the Christian Endeavor meeting on Sunday evening, and consist of readings, talks, book reviews, biographies, etc., the aim being to create more interest in the cause of missions.

The mission sewing is done by the organized classes of the Sunday School and any other members who volunteer to assist in the work.

This year on September 25th we had Mission Day in connection with our Sunday school Rally and Promotion Day. Plans were made for an all-day meeting consisting of regular Sunday School and preaching services in the forenoon; promotion exercises and an address on Missions by Mrs. J. E. Kaufman of Donnellson, Iowa, in the afternoon; evening services in charge of Rev. J. E. Kaufman.

Good fortune favored us in sending just at this time Missionaries Rev. and Mrs. W. C. Voth, so our program was rearranged. This made possible an ideal Mission Day, for what can inspire mission supporters more than missionaries on furlough, who never tire of relating incidents experienced on the field, thus bringing them in closer contact with friends they have never seen? Mrs. Voth spoke to the children during the opening worship of the Sunday School hour and Rev. Voth, who conducted morning worship, delivered a challenging inspiring message.

A basket dinner was served in the basement at noon by the ladies of the church.

The original afternoon program was enlarged. Rev. and Mrs. Voth spoke in addition to the promotion exercises and the address by Mrs. J. E. Kaufman "Why So Little Interest in Missions?" Her address was indeed a challenge to every church member and Christian worker.

The evening services conducted by Rev. J. E. Kaufman were very inspiring and created a new spirit of cooperation and a desire to do more for the church and its purposes.

Heretofore a white gift program was given during the Christmas season, but this year the gifts were presented on Mission Day. In the display of gifts in the lecture room were articles

(Continued on page 7)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

A brother returning from the Missionary Council recently held at Atlantic City, N. J., remarked that it appeared strange that four sending bodies of Mennonites had their delegates at this meeting. This means of course that there is a duplication of overhead costs and a limitation of effort in the work of missions among Mennonites that might be eliminated—that is if we want to eliminate it. The difficulty is that we have been separated in so many things that we feel it is impossible for us to work together in the effort to obey the Master's command and preach the Gospel to all nations. One strong Mennonite Board of Foreign Missions could accomplish much more with the means now provided than we are doing with our separate boards. When there was a cry for food from our hungry brethren in Russia we did not stop to fight out whether we should work together, but we all united to save life and the result was gratifying, considering what we accomplished in those years on relief work. If we can forget our differences in the interest of humanity and go hand in hand to feed the hungry why should we be ignoring the still more pathetic Macedonian cry of lost souls for help? At least, why should we be making our efforts count for so little when so much more might be done? With one big board we could give better training to prospective missionaries, we could work from a central office and one set of missionary pamphlets could be made to do for the whole body instead of three groups. On the mission field, too, we could work with greater effectiveness, were we to have our representatives serving under one board. There would at least be enough people ready on the field to care for the work properly in the event of emergencies that often force the work to go on short handed. One thing is certain, all together, the Mennonites are not very numerous and by dividing their mission and other interests among various groups they are indulging in a senseless and unnecessary waste of the Lord's men and means.

CORRESPONDENCE

Perkasie, Pa., Jan. 9, 1928. It is some time since your paper has had a letter from the church at Perkasie, Pa. The year has passed quickly to many of us with no outstanding features in the small congregation here.

The regular schedule of services has been carried out. Preaching services every Sunday, afternoon and evening service alternating, by our faithful and esteemed pastor, Rev. A. M. Fretz. Sunday school every Sunday afternoon and C. E. Society every two weeks on Sunday evening.

The attendance at these services are not large—really smaller than it should be.

On the afternoon of December 25 our Sunday School rendered their annual Christmas service of carols, recitations and exercises by the children; also an address by pastor Fretz.

The Junior class had tastefully decorated the church with a beautiful Christmas tree and festoons and wreaths. A box of candy was distributed to members of the school.

Our annual congregational business meeting was held on the afternoon of December 11th after church service. Reports from the various officers were read after which election of the following officers for the Sunday School was held—Superintendent, Clayton F. Myers; assistant superintendent, William F. Myers; secretary, Lawrence Myers; assistant secretary, Margaret Myers; Organists, Mildred Myers, Margaret Myers; treasurer, Harvey S. Kulp; church officers are: Deacon, Clayton F. Myers; trustees, Wm. H. Fulmer, Harvey S. Kulp, Clayton L. Fretz; secretary, Clayton L. Fretz; treasurer, Harvey S. Kulp.

On Tuesday evening, January 3, we were privileged to have the Bluffton College Glee Club in our midst. They gave a concert in our high school auditorium. The attendance was good and the excellent program thoroughly enjoyed by those who heard it.

On New Year's night our pastor preached a very helpful sermon, using as his text, Joshua 3:4, "For ye have not passed this way before," and Rev. 3:8, "Behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

Begin the day with our first thoughts with God our leader. Follow Him. Worship the Lord and serve Him and your fellow man. In a word let your life be one of service.

We must keep the leader before us so that we go onward. We must go forward, and not backward. "Upward and onward" is the watchword for the Christians. Christ says, "I am Alpha and Omega. The beginning and the end." The open door refers to a new opportunity. Go on even though you have little strength. The door is open. Go on. God recognizes our faithfulness. God our leader always has open doors for us.

We in this section of Pennsylvania have been fortunate and blessed in many ways during the past year. Crops have been average and we have suffered from no destructive storms. However, at the present time more people are out of work than is usual even for the winter season.

We have had several months of cold weather but little snow thus far.

We ask for an interest in your prayers, for the work in this place.

Yours in His Work,

Fannie E. Landis, Cor.

Deep Run—A new year is with us again. As we pause at its Threshold, we wonder what lies before us. Like Paul, we shall try to forget the things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus. The blessings of the past year have been many. It is therefore with hope that we launch out into the future, having the Lord's assurance that He will be with us if we commit our way unto Him.

As an appropriate start for the new year, we had with us the Bluffton College Men's Glee Club. They rendered their sacred concert very acceptably on Sunday afternon to a crowded house. People came from far and near to hear them. No greater tribute could be paid the Glee Club than to have people go to hear them two and three times on successive days, as some did. We always enjoy the visits of the Bluffton boys. This year's Glee Club has set such a high mark of excellence that future clubs will have to strive hard to equal it. The work of the Glee club shows that talents can be developed in our young people by our own Mennonite college through its able instructors.

On Christmas day the Sunday School had entire charge of the morning service. A beautiful program of song and story was rendered. The offering on this occasion was designated for mission work, thus helping to bring the Christmas story to those who may not know it.

After the services on Thanksgiving Day, the annual business meeting of the congregation was held. The usual reports were presented and new officers elected. A special matter acted upon was that of improving and enlarging the cemetery. An effort is to be made in the near future to raise funds for these improvements and also for increasing the cemetery endowment fund. It is hoped that many people not connected with the church but who have relatives and friends buried here will feel it their duty to help financially in keeping the cemetery in good condition.

The Ladies' Mission Society again had the pleasure of packing and sending several large boxes of clothing for the Russian pilgrims in Canada. The shipment went out during the fall and we hope it reached its destination before the real cold weather started in the Northwest.

During the latter part of the year our Christian Endeavor Society adopted a constitution and a regular C. E. pledge. The object of this reorganization is to establish the ideals of Christian Endeavor more firmly in the lives of our young people. If we can do this, more interest will be shown in the meetings and some of those who do not now regularly attend the meetings may be influenced to join in this good work.

Our pastor had several painful accidents last spring from which he quickly recovered. The results of these accidents might easily have been more serious. We praise and glorify God for His deliverance and for His watchful care over His servant.

On July 31st Missionary S. T. Moyer and wife were with us and gave us a real missionary message. We are glad to know that the cause of Christ is gaining wherever the Gospel is preached, in spite of opposition and other hindrances.

As the register of church members which had been in use for many years had become rather

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

PRAYER

To love and to labor, to sing and to pray! Cold water to thirsty ones giving away. Bread for the hungry, a song for the sad; Beauty for ashes, to make the heart glad. No censure in envy; nor cynic's ban flung in anger or malice from hate's burning tongue. But pity and kindness, for this let me live; Lord pity my blindness and let me forgive. Amen.

"HOME"

A tribute to the Rev. Anthony S. Shelly

Eye hath not seen
Nor hath ear heard
The fullness of
God's Love.
The Soul just
Feels it
Like a bird
That lifts it's Song
Above!

The thrushes sing
At eventide
"Peace to all,
And Rest."
The Soul takes wing
Through Death's Dark
Night,
Home to
Jesus' Breast!

—Beamie Ray.

WILLIAM CAREY

In a tall chestnut tree, not far from the house where Carey lived, a bird had built its nest. Like a boy he coveted this nest. He climbed—and fell! He climbed again—and fell again! He climbed the third time and in the third fall he broke his leg. A few weeks later while the leg was still bandaged, in the absence of his mother he hurried out to the tall tree. When his mother returned she found him sitting in his chair, flushed and excited with the bird's nest on his knees.

After his mother had scolded him for thus leaving the house, the future cobbler missionary said, "I couldn't help it mother, really, I couldn't. IF I BEGIN A THING I MUST GO THROUGH WITH IT."

As a young man he was minister, schoolteacher, and cobbler. In his shop he had hanging a map of the world. He studied carefully his Bible where he learned that "God so loved the world" and he believed it.

A few years later he preached his memorable sermon: "Lengthen thy cords, strengthen thy stakes, expect great things from God, attempt great things for God", such was his pleading. When the congregation arose to go home, seemingly unmoved by his appeal, Carey seized the hand of one of the leaders and wrung it in an agony of distress, "Are we not going to do anything? Call them back, call them back, we dare not separate without doing anything." As a result of his passionate entreaty we have the organization of the first missionary society, and William Carey offered himself as their first missionary.

Are we surprised at his tremendous results when we consider his persistence, faith and enthusiasm?

CHRISTIAN ENDEAVOR MEETING

January 29, 1928
A. J. Neuenchwander

Topic: "How Our Church Does Its Work". Eph. 4:7-16. (Denominational Day. Beginning Christian Endeavor Week.)

The Scripture Brought Down to Date

The Church has one God-given purpose: the perfecting of saints. It is not a fine building, or an elaborate organization that holds first importance, but the developing of saints.

To accomplish this one big task. God has given men various gifts and talents. There is none without any talent. Use yours.

The attainment of the unity of faith. Paul was urging that, and we are still striving for it. Let the young people unite and cooperate, now and also later.

The goal of our striving is to attain nearer to the head, even Christ. Whatever contributes to that end is desirable.

The Prayer Thought

We have many reasons to thank the Lord: for the Church, for the helpful influence cast around us, for those leaders who have pioneered, and have built well.

Let us humbly ask God for: deeper devotion to the ideals and work of the church, for willingness to cooperate without compromising, for volunteers in our churches to carry on the work.

Dividing the Topic for Assignments

1. The Executive Committee of the General Conference and its work.
2. Briefly sketch the work of our various Conference Boards.
3. The Power and Need of a Denominational Paper in every home.
4. Our local church organization. How the Work is carried out.

The Open Forum

1. What is our Society doing for the church?
2. Would it be well to adopt a budget system in every church of our General Conference for the support of the various Boards? Why?
3. Would it be desirable for each pastor to preach a series of sermons on our denominational history?
4. Could any of our denominational work be omitted? Should some phases be emphasized more? Which?
5. What can each individual C. E. member do to help the church?

How do We Function in Our Church Work?

In our "General Conference of the Mennonite Church of North America"—yes, that is our full and official name—we have the congregational form of government. By this we mean that the General Conference and the District Conferences have only an advisory capacity, and that the local congregation is its own final governing body. The Conferences suggest and outline the work that seems desirable and usually the local churches pledge their support for the suggested work. In matters of discipline it works much the same way. In Conference certain points may be discussed and recommended, but it remains with the local congregation in the way that these recommendations are finally carried out. In our General Conference we have a president, vice-president, secretary and treasurer. The work of the Conference is, however, carried out by our Executive Committee. This Committee includes the above mentioned officers and in addition, the chairman of each of the important established Boards. These consist of the following: Foreign Mission, Home Mission, Publication Board, Education Board, Emergency Relief Commission, and Board of Trustees. These men have general charge of our General Conference work. The Boards mentioned function further in their own field and make their own appeals for support in workers, and means, or they furnish us with their products such as printed material and suggestions for the educational work of our denomination.

Our District Conferences are organized on a similar plan as the General Conference, but their work is confined to smaller territory. Finally the local churches are organized somewhat on similar lines. The larger churches have more committees and may be organized under a State Charter.

In each of the above mentioned organizations, evangelism is emphasized, education on Christian lines is urged, giving and life is encouraged even as Christ emphasized it while on earth. Our Church aims to win men to Christ and develop those in Christ to become daily more like the Master in their walk and talk.

Illustration

The best book that we have at hand to give us information of the development, and work of the General Conference, is H. P. Krehbiel's "The History of the General Conference of the Mennonites of North America." Copies can be secured from our Book Concern, Berne, Indiana. Our Endeavorers ought to read this book. No, the writer gets no commission.

DYNAMITE FROM DETROIT S. V. CONVENTION

Samuel T. Moyer

It is impossible for us Americans to appreciate Jesus without Bruce Bartonizing Him a little.

* * * *

There are millions of people in this world who believe in a God who is the harmless adornment of a comfortable life.

* * * *

America today is upholding physical power as the way to safety, and physical comfort as the way to happiness. Yet Jesus anathematized both.

* * * *

The missionary enterprise should recognize that the Holy Spirit may rest upon the church at Antioch as well as upon the home church at Jerusalem.

* * * *

The wise men when they saw Jesus went home by a new way. Oh, that we 3,500 delegates may get such a glimpse of Christ that we too may go home by a new way.

Do we love in order to convert, or do we convert because we love? Is the primary driving motive love or desire to convert?

* * * *

Edward Steiner and Kathryn Mayo are best sellers because they feed racial vanity.

* * * *

It is not a question of either or. Both are indespensable.

* * * *

If we spend 16 hours daily on things and five minutes per day with God, things will become real and God insignificant.

* * * *

We are not masters of our fate—we are masters of our choices: our choices master us.

* * * *

We need understand God as possessing no color phychosis.

* * * *

If you cannot push, pull. If you cannot pull, push. If you can neither push or pull, get out of the way.

* * * *

He was enough of a disciple to be like unto his Master.

* * * *

If we love a cause better than men, we are doomed to failure.

* * * *

Let us show ourselves a door bell, not a door mat.

* * * *

Christianity as an institution is suspect in the East.

* * * *

Analysis apart from synthesis is a vice, and the cheapest form of indoor sport.

* * * *

The future belongs to adventure, the past belongs to fear.

BLUFFTON RETREAT

At the Bluffton Retreat this past summer the following remark was called forth during an earnest discussion on peace and war. After the idea of turning the other cheek was presented as a practical and only solution again and again, an interested youth retorted, "In that case we'd all have to be extraordinary persons." Fellow seekers of truth, is that not simply another call for Christians after the pattern of Jesus? Is not the real Christian, by and large, the individual living above par? Is it not the Christian player in life's ball game who bats above the average, perhaps above his own average? Be that as it may, one thing is certain, the Kingdom will come only as we Christians take on such an interpretation of Christians not in theory but in actual incarnation. The world of tomorrow will be the world of today only as such extraordinary persons grow to make it so.

Thus far most of my generation will perhaps nod and say: "I suppose that's so; but that don't mean anything unless we find the way to become such super-persons." From far and near comes the question, by personal letter or conversation, through magazine or paper, "how can I find the power that I believe is in the world within and without myself?" Invariably these same questions make some reference to prayer because that has ever been the reply to their questionings. Most of the seekers believe, judging from their remarks, that by means of prayer the power may be found; and end with the disciples of old saying, "Lord, Teach Us How to Pray."

It is true that most discussions of the preceding question stop more or less aruptly after prayer is suggested as the final means. But prayer has such varied meanings. To one it means one thing: to his neighbor a quite different experience. If it were possible to share in the methods used, and then to compare the results, some help would be discovered. I realize that no one likes to parade before a critical public the sacred experiences of the prayer life, yet just such a sharing might be of great worth; especially if the individuals so sharing represent the various "types" of religious characters. To be more specific—there are in the Mennonite church some great souls who I believe have found that power thru prayer; I believe their prayer life differs like winter and summer; some of the characters appeal more to me than others; perhaps if these finders shared their experiences (prayer methods) the seekers could find their way more readily and surely. In other words, what many seek to know is: What do keepers of the Quiet Hour do during the time so spent? Do they pray audibly or simply meditate? If so upon what is the attention centered—on the work of the day or on scripture or appropriate literature? Is it a time of relaxation or forced exertion? Is it a time of self analysis or forgetfulness—that is are the thoughts turned in or out? Finally—what do those do who keep no fixed time for prayer? or are there none such? Answers to such questions will do more than satisfy the curiousity—young people will sooner find the power for today and tomorrow.

One of Them.

YOUTHFUL OPTIMISM

This, as everyone knows, is optimism of a distinct class. It arrives at conclusions by leaps and bounds, refuses to be hampered by tradition and custom, or by over-much caution against possible failure. It has both eyes on the goal ahead and practically ignores intervening obstacles. From the youth's point of view, this is the only way to succeed. Youthful optimism and enthusiasm will venture out where more mature and experienced minds hesitate to go. But youth must have its try at bigger tasks, and its hot blood is not very patient. The test comes later, when difficulties must be met and conquered, whether optimism holds out or fizzles out.

Probably youth does not describe its optimism as either Christian or Christ - less, but there is a world of difference whether your optimism or assurance has a human or a divine source. If it is only human it is like the broken cisterns of which the Bible tells (Jer. 2:13); it will fail sooner or later.

Christian optimism, on the other hand, draws upon an exhaustless supply in Christ Jesus, for all that it needs, whether wisdom, hope, love, or anything else. It rests on the Word of God, which can never fail.

Optimism that is in line with the eternal purposes of God for the world, is an asset to any church and community, no matter how youthful they are who hold it.

A. G. S.

A SERVICE OF PREVENTION NEEDED

Is this God's world or the devil's world, was doubtless the question in many a heart when the tragic fate of a little school girl in Los Angeles became public just before Christmas. The horrible crime, committed by a youth, was made more fearsome by his boast that he could not be found out. However, he was caught and is now awaiting trial.

The publicity given to the gruesome details of the crime, and the nervous tension until the criminal was caught, had a telling effect upon the public mind. Fear, suspicion, and a feeling of vengeance were noticable everywhere in public places.

Probably the strongest reaction of the Christian was somewhat like this: This boy came out of a broken home and he probably had little, if any, religious training. If the church, the Sunday School, or the Christian Endeavor could in some way have touched his life during his nineteen years, perhaps this horrible tragedy could have been averted.

Few criminals come from wholesome Christian homes. It is the broken homes, which are so common nowadays, that breed crime and lawlessness. The influences of the home, even a broken home, reach deeply into the child's life. If the parents break the moral and civil laws, what a pitiful moral outlook for the child!

It seems to me that next to the home, the Sunday School has the biggest opportunity to reach and save the boys and girls. Look in pity on the many who have neither Christian homes nor Christian training. Social service cannot save them; it only cleans "the outside of the platter." If we bring the world into the church to attract the young people, we cannot save them, for we will thereby rob the church of her spiritual power. But thank God, the Gospel of Jesus Christ has power to arrest the attention, stir the heart, and move the will of the wildest youth or the hardened criminal. The message of the Bible is not so antiquated that a modern youth can find no interest in it, if he is given a fair chance to pay attention to it, but it is a spiritual message and must be approached from that standpoint.

Wave after wave of a mighty criminal tide has been sweeping over our country. What is your church, or Sunday School, or Christian Endeavor Society doing to stem the tide? Are you reaching out a helping hand to those otherwise unreached? Or, is that none of your business? Jesus is looking upon them in compassion.

A. G. S.

WHAT CHRISTIANS COULD DO

Had the church possessed a conscience against war, as it did in the pre-Constantine period, or as it now has a conscience on definitions and organizations, the last war would have been impossible. But because the churches failed in this instance, there is no reason why they must fail again. There is now a widespread awakening. More than sixty peace organizations are functioning in England alone, and in many instances Christians are among the leaders, as may be observed in many of the peace organizations in other countries. But every church ought itself to be a peace society, seeking to express the spirit of Christ in terms of international brotherhood. The number of Christians in the world to day is easily sufficient to abolish war if they would refuse to share in it, thereby compelling the national authorities to adopt methods of reason rather than physical force for the adjustment of international disputes.—Peter Ainslee.

THE S. S. LESSON

January 29

The Growing Fame of Jesus

Mark 3:17-21; 6:53-56.

Golden Text:- "The common people heard him gladly." Mark 12:37.

There are many associations of Jesus connected with Jesus and the Sea of Gallilee. It was on its shores that Capernaum and other cities, with which Jesus was familiar, were located. The inhabitants had the glorious privilege of having Him with them often and seeing His wonderful works and hearing His wonderful words. How sad that in the end He had to complain because of their lack of appreciation. But are we much better off than they? We have centuries of the wonderful power of Christianity and the work of the Holy Spirit behind us and yet there are so many who will not come unto Him that they might have life. The scene of our lesson is laid in what is sometimes called the period of popularity in the life of our Lord. True, many followed Him and no doubt admired Him, but their actions, except in a few instances, were superficial. Curiosity and a desire for personal advantages seem to have been the most conspicuous motives.

We note that the great multitudes that followed Jesus came from many places. His fame had reached them and they came to see for themselves. Crowds seeking to get near to Jesus is a helpful sign, particularly because they have heard about Him and want to learn more. One of the hopeful indications of the power of he Word is to be noted when many are interested and show that interest by seeking farther. In our age, indifference, rather than interest, marks the attitude of the people. They have become so wrapped up in the chase after amusement and wealth that they cease to be interested in matters that concern their souls.

Jesus loved the sea and its restlessness may have suggested to him the mass of mankind in its labors, longings and limitations. Here, by the seaside, he had perhaps His largest sympathetic audience. The boat that served for a pulpit, probably belonged to one of His disciples who was only too glad to thus give his material possession to the Master for His use. The shore, with its gradual slopes, made an ideal place where He might look into the faces of all and speak and yet not be hampered by the crowd. The sermon from the boat contains many of the most striking of the Lord's utterances.

Jesus loved the people and so they were ever welcome to come to Him and hear His gracious words and benefit by His healing power. He has never ceased to love men for He came to live and die for them and gave His life a ransom for them in order to show forth the love of His Heavenly Father. Those who came to him were hungry and often sick and He gave them food for their souls as well as for their bodies. He healed their poor sickened bodies and is just as willing at all times to heal the sin-sick souls of all who will have Him as their great physician. Some of those who came to Him had plagues. The greatest plague of all time is the plague of sin. There is no cure for it except the cure that comes from Jesus. Others were possessed of demons, or unclean spirits, as they are called. These he drove out. They had and they still have great power to afflict, but Jesus they could not resist and He relieved their victims of them, just as He will relieve any one who comes to Him for help from the power of the evil one. That they knew Him and cried out calling Him the Son of God, is no surprise. If there are some men who do not recognize the sonship of God in Jesus, the devils do know Him and testify to the fact. They can not do otherwise in the presence of His diety. He is God and they must obey, even if they do tremble. Jesus did not permit these demons to make Him known. The testimony of these lying spirits would be worthless to Him. It is the cheerful testimony of His friends rather than His enemies that Jesus requires.

Between the passages that begin and end our lesson, occur the accounts of the feeding of the five thousand and the miracle of Jesus walking on the sea, as well as a notice of the death of John the Baptist. We now find Him on the plain of Gennesaret with vast numbers of people, who recognized Him following Him and bringing to Him their sick. They were seeking Him because of bodily ailments. They should also have sought Him for the cure of their souls. Jesus is the great physician. He gave much of His effort to healing the sick, but the cure of the sick bodies is but the way He has of pointing to Himself as the one who rids the soul of its diseases. Many villages were made happy by His presence for wherever Jesus is there will be joy.

DEVOTIONAL READINGS

Sunday — Psa. 23:1(a). "The Lord is my shepherd." What a wealth of comfort and help has been taken from this simple sentence! There is much to be gained by varying the emphasis in reading the statement. First, we take it as it is usually read with the emphasis on "shepherd". We are thus reminded that God cares for us as a shepherd cares for, and protects his sheep. We next place the emphasis on "my", and note the personal care God takes of us, each one. Emphasizing "is" we are reminded that God's care of us is a fact, and He cares for us now and always. Finally, with the emphasis on "The Lord", we are assured that He who cares for us is almighty and all-loving.

"The King of love my Shepherd is,
Whose goodness faileth never."

Prayer: Our Lord, we thank Thee for Thy shepherd care of us, Enfold us with Thy loving care and protection day by day.

Hymn: "O Love Divine", New Mennonite Hymnal—241.

Monday — Psa. 23:1(b) "I shall not want". Fear plays a large part in the life of humanity. Jesus came and taught freedom from care. Leaving His lessons in the Heavenly Father's care, we are freed from this slavery of fear that we may not be provided for tomorrow and the next day. His concern was especially that we need never fear concerning His care for all the true desires of our spirits. Rev. John McNeill tells the following: "I once asked a servant girl, 'Are you happy where you are?' And I shall not forget the quietly confident way in which with beaming face she said, "O yes, sir, I have twenty-two pounds a year and **all found.**" 'All found', that was evidently more to her than the small sum total of actual pounds.

Prayer: Blessed Master, make us eager to learn the lessons of the Father's care of us, Give us trusting hearts.

Hymn: "Cast Thy Care on Jesus", New Mennonite Hymnal—225.

Tuesday — Psa. 23:2(a) "He maketh me to lie down in green pastures." There might seem to be compulsion in these words when we read that He makes us to lie down, but even so compulsion is sweet. The green pastures signify not only an abundance of food supply, but also the best place to provide rest. And what is more conducive to rest of soul than to have the sense of a full supply of God's grace and strength. "Take my yoke upon you and learn of me, . . . and ye shall find rest unto your souls." (Matt. 11:29).

Prayer: O Thou Shepherd of our souls, feed us upon the Bread of Life, and give us the rest and peace that passeth understanding.

Hymn: "Just for Today", New Mennonite Hymnal—198.

Wednesday — Psa. 23:2(b). "He leadeth me beside the still waters." We read of the floods in London during the past week. The Thames was on a rampage, and the swollen stream caused damage and concern for safety. The Lord leads us "beside the still waters". Still waters are in contrast to raging torrents on the one hand and to stagnant pools on the other. They give refreshment, and do not threaten danger. This is the life of the faithful follower of Jehovah; its real needs supplied and there are no torrents of wild passion and unfulfilled ambitions. "Godliness with contentment is great gain".

Prayer: Our Father, Teach us fully the way of contentment and peace. Help us to willing obedience and faithful following.

Hymn: "Peace, Perfect Peace", New Mennonite Hymnal—229.

Thursday — Psa. 23:3. "He restoreth my soul" How jaded our spirits become, and how we need reviving as we travel life's dusty road. The day's toils, its taxing demands, oft times its failures, bring weariness not only of body, but spirit as well.

"Even the youths shall faint and be weary, and the young men shall utterly fall.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40:30,31).

Prayer: Dear Lord, we thank Thee that our help is from Thee. May we day by day be strengthened with might in the inner man.

Hymn: "I Need Thee Every Hour", New Mennonite Hymnal—199.

Friday — Psa. 23:3(b). "He leadeth me in the paths of righteousness for His name's sake."

Paths of righteousness are right paths. How can we know we are walking in these? It is simple. Follow the shepherd. "He guides us," if we are willing to be guided. "For his name's sake",—"As he is true"; thus we are assured of our security and right direction. The picture of the Eastern shepherd again helps us. He always goes ahead of his sheep.

"Happy me! O happy sheep!
Whom my God vouchsafes to keep,
Ev'n my God, ev'n He it is
That points me to these paths of bliss."

Prayer: O Thou Faithful Shepherd, our God, lead us in ways everlasting and bring us safely to Thy fold.

Hymn: "Lead Us, O Father", New Mennonite Hymnal—375.

Saturday — Jn. 10:16. "And other sheep I have, which are not of this fold."

Let us center our thoughts upon our Mission workers on the foreign fields. Pray that they may be kept and guided in their work of seeking for the other sheep". Remember, before the throne of grace, especially those whose work has been interrupted by sickness; pray that they may be specially restored, if so be God's will, and enabled to continue in their labors. Pray for the workers in China, their safety. Read promptly all reports from the field. Use the 1928 Year Book, and fix definitely in your minds the location of the missionaries. Remember we have "foreign fields" in our own country.

Prayer: Lord, our God, bless our mission stations, with the workers, in India, China and among the Indians. Awaken in us all a greater realization that it is the business of the church to bring the gospel to all the world.

Hymn: "From Greenland's Icy Mountains", New Mennonite Hymnal—328.

WOMEN'S WORK
(Continued from Page 2)

requested in the list sent by the executive committee of the General Conference, cash, toys, pencils, tablets, clothing, etc. Every Sunday School class was represented.

Money for missions is raised by (1) an annual every member Mission canvass which is usually conducted during Thanksgiving week. (2) Offerings taken at the monthly Mission programs. (3) One Sunday of each month the Sunday school offering is given to the Mission fund. (4) Some of the Sunday school classes help support missions by class dues, conducting lunches at public sales, bazaars, etc. One organized class supports a Native Bible Woman in India at the Korba station.

Mrs. H. J. Schrag.

CORRESPONDENCE
(Continued from page 3)

antiquated, the pastor arranged a new list of members in an appropriate book. Besides a chronological and an alphabetical list of members, this new book contains other interesting and valuable information. The pastor has inserted a brief sketch of the history of the congregation. A copy of the congregation's charter and of its constitution is also in the book. It is perhaps interesting to the younger members to know that the congregation was organized in 1848 and a charter granted early in 1849. The meeting house was built also in 1849. The official name of the congregation as given in the charter is "The Mennonite Society of Deep Run and Plumstead." How important it is to have our names on the church records, but how much more important to be sure that they are recorded in the Lamb's Book of Life.

Allen R. Fretz, Corr.

January 12, 1928.

WHAT HAs HAPPENED TO SIN?

Have you heard anything about sin lately? It seems a long time since seeing the word in our reading—except in reading the Bible. It seems a longer time since listening to a discourse on sin. Has sin become unfashionable, or unscientific, or what has happened to sin?

A newspaper man had been riding on a street car and drifted into conversation with an old lady who was seated beside him. She proved to be nimble minded and intelligent, abreast of current events and interested in the way her world was moving. Inevitably the notorious murder case then pending was discussed, and presently the old lady said:

"If folks were half as much afraid of sin these days as they are of microbes, this would be a better and happier world."

The newspaper man was startled. He looked at the old lady. Certainly she had said "sin," but was it possible she had said it seriously? His conception of sin was something his grandfather prayed about, but up-to-date people joked about. There was no sign of mirth on the old lady's face. She appeared to be in deadly earnest. Seemingly sin to her meant something quite as terrible and deadly as smallpox or flu. Her companion was so deeply impressed he came into the office to talk it over.

The old lady is right. She implied a criticism of our time which is justified by facts, and emphasized an attitude of mind which is stupid and dangerous. There would be a brighter outlook for the welfare and content of the world if modern men and women showed a little less unconcern about sin.

The tendency of our time has been along two lines: First, to make sin an attractive and interesting thing; to put it up in easily accessible form for youth; to take away all the barriers and screens and recognize it hospitably in respectable society. Second, to explain away and eliminate all individual responsibility for committing sin.

He who gets away with it is smart, clever, daring and successful. He who gets caught in it is unfortunate, a victim of circumstances, a creature of environment, a product of heredity. He is explained sympathetically in terms of complexes, neuroses and phantasies. It appears that the universe has conspired to make him do an evil thing. Somebody should write a book on "How to Sin Successfully" or on "Sin as a Fine Art," for, as a matter of fact, the only sin which seems generally recognized today is the sin of sinning clumsily or inartistically—of being in-expert and gross and messy about it.

Sin is a thing to play with, an experiment in sensations, a means of titillation and thrill. It has its risks: one may get hurt; one may be embarrassed; but—

"The wages of sin is death!"

That is melodrama, good enough for the Salvation army, perhaps, but nonsense to the modern mind. Even more absurd is the notion that sin is an offense against God. That is religion, and old- fashioned religion.

Nevertheless, the lady on the street car was right, and this sort of easy thinking about sin, this attitude of mind which has banished, to all practical intents, the fear of sin from our present-day life, and has almost banished the short, sibilant, stinging little word from our vocabularies, is not making for man's moral health or lasting good and happiness.

We need to get back into the thought and conscience of men the fact that sin is a wronging of life, a poisoning of its currents, a dislocation of its framework, from which the consequences are vastly greater than the mere temporary pleasure or pain, or mingling of both, which come to the sinner. Sin is an act of sabotage against the order of the universe; a betrayal of the race.

Sin is treachery to yourself and to your fellow, whether it be the open, active doing of the thing you know in your heart to be wrong, or merely the failure to co-operate fully in the realization of the possibilities for good which abound in the world, and which are the true indication of life's purpose. And the wages of sin is death, as it has ever been the wage of the traitor. And the accounting for sin must be with God, whose plan for life it is which sin has betrayed.

Nor will all the metaphysics, or all the explanations and mitigations of psychiatrists, either wipe out the actuality of sin or lift from you the burden of responsibility—of guilt.— Editorial by John C. Shaffer in the Indianapolis Star.

TEN REASONS WHY I SHOULD BE ACTIVE IN MY CHURCH

Because

1. It is Christ's church, purchased by His blood, and He is my Saviour, and I owe it to Him.—Acts 20:28.
2. His promise of His presence with His church has been fulfilled through the centuries, and I cannot doubt it.—Acts 11:26; Matt. 18:20.
3. The church is the source of all that glorifies God and helps and uplifts mankind. If it is weakened, my family and my city suffer.—Matt. 16:18, 19.
4. The souls of some men, women and children around me will eternally perish if I do not lead them into the church.—Acts 2:47.
5. When I united with the church I solemnly vowed before men and angels to be faithful, and I dare not break such an oath.—Acts 5:4, 11.
6. My own soul demands it.—I John 1:7; Heb. 10:25.
7. It is not fair to accept the blessings of the church that cost the love and life of others, and not share its prayers and labors myself.—Col. 1:24; Gal. 6:2-5.
8. My pastor and my elders, and my brethren in Christ earnestly ask my help.—Heb. 13:17; I John 3:14; I Cor. 16:16.
9. My absence or inaction discourages others and causes some to stumble.—I Cor. 12:26, 27; Rom. 14:15.
10. The best Christians have ever been those who serve the Church of Christ.—Romans 16:1; II Cor. 8:23; Phil. 2:19 and 22 and 29.

World at Work.

CONTRIBUTIONS

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Gratefully acknowledged

J. F. Lehman

JOTTINGS

The East Swamp, Pa., church, Rev. Howard G. Nice, which has been undergoing extensive repairs and alterations was re-opened on January 15, when the pastor preached.

The new church at Pretty Prairie, Kansas, is about completed and the dedication will shortly occur. It was hoped that their happy event should occur some time near the close of last year, but the seats were not finished.

The Year Book of the Central Conference, now in its seventh year of publication, has appeared under the editorship of Rev. Wm. H. Grubb. It is a valuable work containing articles of interest to Mennonites and statistical information relative to the Central Conference.

The venerable Rev. J. F. Funk of Elkhart, Ind., is preparing an autobiography and is being assisted in the work by S. C. Kolb of Herbert, Sask. Rev. Funk has been prominently identified with Mennonite affairs so long that his work is sure to be interesting and valuable.

For the ninth year Rev. A. M. Fretz of Perkasie, who is pastor of the Deep Run, Perkasie, Springfield and Bowmansville, Pa. churches, has issued a pamphlet: "Church and Home" which brings the record, statistics and a schedule of services for 1928 to the members of his charges. We are glad that Brother Fretz has seen fit to commend the Mennonite, the Year Book and the new Hymn Book to the members under his care.

Rev. S. M. Musselman of Bluffton, Ohio, who attended a missionary convention in Atlantic City, N. J., stopped off in Philadelphia to visit a number of old-time friends.

Rev. S. M. Rosenberger of Quakertown, Pa., attended the meeting of the Church Council of Education held at Atlantic City, N. J., last week. Dr. Mosiman of Bluffton College also attended this meeting as well as the meeting of the American College Association held in the same place.

The Salem Church, Dalton, Ohio, held its annual meeting on January 2. Rev. A. R. Keiser was unanimously re-elected pastor for another year. David J. Moser was also re-elected deacon, while Wm. P. Tschantz, trustee, David L. Zurcher, secretary, and Levi E. Amstutz treasurer. Albert Badertscher was chosen mission treasurer, Amos Sprunger correspondent to the Bundesbote, Miss Magdalene Fankhauser was elected organist and Clinton Sprunger, chorister.

The Second Mennonite church, Philadelphia, Pa., has had a busy first week of the year. On Monday the annual business meeting was held. Tuesday and Wednesday Rev. V. B. Boyer of Allentown preached. On Thursday the Bluffton College Glee Club rendered an excellent concert which was greatly appreciated by a full house. On Friday the usual preparatory service was held in anticipation of the Communion on Sunday. An excellent spirit prevails and the church is planning for other progressive efforts.

The missionary workers of the West Zion church, Moundridge, Kan., met last week in the home of Mrs. P. F. Regier. The following program was given: Main topic—"The Birth of the Christ Child," leader Helen Schmid; instrumental music — Gwen Galle; "Christmas Cheer in all Lands," Edna Regier; Duet— Helen and Hilda Dyck Reading, Ferne Galle; music—Elizabeth Meyer; "A Christmas Rosary," Myrtle Auernheimer.

The sudden death of Rev. A. S. Shelly of Germantown, Pa. came as a shock to his many friends throughout the church. Bro. Shelly was pastor for twenty-five years of the Herford church, Bally, Pa., after this he served as pastor of the Upland, Calif., Bluffton, O., and Germantown churches. For a number of terms he was president of the General Conference. He also served on both the Home and Foreign Mission Boards of the Conference. A detailed account of his life will appear in a later issue.

While the Glee Club of Bluffton College was in Philadelphia one of its concerts was given over the radio from WOO. Naturally the announcement of this event appeared in the newspapers. Some parties appeared in several localities up town on the afternoon of the concert and went from door to door selling toilet articles and appealing to people to buy them because they were members of the club and were compelled to resort to this method in order to make expenses for the trip. Of course they were impostors.

An interesting visitor to Bethel church, Mt. Lake, Minn., was Johannes Nelson Christiananda, a native born Hindo Christian preacher. The visitor is said to be able to speak and write nine languages. At Mt. Lake he rendered his message in both German and English.

The Woman's Missionary Society of the First Church, Bluffton, Ohio, entertained the Girl's Missionary Society in the church on December 12. Mrs. Goering was the guest of the occasion and gave a delightful description of a Christmas in China.

In an open letter to pastors and congregations the committee on doctrine and conduct makes among other things, the following appeal: The Committee on Doctrine and Conduct, elected by the General Conference at its meeting in 1926, in Berne, Indiana, met in Philadelphia on Monday, November 7th. We carefully and prayerfully considered the resolutions adopted by the Conference, bearing on the work of this committee and how we may work most effectively toward attaining the desired results. We find that these pronouncements of Conference call for a program of activity on the part of the committee, which cannot be put across without some funds. The committee is willing to give time and thought to the work and sincerely desires to do something constructively effective toward the solution of our problem, if the congregations will supply the necessary means, which we estimate at not less than $500 for the year 1928.

The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

Scripture Text Calendar

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

The New Mennonite Hymn Book

Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JANUARY 26, 1928 No. 4

ANNOUNCEMENT

The Pretty Prairie church announces February 5th, 10 a. m. as the date for the formal opening and dedication of its newly erected edifice. Neighbors and friends of the Kingdom of Heaven are cordially invited to share in the joy and blessings of the day. May the Lord bless the occasion.

Jonas A. Stucky.

CHANGE OF ADDRESS

Rev. John Toews, Sr., address before Aberdeen, Idaho is changed to Rev. John Toews, 427 So. Hope St., Los Angeles, Cal.

H. J. BROWN COMING HOME VIA INDIA

It is now over one month since I left China. When I saw so many dear Christian friends at K'ai Chou come out to bid me farewell, my heart was greatly moved. In these days of political disturbances and agitation against the Christian religion and foreign influence in general one neither expects nor wishes to have such grand send-offs, but nevertheless here it was, feasts, presentation of big silk banners and a large crowd to see me off. Through the extra heavy load of work prior to my leaving and all these expressions of appreciation and Christian love I was for the time being almost carried off my feet, but after I had left the field and was traveling toward the coast, I found time for meditation. Quietly in my mind I lived these experiences all over again. Like in a clear picture I saw all my dear friends before me. There were the few missionaries upon whose shoulders the heavy burden of the work fell, and there were my Chinese co-workers in the schools, in the station churches, and in the evangelistic tent. I surely have enjoyed the work together with them in the Lord's vinyard, but now they will have to forbear my help. Tears rolled over my cheek when I thought about it all. However my heart found comfort to know that the Lord Jesus would be true to His promises. He will be near them to keep and to bless.

Finally I have reached India. It was a long trip. I have met many people and seen many places of interest. On the way from Hongkong to Manila I was seasick too, but after that the sea was more quiet and things were more agreeable. Hongkong has a very good harbor, and the city at the foot of the mountains is very beautiful. The tramcar carries one up the steep mountains almost to the top. From the ship one sees the city with these beautiful green covered hills as background, and again from the top of the mountains one looks down on a beautiful city stretched along the shore, having the harbour with all the ships as a background. Both pictures present very beautiful scenery.

I find Manila in many ways just the opposite from Hongkong. It is on a level plain. Even on clear days the mountains in a distance are hardly to be seen The old walled-in city is very small, and it has narrow streets with several hundred years old houses bordering it. In contrast to this the new city outside the walls has more modern houses, even several big new structures. What impressed me most however is the wide streets with lawns and green trees on both sides . When one gets out into these street, on these lawns and into these large parks one begins to breathe again, and slowly there comes back a feeling of American freedom. After leaving my dear old China, this was the only place so far, where, during the time that the ship pulled out of the harbor my feelings got the better of me and tears streamed freely. Around the harbor one finds everything arranged in a business-like way. The people are lighter in complexion thatn the Chinese. They are rather quiet but friendly. The American government has opened schools throughout the main islands, so that now most of the children are attending school and thus get an intelligent preparation for life. Numerically the Phillipine Islands are strongly Roman Catholic, about ninety-five per cent. of the population is registered in that church. However it is rather sad to report, that although they are outwardly Christian, there is far too little of active Christian life. The church itself, although it has a somewhat higher standard than that of the South American R. C. church is far below what could be considered an American standard. For these reasons if for none else, the protestant missions are welcomed to the Islands. They become the means of raising the standard in the Roman Catholic church itself. One tendency of the youth is that after he has gotten a fairly good education he looks down upon manual labor as something beneath his dignity. If he attends school in America, he is quite willing to work his way through but when he comes back to his own people he is not willing to stoop down and perform common labor. He therefore generally becomes an office seeker. American officials are often very much annoyed by these applicants. They are persistent and do not care to give in until they obtain their desire. I heard about such an applicant who, after having been once refused, brought several chickens as a present. Chickens are rare and even government people hardly indulge more than once a week in chicken, but here were two and the next morning another two and so on until the official became chicken-shy and granted the request.

The Sumatra people are also small in stature and have a still lighter skin than the Philipinos, while the Malays of Singapore and the Ceylon People and the Indians are all of a much darker complexion. Their fair faces have a different shape, and both men and women are of tall stature. Singapore is a beautiful place with a fine harbor, but the piers are far away and hid by big coal piles. The arrangement is poor. The business houses too are rather scattered. However the botanical garden with good roads and streets make it a beautiful place. Sumatra right across the strait is a beautiful country. It has a tropical forest, and it also has large plantations, but the Belawan harbor at the mouth of the Belawan River is rather poor. It has no city nearby but just a small village. One has to take a train or else the auto to Medan, which is a good half hour's ride away. Personally, if time had allowed, I should have liked to take a further trip into the interior in order to visit the Mennonite Mission, but I had been informed that the trip was not easy, and would take time. Therefore I found it necessary to leave this out of my program.

Ceylon is a very beautiful island. From Colombo to Kandy on the train one travels through very beautiful country. It is just wonderful. Way below one sees the nice green rice fields in the valleys. The mountain sides again are covered with tea trees on terraces, then again rubber plantations even up to the very top. All trees, even those of the forest are made use of. Everything is parcelled out. There is not a spot that has not an owner and there is no family that does not have real estate property. Kandy has the best botanical garden in the East. It is just wonderful. There are so many kinds of tropical fruit trees there to be found and when you think of the spices that you use in your kitchen, like cloves, pepper, mixed spices, nutmeg and what not, it is all right there before you. One also finds the medicine trees as camphor and cocaine, coffee trees, tea bushes and the cocoa trees. Everything is right on the spot. No wonder the poet sings: "What tho' the spicy breezes blow soft o'er Ceylon's Isle."

South India does not at all compare with Ceylon. India's mountains are barren like those of China. Then too one notices so much uncultivated land, some in use for grazing and some again as it seems simply continuing in scrubs and bushes. The first impressions surely point to a fact, that the Indian farmers are not intensive tillers of the soil. I must by this time have become quite "Chinesey" but it is very striking to me to see so much

land, so much burning material in the rice fields, and so much fertilizer all going to waste, when the people are poor. By proper agricultural methods these people could easily obtain a livlihood.

H. J. Brown

AN OPEN DOOR—NEW YEAR SERMON

1 Cor. 16:9. "A great door and effectual is opened unto me, and there are many adversaries".

Rev. A. S. Bechtel.

There is an attractiveness about the new and unexplored. The scientist finds his investigations full of expectant interest. The inventor labors with unlagging zeal, the explorer moves boldly on into new and untried places, the house wife finds new recipes attractive, the farmer experiments on his farm, the business man in his business and the Church finds much of interest in trying out new methods. Each period in life has its attractiveness in that which is new—childhood, youth, manhood, middle age and old age, each in turn have that which is attractive to the one just entering them.

The beginning of a year is especially attractive to each one. What will it bring to me? is the question on the lips and in the heart of everyone. No one can answer. There is one question however which each one can answer for himself and he alone can answer it. Each one must make the answer to this question. Will the year 1928 be in reality a New Year or will it be just another year like the preceding one? The hanging up of a new calendar does not make it a new year. Whether it shall be a New Year or not depends upon your heart—upon your thoughts, acts, words, motives, attitudes, relations toward others. If your life is the same as last year—if there be the same unkindness, ill-feelings towards others, lack of love, selfishness, pride, unforgiving spirit, fault-finding—if these be the same as last year, then the year will be just the same, possibly somewhat worse, it can not be a New Year. You, my dear friend, make it either a New Year or else just another year. If the life is different, the heart, the motives different, then the year will be a New Year.

A New Year demands new lives. Will you consecrate yourselves at the beginning of this year 1928 to spending more time alone with God? Will you make this a new year in holding the quiet hour with God? A thing to be new, must be different from the old.

The door is open for new personal Christian experiences. New expression in greater activity, more humility, more consecration, fuller obedience, more complete yielding to Christ, more Christian love to others, more real Christianity.

The door is open to the Church in larger missionary opportunities. Missionary opportunities at home, both in the Home Mission fields and more definitely in the immediate home neighborhoods. The inside of the Church will attract, win and hold people. An attractive and comfortable church house will attract and to some degree help to hold people. The services have much to do with attracting, winning and holding people but far more especially do we think of the inside lives, the hearts of the members of the Church. The lives of the members from day to day are a powerful influence either to attract and hold people or else to repel them and drive them away. The door is open widely in the foreign Mission fields to the Church. Will you make this a New Year in missionary activity?

There is an open door for the Church; Rev. 3:8. Christ has opened the door, no one can close it, no one can be shut out by another. Some may lead others astray, even church members may do that. Many refuse to enter the open door. The staying out is voluntary. It is the mission of the Church to lead people thru the door. Will we highly resolve that by the help of God, we shall make this a New Year in leading those without through the open door into the Kingdom?

One door may be closed that another may be opened. In Acts 16:6-9 we read Paul's experience. The door into Asia Minor was closed to Paul but thru it he was led to Troas and there he heard the call of the Macedonian man and the door to all Europe was opened to him. Many a one has had a similar experience. What an inspiring lesson for a discouraged person or a discouraged Church.

In the beginning of this year of grace there is a large door or opportunity open to the Church of today. Possibly never in all her history was there so much opportunity for the Church to make her influence felt, speaking both of the Church generally and of the individual churches in particular. My dear people, a wonderful opportunity is open to us as a church to make our influence felt. Will we do it? Perhaps never was the Church any more, or so much needed as at present. A great door is open. People think, speak and do differently than they used to and are more unsettled and restless.

The faith of people is more readily shaken than it used to be. The faith of the younger people in the old Faith and the old religious thinking is more unstable than it used to be. The minds of people are more open to new ways of thinking in things religious and secular. People see religious things in new ways and are more readily upset. The view point of things debatable and questionable has changed. Where these were formerly shunned as one would the leprosy, they are now fascinating to many. Many think of the fundamental things of Christianity in a different way, not that all cast these aside, but their thinking of them is different. Let us illustrate. Our thinking of locomotion, of moving from one place to another has changed vastly from the days when most people walked to the present day of fast express trains, automobiles and air planes. The fundamental idea of moving along has not changed but the thinking of the means by which we move along has greatly changed. The Church is needed today as possibly never before to hold the thinking and faith of her people firmly anchored and rooted in Christ Jesus and in the eternal Word of God, our Bible. A wonderful door of opportunity is open to the Church.

The door of opportunity is open to the Church to prove her right to live. But you say, is there any question about this? Does the Church have to prove this right? In Luke 13:7 I think we have Jesus' answer to this question. "Behold these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?" The Church, your congregation and mine, has a right to live only as she fulfills her mission—as she measures up to her opportunities—as she meets the rightful demands made upon her. This must be our program during this year 1928.

Our Church must minister to the whole life of the community, not only to her members. A church that ministers only to her members, if failing to fulfill her mission and experience, shows full well, will not long continue to show life and progress. The Church must minister to the community and along four lines. First and foremost always is the spiritual. That is the chief. She must also minister to the intellectual, the social and the physical life of the community. She must minister to the whole life of her family. Our congregations are doing a wise thing in providing for the social life of their people in building new church houses. The Church is Christ's representative. Will you make this a new year?

Paul tells us there are many adversaries. The presence of adversaries is no sign of a closed door. Paul did not hesitate, he worked all the harder. Luther was not daunted, nor were our Mennonite forefathers overwhelmed by the presence of adversaries. Adversaries are to be overcome. Opposition but stirs us on to greater efforts. The Reformation grew wonderfully amid the greatest opposition. The Church in all her history has developed and grown strongest amid opposition. "Blessed are ye when men shall revile you and persecute you and speak all manner of evil against you falsely for my sake." "Woe unto you when all men shall speak well of you."

The adversaries are active today. In Christian lands they are doing all possible to thwart the influence of Christianity. We hear much of the break down of home life, of the weakening of home religion, of the decline of family worship, of the home fireside not being what it once was, of the allurements for youth which mislead so many of them. These things are all undoubtedly true. It is just as undeniably true that the Church is not entirely blameless in this matter. She has not raised her voice and her influence in behalf of these things as she might have done. Her members have not been as faithful as they could have been. The Church strongly criticises the young people of today for being led aside by these many allurements and at the same time only too frequently does not turn a hand to provide something better to take the place of these allurements. Oh, a large, large door is open at the beginning of this year 1928.

The adversary of lawlessness is busy and only too frequently parents themselves in the presence of their children make light of laws and law observance and frequently openly disregard our laws. Any wonder that we have so much lawlessness? Leading citizens often by their complacent attitude and by act disrespect laws. The adversary of immorality, legalized often and corrupt living is active. The principles of Christianity are undermined.

The adversary is subtle and persistent. He has many willing tools and helpers. The worst enemy of the Church is only too often within the Church herself. It is these within the Church who can do the greatest evil. They

(Continued on page 3.)

THE MENNONITE

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EDITORIAL

In the Christian Century of Jan. 5th, Dr. Harry Emerson Fosdick of New York writes an article under the title, "What the war did to my mind." He says that as a young man he gloried in military display and war. From this background he passed into a sentimental pacifism of the years preceding the great war.

The World war brought him to realize that war is an unmitigated curse, and with each change in life it becomes more unqualifiedly disastrous. War's motives, methods and results are antichristian. War is a negation of everything that Christ lived and taught. By saying these things now a man earns for himself the right to refuse to support another war.

But it seems to me he backs down utterly in his logic when he goes on to say, "This attitude is not highly significant to the question of war as a whole. Wars will not be stopped by individual conscientious objectors." "The conscientious objectors could not prevent the next war even if Leavenworth prison be filled to the garret." Then he goes on to say, "The League of Nations, the World Court, the Codification of International law, the outlawry of war are our only hope."

In the meantime if all these agencies in their present imperfect state should fail to prevent the next war, what is the follower of Christ, who has come to the conviction that war is antichristian, to do? Bless that war again and say, "It is a war to end war," or is he to be a conscientious objector then as well as now?

I know that if we filled Leavenworth prison to the garret with Mennonites and Quakers it would not stop the next war, but I also know that if we could get all the Christians in the United States both Catholics and Protestants to look at war as does Dr. Fosdick, the Quakers, and the Mennonites, and the United States were confronted with the necessity of building ten Leavenworths in every state of the Union and filling them to the garret with conscientious objectors, it would have a tremendous influence in keeping the United States from stirring up war in Central America, entering into the next European war, or even going into a naval building competition with Great Britain.

Dr. Richart of England said about six years ago to the Ministerial Association of Buffalo, N. Y., "My country will not enter into another war for the next ten years for she would not have prisons enough to contain the conscientious objectors.."

If all the Christians of the civilized nations looked upon war as Dr. Fosdick does now and consistent with that view had been conscientious objectors, the World War could not have happened.

League of Nations, Codification of International Law, World Court, Outlawry of war are all very desirable, but the militarists and diplomats will be in no hurry to perfect these agencies until the Christians and right-thinking citizens give them definitely to understand that in no case will they again participate in another war and become murderers or cannon fodder.

H. J. Krehbiel,
Reedley, Cal.

WOMEN'S WORK

TWILIGHT HOUR OF PRAYER

"For this cause I also, having heard of the faith in the Lord Jesus which is among you..... cease not to give thanks for you making mention of you in my prayers."—R. V. Eph. 1:15, 16.

Missionaries' Birthdays

Feb. 1—Rev. Albert Classen
Feb. 7—Miss Clara Kuehney
Feb. 9—Rev. David Toews
Feb. 12—Mrs. W. C. Voth
Feb. 12—Rev. P. W. Penner
Feb. 13—Miss Frieda Sprunger
Feb. 13—Mrs. Daniel Gerig
Feb. 13—Mrs. D. J. Unruh
Feb 15—Mrs. P. A. Penner
Feb. 19—Rev. R. Petter
Feb. 24—Rev. C. H. Suckau
Feb. 26—Dr. Harvey R. Bauman.

"The things which are impossible with men are possible with God."—Luke 18:27.

"Hereby we know that we abide in Him and He in us, because He hath given us of His Spirit."—R. V. 1 John 4:13.

Should there be errors or omissions in our Home and Foreign Missionaries' birthdays at any time, will someone help us to correct and complete our list.

Names of committees of W. M. A. for the Twenty-Third Day of our Monthly Missionary Prayer Cycle.

Gen. Conf. Exec. Com.
Chairman, Mrs. S. S. Hanry.
Vice chairman, Mrs. R. A. Goerz.
Vice chairman, Mrs. M. E. Stauffer.
Secretary, Mrs. P. R. Schroeder
Treasurer, Mrs. J. G. Regier.

Eastern Dist.
President, Mrs. J. B. Bechtel.
Vice Pres., Miss Fannie Landis
Secretary, Mrs. Horace Boorse
Treasurer, Mrs. G. T. Soldner.

Middle Dist.
President, Mrs. W. O. Schaub.
Vice Pres., Mrs. A. K. Augsburger.
Sec.-Treas., Miss Elma Sprunger.
Program Com., Mrs. Levi Amstutz, Mrs. J. S. Slabaugh, Mrs. A. S. Bechtel.

Pacific Dist.
President, Mrs. P. A. Kliewer
Vice Pres., Mrs. Barbara Haldeman.
Sec.-Treas., Mrs. D. C. Krehbiel.
Program Com., above officers.

Perkasie, Pa., Jan. 10, 1928.

We find the reports of our Women's Mission work of much interest and inspiration.

The membership of Bethel Mennonite church is thirty-five and thirteen of these belong to our Ladies' Aid and Mission Society.

We meet monthly on a Saturday afternoon at the home of the president. For about two hours we cut and make garments for the children. These with good second-hand garments have been sent to the city Mission in Altoona, or to the Indian stations in Montana. More than a hundred garments have been sent each year for some time. After the sewing, dues are collected and a devotional period is held.

Our working membership consists of but five members and one of the most faithful of these is a member of another denomination.

Besides our mission activities our society has in years past made some substantial contributions to the church treasury.

We would gladly welcome visitors and new members. The burdens of the day at times fall heavily when there are so few to "carry on."

May God in His mercy give us grace, strength and courage; and put it in the hearts of many otheds to join in this His service.

The Secretary.

AN OPEN DOOR

(Continued from Page 2)

can cover up their evil work by a cloak of religion.

The strength of the Church is in the power of God within her. When God withdrew from the ark as Israel took it into the battle with the Philistines, 1 Sam. 4:11, Israel was defeated and the ark captured. When the power of God was with them, they conquered. The unseen forces insure against failure. "I can do all things thru Christ which strengtheneth me." "Not by might nor by power but by my spirit, saith the Lord." "I will build my Church and the gates of hell shall not prevail against it." Christ was victor over the adversary. The unseen power is the safety of the Church. The door is open for the reception of the power and the entrance of the Church into larger usefulness.

The door is open to each one—to the Church. Will you enter with a better, a cleaner heart, greater earnestness, fuller dedication, more complete surrender, a willingness to be a true Christian, with more love for peace? Will you make this a New Year of Christlike living and usefulness to God and man?

Let each one ask, "What would Jesus do if He were in my place in the year 1928? Would He live it the same as during 1927 or would He make it a New Year?"

NEWS

(A good friend writes her appreciation of The Mennonite in verse.)

Dear friends of our Mennonite Paper,
So much you will find to read,
If you peruse its columns
For there's much to find we need.

There's good council and information
And talks of the foreign field.
Many letters from our friends,
That our little paper yields.

We love to read of the workers,
How they strive on those foreign shores,
To make all around them happy
And teach Christ and all His joys.

Now the time of year is coming,
We must help them all we can,
So they all enjoy a Christmas.
As we do in our home land.

Dear friends subscribe for a paper
With all the Mennonite news.
I know you will be interested
And the columns you'll want to peruse.

This way we'll help a little
To advance the cause, I'm sure,
If you take our Mennonite paper
And peruse it the year through.

E. C. E.

Philadelphia, Pa.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Lord, what a change within us one short hour,
Spent in Thy presence doth avail to make,
What heavy burdens from our bosoms take!
We kneel how weak, we rise how full of power,
We kneel and all around us seems to lower;
Stands out in sunny outline brave and clear.
Why then should we do ourselves this wrong
Or others, that we are not always strong?
That we are ever overcome with care
That we should ever weak or feeble be,
Anxious or troubled, while within us is prayer,
And rest and peace and comfort are with Thee?"

"One may conquer a thousand men in battle, but he who conquers himself is the greatest victor."

"As long as sin bears no fruit, the fool thinks it honey, but when sin ripens, then indeed he goes down in sorrow."

An old saying goes "Variety is the spice of life." We believe that. So in order to bring about variety and in order to give more people an opportunity to have a share in making up the material for the Y. P. page we will try a new plan in the next few issues.

The February 2 issue will be an Eastern District Conference number as far as the Y. P. Dept. is concerned. They will prepare the material, and will show us how interesting they can make these two pages. The February 9 issue will be a Pacific Conference number, at which time the churches of California will present their contribution. At a later date the churches of the other states of the Pacific Conference will have their number. In the weeks following the other Conferences will have charge of one issue, and then later in the year we may have them take another turn, and it is planned to give other groups of Young People in our General Conference work the opportunity of giving their message to us. Watch for the good things which will be sure to come.

CHRISTIAN ENDEAVOR MEETING

Sunday, February 5th, 1928

A. J. Neuenschwander

Topic: "What are the Values of Christian Endeavor?" Romans 12:3-11. (Christian Endeavor Day. Consecration Day).

Christian Endeavor was organized February 2, 1881—forty-seven years ago.

The Scripture Brought Down to Date

An honest worker in Christian Endeavor will learn to think soberly of himself.

In Christian Endeavor there is enough work for each one to use and develop the talents in the office for which he is best fitted.

Do the best in the place where you are, and in due time you will be honored by bigger and more work.

Christian Endeavor has a program that permits no slothfulness. Any fervent person finds many opportunities for service.

The Prayer Thought

Lord, we thank Thee for: Dr. Clark and his work, for the host of Young People's leaders, for the thousands of societies, and for the scores of missionaries that came out of C. E.

Dear Lord we pray that: the true principles might not be lost, that sincerity might characterize our efforts, that the work might spread faster and farther, in every direction.

Dividing the Subject for Assignment

1. Confessing Christ as Personal Saviour as the first principle of C. E.
2. Christian Endeavor has a development for character.
3. The advantages of socials conducted on the C. E. plan.
4. The Good Citizenship Work of Christian Endeavor.
5. Christian Endeavor as a Missionary Recruiting Station.

The Open Forum

1. How can our society help the pastor in his work?
2. What personal help have you received from Christian Endeavor?
3. What community service could our C. E. render?
4. What has C. E. meant to me—by a person over 50; by one over 30; by one over 20; by the youngest Endeavorer?

Christian Endeavor in Life

The advent of Christian Endeavor was the advent of a better Church and better members in the Church. It is impossible to enumerate all the advantages derived from this expressional organization. As we see it today, it fits in most admirably into the larger Church program. In our Sunday Schools we study God's Word and receive impressions. In our public worship we are lifted up above the strife of every day life, into the purer and cleaner atmosphere of God. Having received all these good things it is only natural that expression should be given to these feelings. The Christian Endeavor offers an opportunity for this very thing. Expression in turn strengthens the individual in his Christian life.

Christian Endeavor emphasizes daily Bible study and prayer. The help of such regular Bible study cannot be estimated but we know it has very far reaching effects. Further, the study of the weekly topics makes for a well versed lay membership, and the Quiet Hour deepens the spiritual life.

Christian Endeavor helps its members to take part in public worship. It helps to overcome the timidity so often found, and it develops poise and self control while one is on his feet. Many people who later become public speakers receive their first training in the local Endeavor society.

Christian Endeavor develops initiative and resourcefulness. Some one is elected to the office of Chairman, or some other important office. The training received in performing those duties prepares for other places of responsibility and importance.

Christian Endeavor develops the inner prayer and devotional life. Those members who take their work most seriously are led most intimately into joys of religious life and work. They will have opportunity to lead another into a closer relationship with the Master, and such a blessing is abiding.

Many more blessings come from sincere Endeavor work, but our time and space is limited.

Illustration

Recall the wide influence of Dr. Francis E. Clark, founder of C. E. and long time president of the organization See Dan Poling, President of C. E. and his wide fields of usefulness. Some day, hear Ira Landrith, the orator and reformer. Read Amos R. Wells' poems and a host of others. Where did they get their inspiration and training for their respective fields of service? In C. E. You may name many more who have inspired you by their work in C. E. Has your work and your effort inspired anyone? Work so that it may.

AT THE END OF 1928?

At this season when the old year is passing away and we step over the threshold into the new, we often make resolutions for our individual improvement. These however are rarely kept.

Many find it helpful to choose a Bible verse, usually one of comfort and consolation. But to young men and women who in their striving to mold and shape their lives after the Master Pattern, one of challenge should be chosen; one, the thought of which will spur us on to new experiences in Christ Jesus.

In both the Old and New Testaments we find a verse which expresses the absolute certainty of the writer's belief in the Christ. In the Old Testament we find Job uttering these words: "I know that my Redeemer liveth" and in the New, Paul writing to Timothy says, "For the which cause I also suffered these things; nevertheless, I am not ashamed; for I know whom I have believed." It is to be noticed that both of these expressions tell forth the profound faith of both Job and Paul in their Redeemer during times of affliction.

As we pursue the expressions a little further we conclude that they are the results of experiences. They had found the Christ, the Redeemer, a living vital force, not an ideal image of impractical doctrine, but a power, a help in time of trouble. In modern version we would say they had experienced Christ. Job knew that his Redeemer lived and Paul knew whom he had believed.

May this be our New Year's resolution to know whom we have believed, to know, not because it is stated in so many words in the Bible, not because someone else has said so, but because in our own lives, our own experiences, our Christ has not only lived but is living within us.

Let us resurrect by the help of God the Christ within us. May He in 1928 truly live in and thru us. As we deal with those round about us may they be able to say they have seen the Christ in our lives.

The living Christ is well portrayed by Stanley Jones in his book, "Christ of the Indian Road," as follows, "He did not point in glowing colors the beauties of friendship and need of human sympathy—He wept at the grave of his friend.

"He did not discuss the worth of personality as we do today—He loved and served persons.

"He did not discourse on the equal worth of personality—He went to the poor and outcast and ate with them."

A Japanese student at the Conference held at Milwaukee remarked. "The Christian religion has been criticised as a talkative rather than a walkative one."

In this New Year may we resolve to so live the Christ in whatever circumstances arise that at the end of 1928 we can say with greater profundity, a greater meaning, "I know that my Redeemer liveth." May we sing with greater sincerity:

Take my life and let it be,
Consecrated, Lord to Thee;
Take my hands, and let them move
at the impulse of Thy love.
Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own.
It shall be Thy royal throne.

? ? ?

(Editorial Note:—The writer of the following article, Vivienne Musselman, is at present teaching in a colored school, Ingleside Seminary, in the state of Virginia.)

If the thots and feelings of Mennonite young people could be watched and recorded as the temperature is, one would notice a steady, though gradual rise in that area of that which centers around "what can we do?" There have been several rather notable instances within the past few years where this desire has become action. However, so far no definite continued piece of work has been arranged for young Mennonites outside of our mission work which can handle only a comparatively few of those who desire to do some special service work for a shorter or longer period of time. The suggestion that we undertake some specific piece of work is one which requires careful thot and consideration. And of course the kind of work is of supreme importance.

We are living today in a world that fairly bristles with problems to be solved—a world that challenges the sincerity of our every action. In this world no individual has the right to try to live selfishly. Where then shall we serve? Among the many suggestions which have been made there are two concerning which I wish to speak. The first is that we undertake some kind of racial work; the second that we turn to peace work—perhaps along the line of the caravan work of last summer.

There are many Mennonites who think that for us there is no race problems. (Lately several instances have occurred which may have altered the thinking of some people on this matter). It is true that most of our people have no direct contact with any race except our own—that is, most of our organized churches do not. However, our people do not live all of their lives in one spot and I wonder whether people leaving Mennonite communities are prepared to meet this problem in a Christ-like way. Besides, if the welfare of people living thousands and thousands of miles away in India or China is our duty, what of the welfare of those living fifty or five hundred miles away?

On the other hand, if you belong to those zealots who are ready to launch a drive to found a school for the education of Negro youth, or a church or community center for their uplift, race problem than that. After alwait a bit. There is more to this most four months in a school for Negro girls, the seriousness of the affair is slowly beginning to dawn on me. Gradually I am beginning to understand slightly how blissfully (?) ignorant most of us are. I had a most interesting five or ten minutes a bit ago as I sat here in a study room and tried to reconcile the term "colored" as I once knew it with the term as I am beginning to know it.

It is my opinion (nor mine alone) that the day for establishing schools and churches and community centers is past. This school is one of the few remaining under white control. The Negro people are rapidly taking over their own educational and religious work. A short time ago I glanced through an anthology of poetry by Negro writers. After taking in the number of Phi Beta Kappas and Columbia degrees I quite humbly closed the book and began to study. And I think perhaps that is what most of us need to do—stretch our necks until we can see over the wall of "splendid isolation" and take a good look—then study! Get acquainted with the rest of the world and the way other people are looking at this thing. Personally I would like an agency in our church the task of which would be to present to Mennonite young people opportunities for different kinds of work on this problem (through such organizations as the Y, etc.) and to keep in touch with them and to keep them in touch with each other and the church, until we find out just what sort of work is needed in this time of rapidly changing conditions.

The field of peace work is not nearly so crowded (though it may be that the right field in inter-racial work is quite bare also). The more I ponder the question of world peace, the more strongly convinced do I become that the Mennonite-Quaker-Dunkard way of absolute pacifism and reliance on the power of love and **active** goodwill as shown in the life and death of Jesus is the **only** way out. Halfway measures sound well in time of peace but they prove useless in a crisis. It seems to me that no challenge comes more forcibly to the Mennonite church at the present time than the propagation of this doctrine of love.

There is a great deal of sentiment for peace today and a great many organizations are working for it in diverse ways. There are people who have made the doctrine of pacifism their religion and in so doing they are harming both themselves and the cause of peace. I thing again and again of what Wilbur K. Thomas told us one time at our Caravan Conference. Referring to the different methods of securing peace, he reminded us that we were not propagating a new theory or religion, but that our work in the interest of peace was just another attempt to call the attention of people to an application of Jesus' principle of love which is too much neglected. He suggested that the most necessary thing in the crusade for peace was the propagation of that love and goodwill which the Friends had been trying to exemplify for years.

We too have a heritage of kindliness and good-will. And because we have such a heritage we have a responsibility. The world needs to see Christ lifted up—the world needs to realize His supreme love and needs to have its attention called to the possible applications of that love in the life we live. It is for that reason that I would like to see Mennonite young people take up caravan work.

We have just passed through the Christmas season in which we have again proclaimed the joyful tidings of "peace on earth, goodwill towards men". Perhaps some of us in our hilarious celebrations were anxious enough to seek for the star and follow it. Perhaps some of us missed it It is not too late yet to seek the Star—it is not too late yet to listen for the angel music—it is not too late yet to make a humble pilgrimage through the barriers of pride and carelessness and ignorance to where the Child lies cradled. And if we wait there long enough perhaps He will be born again in our lives and His love will fill our thinking and control our acting so that we too may go forth to serve acceptably.

WHAT PRESIDENT COOLIDGE SAYS OF RELIGION

"Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

"The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a Divine Grace.

"I have long felt a very deep interest in the work of the Sunday School Bible classes, because of the conviction that this sort of serious and continuous study is not only of the greatest spiritual and character-building value, but the means of familiarizing people with one of the splendid monuments of all literature, the Bible."

Great men are the noblest possession of a nation and are potent forces in the moulding of national character. Their influence lives after them; and, if they be good as well as great, they remain as beacons, lighting the course of all who follow them. They set for succeeding generations the standards of the youth who seek to emulate their virtues in the service of the country.—James Bryce.

Jesus will be enthroned or entombed.

THE S. S. Lesson
February 5, 1928
Jesus Misunderstood and Opposed
Mark 3:19b-27; 6:1-6

Golden Text:—"He came to His own and His own received Him not. But as many as received Him, to them He gave power to become sons of God, even to them that believed in His name." John 1:11, 12.

Jesus was busily occupied in doing good and teaching. Naturally the crowds surrounded Him even crowding into the house where He was staying. In the East people did not respect privacy as they do with us and in crowding about Jesus they were not guilty of a breach of courtesy. They wanted to see and learn more, and Jesus in no way discouraged them, even though He was placed at great inconvenience at times. In this instance He had not so much time as to eat. Nevertheless, He did not complain. He had come to call all men unto Himself and here He was seeing just the thing He desired, namely, people coming to Him.

One of the sad things soon to be realized in this world is that those closest to one often fail in recognizing one's worth. Here we are told that His friends, meaning His relatives, interfered. They even tried to force Him to desist. Perhaps they were thinking that they were doing this for His own benefit. They would have been of greater help to Him had they honored and respected Him in His efforts to do good and reveal the great things He had to proclaim. It is a sad comment on human nature when one sees that fathers and mothers and brothers and sisters stand in the way of those of their own whom they should be helping. One of the great discouragements that comes to some people in their Christian life is the opposition that comes from their families. Often their gifts are discredited by them. Many a youth who would have been useful to God as a preacher or a missionary had he not been discouraged to the point of quitting by the opposition of family and friends who even went so far as to discredit him or even exercise extreme influence to hinder him. Jesus had to realize that He stood alone, even apart from His mother and His brethren whom He loved dearly.

Another hindrance that was raised up against Jesus was the opposition of the Scribes. Apparently some of them had come down from Jerusalem with the express purpose of discouraging and discrediting Him. The scribes were those learned in the law and taught it, having a great influence with the people which in this instance they perverted in the interest of their own notions concerning the Christ. Jesus was a rebuke to their hypocricy and self-satisfied attitude and in the interest of their class, rather than in the interest of truth, they made it a point to oppose Him in every way. Instead of being the true leaders of the people in spiritual matters they misled them deliberately and with malice. These opponents then would have it appear that this was the Devil working through Him. His friends assumed that He was mad, but the scribes insisted that He was bad. With friends and foes against Him, Jesus continued doing the will of His Father. It does not matter from what direction opposition comes, whether it is from friendly or unfriendly sources, God's purpose cannot be perverted and the mission of Jesus could not be hindered. The answer of Jesus to the scribes was that the devil could not oppose the devil and that a house divided against itself must fall. Satan cannot fight against Satan. The works that Jesus was doing were good works and therefore could not be the works of the Devil because the Devil's works are always bad and done with evil motives. The Scribes did not recognize their own iniquity. They were attributing to Satan the miraculous works of the Holy Spirit and had placed themselves in an attitude of sinning against the Holy Spirit and so committing the unpardonable sin.

The next move of Jesus was to His own country, His own locality, where He was brought up and where all His family were known. The disciples followed Him. Here was a real test of their faith. If His own would not believe on Him how much harder was it for their own faith to remain firm. True faith holds fast to Jesus even though the whole world turns against Him. It is an evidence of the right kind or faith when one remains loyal to his Master even though others, nearly all others, prove themselves untrue.

Jesus did not miss the opportunity for going into the synagogue. It was His Father's house. There His Father's word was to be declared to all who would hear. We wonder sometimes what was the motive of many who came that Sabbath. Some came out of curiosity, others to oppose Him and no doubt some, perhaps a few, with sincere motives. But Jesus had a message for them all. The work when rightly taught has rebuke for those who need it, encouragement for those who may be helped and edification for all who will receive it.

The astonishment of his townsfolk at His wisdom and His words was apparent. They should have felt grateful to God that He had sent such a one among them and they should have listened to Him, but they were too self centered with their own small matters. They could not realize that one of them should be greater and better than they. They could only see a carpenter in Him though they might have beholden a prophet the like of whom the world had never before known—so much were they biased by their own small ilmitations. His nature, His destiny, His mission and His love were things they missed entirely by their unbelief. No wonder that no mighty works were done among them. They were defeating the possibility of all that. Unbelief is the one thing that makes God's works unavailing.

DEVOTIONAL READINGS

Sunday—Matt. 1:21. "He shall save the people from their sins." Jesus came to save not only from the guilt and penalty of sin but from its power as well. What welcome news this should always be to a world so much enslaved by sin. It is not only that the shackles upon those who follow hard after sinful enticements may be broken, but also that every enfeeblement of effort, every barrier of holiness in those who seek to be loyal to the Christ, may be brought to yield by the application of the remedy for sin. We have a great Saviour. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10)
Prayer: Dear Father, We thank Thee Thou didst send Thy Son to be the Saviour from sin. Help us to walk in the light, as He is in the light and cleanse us from all, iniquity.
Hymn: "Beautiful Stream". New Mennonite Hymn Book—147.

Monday—John 2:10. "Thou hast kept the good wine until now." You recall the incident of the marriage feast at Cana, where Jesus was present, and where these words were spoken. The best was served last. The governor of the feast expressed himself to the effect that this was different from the usual. By his words he gave expression to a truth that holds in Christ's kingdom. The best lies in the future. To Nathanael Christ declared, "Thou shalt see greater things than these." The life in Christ is an ever widening stream of satisfaction, and fulfillment of our most cherished desires and hopes. We shall see greater things, and some day face to face.
Prayer: Dear Lord, We thank thee for enlarging blessings that come to us, Help us to grow in grace.
Hymn: "All the Way". New Mennonite Hymn Book—154

Tuesday—Acts 18:21. "I will return again unto you, if God will." "Man proposes, but God disposes," is a saying rather familiar to most of us. It indicates to what an extent we are in God's hands, whether willingly or not. When Margaret Fuller exclaimed, "I submit", Emerson is said to have commented, "She'd better". We all need to make our plans in this life, if we would accomplish anything worth while, but James in his Epistle speaks of a qualification that should not be disregarded. He speaks of men in business who plan to go to a city to buy and sell, and advises that they take into consideration, "If the Lord will." Some one suggested, speaking figuratively, that our plans should be written in pencil, so that erasures may easily be made.
Prayer: Heavenly Father, We thank Thee that Thou art willing to be our guide. Help us not to lose sight of Thee in pursuing our daily tasks.
Hymn: "O Son of Men, Thou Madest Known." New Mennonite Hymn Book—263.

Wednesday—John 2:25. "For He knew what was in man." Aren't you glad for that? How imperfect is man's understanding of each other. Some of the tragedies in life are due to misunderstanding caused by our lack of knowledge of the motions and intentions of others. There was surely good reason for Christ's plain warnings against a censorious spirit. We do well to heed it. But how little we understand ourselves even. Christ knows us altogether,—our weaknesses and our elements of strength. "And he said unto me, my grace is sufficient for thee." (II Cor. 12:9)
Prayer: Lord, We thank Thee to know that Thou dost know us altogether. We crave Thy love and compassion, and seek Thy strength.
Hymn: "My Soul Be on Thy Guard." New Mennonite Hymn Book—254.

Thursday—Psa. 89:15 "They shall walk, O Lord, in the light of Thy countenance." How much it means to God's servants when they have certain knowledge they are walking in the light of His favor. Uncertainty is a great hindrance. If we set out on a journey, it is a great help to have a guide, or else to have made a careful study ourselves of the way to our destination. A great help to tourists of the present day is in the sign posts and marking of highways. How foolish it would be to disregard these. God's Word is a travel guide and sheds abundant light on our way. Let us not fail to heed Paul's admonition as he prays, "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing."
Prayer: We thank Thee, Lord that Thou hast given us Thy Word to be a light and a guide. Be Thou Thyself our leader and grant us willingness to follow in Thy steps.
Hymn: "Children of the Heavenly King." New Mennonite Hymn Book—212.

Friday—Ps. 27:8. "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek." What strikes us forcibly in this passage is the promptness of the response. The Psalmist found entire correspondence of what was offered and and asked for with the deep desires of his heart. Why should there not have been instant obedience? We know of no reason. Then, why should there not be the same prompt obedience on our part to God's invitations to enter upon a fuller relization of the abiding things He has for us? How eager He is to give is expressed in the three-fold declaration, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." "They that seek the Lord shall not want any good thing." (Ps. 34:10).
Prayer: Our Father in Heaven, help us to realize how ready Thou art to give. Give us grace to turn to Thee for fulfillment of Thy purposes with us.
Hymn: Here is My Heart." New Mennonite Hymn Book—222.

Saturday—II Cor 11:23. "In labors more abundant." Let us turn our attention today to the Executive Committee of our Conference. They are our servants. Take your Year Book again and note who are the members of the committee. Remember especially the Field Secretary and the Treasurer. Pray that not only may there be a desire on the part of these servants for enlarged usefulness, but also that the means may be at hand to "carry on". Read the Field Secretary's report given at the last meeting of the Conference. Pray about the problems to which attention is called.
Prayer: Father in Heaven, We thank Thee that Thou givest opportunities for service in the kingdom. Bless Thy servants in their labors. Give us willing hearts to support them, and do Thou give the increase.
Hymn: "I Love Thy Kingdom, Lord." New Mennonite Hymn Book—291.

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May God bless the givers and their loving gifts.

Alfred Habegger, Missionary.

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S Class, Grace Ch., Pandora, O., $30.00; Ruff Salem Ch., Ruff, Wash., $8.36 Anna Wiebe, Aberdeen, Ida., $30.00; B. P. Harder, Whitewater, Kan., $2.00; F. W. Wehmuller, El Reno, Okla., $50.00; Ladies' Aid Soc, Bethel Ch., Waco, Texas, $50.00; San Marcos Ch., Paso Robles, Cal., $175.50; Einsiedel Ch., Hanston, Kan., $9.40; First Menn. Ch., Mt. Lake, Minn., $44.45; Guadenberg Ch., Whitewater, Kansas, $33 88; Mr. and Mrs. John J. Boese, Vona, Colo., $25.10; S. S., Bethel Ch., Inman, Kan., $28.83; S. S., Brudertal Ch., Hillsboro, Kan., $75.68; S. S., Menn. Ch., Hillsboro, Kan., $245.63; S. S., Johannestal Ch., Hillsboro, Kan., $74.31; Menn. Ch., Arlington, Kan., $8.00; C. E. Soc., Zion Ch., near Dallas, Ore., $20.00; First Menn. Ch., Paso Robles, Calif., $49.38; Mr. and Mrs. Samuel W. Gross, Plumsteadville, Pa., $28.00; Ladies Aid, Salem Ch., Freeman, S. Dak., $55.00; Sew. Soc., Menn. Ch., Donnellson, Ia., $5.00; Mary Burkhalter, Berne, Ind., $30.00; Katie von Steen, Beatrice, Nebr., $50.00; C. E. Soc., North Star Ch., Drake, Sask., $35.00; First Menn. Ch., Aberdeen, Ida., $56.08; S. S., Swiss Ch., Alsen, N. Dak., $6.56; New Huttertal Ch., Freeman, S. Da., $115 00; First Menn. Ch., Upland, Calif., $34.33; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $30.00; Bethel Ch., Perkasie, Pa., $25.00; First Menn. Ch., Geary, Okla., $21.00; First Menn. Ch. and S. S., Philadelphia, Pa., $74.69; Mrs. Peter Goertzen, Shafter, Calif., $1.45; P. J. Dyck, Buhler, Kan., $50.00; C. F. Claassen, Newton, Kan., $30; C. E. Soc., Rosenort Ch., Laird, Sask., $30.00; Bergfeld Ch., Mt. Lake, Minn., $49.26; Helping Hands, Bethany Ch., Freeman, S. Dak., $20; Salem Ch, Dalton, O., $92.56; G. D. Koehn, Meno, Okla., $25 00; Bethlehem Ch., Bloomfield, Mont., $200.50; Mrs. Peter Regier, Laird, Sask., $25; Menn. Ch., Inman, Kan., $29.05; Jacob Claassen, Beatrice, Nebr., $150; Menn. Ch., Trenton, O., $58 82; Albert Linscheid, Glendale, Calif., $30; Jr. C. E. Soc., West Zion Church, Moundridge, Kan., $60; First Menn. Ch., Halstead, Kan., $66 00; First Menn. Ch., Bluffton, O., $240 00; Menn. Ch., Hillsboro Kan., $64.52; S. S., Brudertal Ch., Hillsboro, Kan., $5.40; Talasnointuva, Oraibi Christian, Oraibi, Ariz. $8.00; Busy Bee Soc., Menn. Ch., Donnellson, Ia., $75; Menn. Ch., Hutchinson, Kan., $5.00; A. M. Ch., Milford, Nebr., $51 53; Hoffnungsau Ch., Inman, Kan., $21; Bethany Ch., Freeman, S. Dak., $140.94; S. S., Menn. Ch., Deer Creek, Okla., $205 33; Salem Ch., Wisner, Nebr., $2.00; East Swamp Ch., Quakertown, Pa., $11.95; Menn. Ch., Quakertown, Pa., $13.60; Deep Run Ch., Bedminster, Pa., $7.59; Bethesda Ch., Henderson, Nebr., $100.01; Zion Ch., Donnellson, Ia., $150.00; St. John Ch., Pandora, O., $267.00; Menn. Ch., Carnduff and Carievale, Sask., $8.65; S. S., Primary Dept, St. John Ch., Pandora, O., $30.00; Hebron Ch., Buhler, Kan., $21.64; Jr. Mission Sew. Soc., Henderson, Nebr., $60; Jacob A. Becker, Los Angeles, Cal., $25.00; Jr. C. E. Soc., Zion Ch., Souderton, Pa., $35.00; Sew. Soc., Goessel Menn. Ch. Goessel, Kan., $50.00; Fidelity Class Menn. Ch., Wadsworth, O., $15.00; B. W. Harder's S. S. Class, Emmaus Ch., Whitewater, Kan. $30.26; B. W. Harder, Whitewater, Kan., $30.00; Menn. Ch., Boyertown, Pa., $30.00; C. E. Soc., Menn. Ch., Hillsboro, Kan., $50.00; Service Class Menn. Ch., Reedley, Calif., $60.00; S. P. and Ag. Edger, Inman, Kan., $30 00; S. S., Hoffnungsfeld Ch., Moundridge, Kan., $55.45; Mrs. Jacob M. Waldner, Freeman, S. Dak., $11.50; Bethel Ch., Mt. Lake, Minn., $100.00; Jr. Christmas collection Menn. Ch., Deer Creek, Okla., $19.20; Swiss Ch., Whitewater, Kan., $152; Kidron Church, Taloga, Okla., $6.50; Sister Hillegonda's S. S. class, First Menn. Ch., Newton, Kan., $10 00; Canton Ch., Galva, Kan., $45.39; New Hoffnungstal Ch., children collection, Meno, Okla., $34.10; Bethany Ch., Freeman, S. Dak., $2.00; P. H. Goertz, Marion, S. Dak., $5 00; S. S., Second Menn. Ch., Beatrice, Nebr., $129.04; Mission S. S., Beatrice, Nebr., $36.24; Mr. and Mrs. H. H. Adrian, Escondido, Calif. $35 00; S. S., Menn. Ch., Donnelson, Ia., $40.00; Menn. Ch., Summerfield, Ill., $40.00; New Hopedale Ch., Ringwood, Okla., $10.99; P. H. Eck, Ringwood, Okla., $10.00; Bergtal Ch., Pawnee Rock, Kan., $57.44; Friedenstal Ch., Tampa, Kan., $45.50; friend, Newton, Kan., $50.00; Tabor Ch., Goessel, Kan., $93.77; Bethel College Menn. Ch., Newton, Kan.: congregation, $89.27, Gold Miners & Loyal Daughters' Class, $68.31, children's collection, $163.65, Older Boys' class, $79 23; friend, Beatrice, Nebr., $10.00; Bartel Ch., Langdon, N. Dak., $6.15; Salem Ch., Bridgewater, S. Dak., $19.75; S. S., Emmanuel Ch., Aberdeen, Ida., $23.40; Jacob Moeschberger, Upland, Calif., $39.00; Ex. Com. of Mission Soc. (Rec. by Mrs. J. G. R.), $501.55. Total, $16,611.43.

Balance in Bank on December 1, 1927.		$ 497.14
Gifts for General Fund	$13 972 53	
Gifts for Orphans, Teachers, etc.	1,932 00	
Gifts for China Station	6.55	
Gifts for India Station	150.00	
Gifts for Pension Fund	22.85	
Gifts for Sundries	367.50	
Interest	160.00	$16,611.43
Balance and Total receipts		$17,108 57
Paid on orders during the month	$8,977.35	
Paid on debt during the month	3,000.00	$11,977.35
Balance in bank on January 1, 1928		$ 5,131.22

On January 1st, 1928, your Board has no money borrowed.

Gratefully acknowledged,
J. G. Regier, Treas.
Newton, Kansas.

JOTTINGS

Former students of the Halbstadt (Russia) school had an interesting meeting in Winnipeg, Man., January 1, when old friendships were renewed and a permanent organization effected.

Prof. J. Quiring of Bluffton College is booked for a series of meetings to be held in the First Church, Philadelphia, Pa., some time during the month of March.

Among the visitors to Zion church, Souderton, Pa., were: Dr. Mosiman and the Bluffton College Glee Club; Rev. Edw. Collier, representative of the Anti-Saloon League; and Dr. M. T. Yamamoto of Japan. The Watch Night service was attended by more than 400 people.

The Alexandervohl church, Goessel, Kan., one of the largest in the General Conference, has completed plans for the rebuilding of its present structure which has served the congregation since 1889. The dimensions of the building will be 80 x 70 feet, making it one of the largest in that part of Kansas. The church is designed to seat 1500 people.

Rev. H. J. Brown, one of our Missionaries in China, who is returning to America by way of India and the Holy Land writes an interesting article in this issue on his observations and impressions on the way. As he would be glad to hear from his friends he requests that all letters written to him before March 15 should be addressed: Rev. H. J. Brown, Jerusalem, Palestine, care of Thomas Cook and Son, David Street.

The Community Evangelistic Services being held in the Berne, Ind., church are well patronized and the church is crowded.

Rev. S. M. Musselman of Bluffton, Ohio, and Rev. A. E. Sommer, also of Bluffton, attended a meeting of the Congo Inland Mission Board in Goshen, Ind., last week.

Rev. Roy Shenk was ordained minister in the (Old) Mennonite church, Washington, D. C. He succeeds Rev. Newton Weber. The congregation is under the care of the Lancaster, Pa., Conference. On January 1 a baptismal service was held.

President J. E. Hartzler of Witmarsum Seminary, was the principle speaker of a "Ladies Night" meeting of the Amima Club of Lima, Ohio. His subject was: "Some thoughts for the New Year." The club is an organization of Lima traveling men and merchants.

Through the D. L. Moody Missionary Book Funds, sustained by the gifts of Bible-loving Christians, the Bible Institute Colportage Association of Chicago was able to send out during December nearly 90,000 copies of its evangelical publications for prayerful distribution among neglected classes. This literature was mailed to 676 points in forty-four states, 8 points in Canada, and 23 points in eight foreign countries. It consisted of 23,783 Colportage Library books, 23,953 Evangel Booklets, 32,302 Pocket Treasuries (called "the little Bible"), 1,030 gospels and testaments and 8,810 gospel tracts.

Among the ministers who attended the funeral of the late Rev. A. S. Shelly, besides those of the Eastern District Conference were Revs. Dr. S. K. Mosiman, S. M. Musselman, J. E. Amstutz and H. J. Regier of the Middle District Conference.

The new building of the Peoria, Ill. Mennonite Mission, 26 x 46 in dimensions, was dedicated on Christmas Day. A parsonage was also built. Together the two buildings cost $8,000.00 and are practically paid for.

Mr. and Mrs. Alfred Sprunger, living a short distance northwest of Berne, Ind., celebrated their silver wedding on their farm on January 1. Rev. P. R. Schroeder, Emanuel Liechty and A. N. Sprunger gave addresses on the occasion.

After a successful pastorate of more than seven years, Rev. W. H. Grubb of Normall, Ill., has recently announced to his congregation that he will sever his connection with the church in the near future.

The Detroit Student Volunteer Convention was the tenth in a series of great student missionary gatherings held every four years, that is, for every college generation, beginning with the Cleveland Convention in 1891. There came together at Detroit during the Christmas holidays representatives of some 630 American and Canadian institutions of higher learning. The total, strictly collegiate delegation numbered approximately 2800 and the total registration including furloughed missionaries, board secretaries, laymen and others reached approximately 3500. In this number were students and other representatives of about 30 different races and national groupings.

The following observations with reference to the whole missionary movement in America are to be noted:

1. It was a demonstration on a large scale that missionaries are alive, awake, on the march, and going at a good pace despite criticisms and obstacles.

2. It was a demonstration that missionaries and Christian Nationals are not working at cross purposes but have entered and are still entering into a rich fellowship of Christian co-operation and service under the leadership of a common Saviour and Lord.

3. It was a demonstration that the Foreign missionary movement as such is taking cognizance of the great problems of race, war and peace, industry, internationalism, etc., and counts the solution of these problems as an essential part of its missionary program and task.

4. It was a testimony to the fact that in the missionary movement the personal and the social elements in the teachings of Christ are co-ordinated and that both elements must continue to be emphasized if we are to have a full-rounded Christian message.

5. It was a testimony to the fact that wherever Jesus Christ has been preached and lived He has become an effective and available way to the Father. Peoples from many lands and with the background of many racial cultures testified to the fulness of life which has come to them through Him.

The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

Scripture Text Calendar

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

The New Mennonite Hymn Book

Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, FEBRUARY 2, 1928 No. 5

MISSIONARY BROWN IN INDIA

Champa, C. P. India,
December 25, 1927,

Dear Friends:

A Merry Christmas to you! How I would like to be with you on this happy day. The Lord is surely very kind and merciful to us in that He has permitted us again to see another Christmas day. Meditating over all that has happened since last Christmas I learn more and more to appreciate God's great love and mercy towards me. I feel so unworthy of all that love and boundless grace. I have often wondered what Christmas was like in warmer regions. Even in China on our mission field it gets cold and freezes ice and sometimes we have snow for these holidays. The school boys like to have an ice-mountain for Christmas so they take a chair and tie it up with evergreen branches in such a way that it represents the top of an evergreen tree. Now they go out on Christmas eve, turn the made-up tree upside down, and slowly pour water on it. The whole tree thus gradually freezes up in icicles, which again freeze together and thus a big icy mountain with many peaks is formed. The chair is now carried into the cold church, turned upright again and put on its legs. The candle lights on the Christmas tree throw their light on this mountain, thus it is illuminated and reflects many brilliant colors, making it indeed very beautiful. But this Christmas I see another beauty, not what we artificially make, but real beauty of nature. I am staying here in the home of Rev. and Mrs. P. A. Penner, and the dear sister just brought some of the sweetest roses out of the garden. They surely are a beauty on my center-table. Real Christmas roses. The green trees, flowers and the nice vegetable garden all speak of life. The sunny days and the starry nights help to make this season a most beautiful one. But I must not forget the people. I mean the Christians especially and their friends included They meet with a "Happy Christmas" and their faces really show that they have something of the spirit of the season. They are happy, why not say it?

In Janjgir I attended the Christmas exercises of the Girls' Boarding School and here that of a day school. Last night the church also gave its Christmas program. Although most of it was in Hindu there were also some English parts. My understanding was, of course limited, but generally speaking I liked the rendition. It seems to me however, that the Indian Christians have one thing in common with the Chinese Christians, namely that if they are not closely supervised in the preparation of the program they like to bring in something that is intended to touch the funny nerve. The Chinese may even be more so. There we have had the experience that in the preparation all these things were kept out, but some how during the program they pro tempore got in. I personally much rather see that the whole program stays strictly in the spirit of the occasion and I think that our Mennonite Christian sense requires this.

I mentioned above the happiness of the Christians; I mean the Indian Christians. But what shall I say about the missionaries? I am feeling that a true Christmas spirit exists among them. For one reason they are happy because they are able to make many Indians happy, then again they are happy and thankful for many personal reasons, which one couldn't being to enumerate. I may however mention two families. The Duerksens had a very fine Christmas present and it arrived in due time—a baby boy. You can imagine how happy they are.

Then I must think of Rev. and Mrs. P. A. Penner. You have read about Bro. Penner having typhoid fever and being a very sick man. He was surely in great danger of his life, but the missionaries and Indian Christians were earnestly praying for him, and I have no doubt that our dear friends at home did the same. The Lord heard our prayer and raised him, so to say, from the dead. Mrs. Penner says, "I have received the best Christmas present of all of them." Both are so happy that I cannot find another couple to compare with them. As a friend I have the joy of joining in with them in praising the Lord for His great love and tender mercies. Prayerfully I wish you all a Merry Christmas and a Happy New Year. May they bring spiritual blessings into the lives of every one of you dear friends!

Your friend and brother in Christ. **H. J. Brown.**

DR. AND MRS. DESTER ARRIVE IN INDIA

Birra, via, Janjgir,
C. P. India,
December 20, 1927

Dear Friends and Co-workers in the Home Land:

After months of preparation and travel we are finally located at what we shall call our temporary home in India. The above will probably be our address until the fall of 1929.

In the past six months we have had many and varied experiences. One thing stands out paramount in the retrospect of these experiences, that is the kindly interest that has been shown in our plans and preparations for the work in India.

The ocean voyage was, considering all, quite pleasant. At times the sea spoke in rather harsh terms. At other times there was a calm as profound as the peace of God that passes all understanding. Many of the sunsets were beautiful beyond description. After spending a month on the water we have a better conception of the meaning of the phrase, "There's a wideness in God's mercy like the wideness of the sea".

Since our arrival in Champa, November 25, we have visited the five mission stations. We have been favorably impressed with the thoroughness with which the work has been carried on and the far reaching plans that were made when the work was started. The few days spent in Basna gave us a good idea of the great field for medical work in the Puljar District.

We expect to start on the language work in the near future. Pray for us that we may get this necessary preparation for the work.

Very sincerely yours,
Hilda and Herbert Dester.

CORRESPONDENCE

Dallas, Ore., Jan. 17, 1928. Dear Editor and Readers of the Mennonite: the Zion Mennonite Church of Dallas wishes all the other churches a happy and prosperous New Year.

As we enter the new year we halt, wondering what it may have in store for us, but if we put our trust wholly in the Lord we need have no fear, for whatever He sends is best. I am reminded of the song we sing: "Yesterday, today, forever, Jesus is the same. All may change, but Jesus never. Glory to His name."

During 1927 our congregation, though small in numbers, has received many blessings. On Easter Sunday eight new members were added to the church through baptism. The Lord has been especially kind in that He has not taken by death any of our number.

We have had Sunday school every Sunday, and every other Sunday Rev. Baumgartner of Portland, sacrificing much time and comfort, has come sixty miles to bring us the message of the Gospel. These Sunday morning services are in the German language. Instead of having Junior and Senior Christian Endeavor, we have a combination of the two. This meets on the Sundays that Rev. Baumgartner is with us and after the regular meeting we have an hour's Bible study, varying from memory work to scripture study. We are now studying the history of the first Christians and the missionary journeys of the apostles, as found in Acts.

One of our organized Sunday school classes, the Willing Workers, an older girls' class, has undertaken the annual job of drying fruit for our missionaries in India. In Oregon, where we have

an abundance of fresh fruit, it is an easy and pleasant task to gather the cherries, pears, apples, prunes, etc., and dry them, especially when we consider that a task so trifling to us may greatly benefit our missionaries in the hot foreign countries for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

During the last week in December Rev. P. W Kliewer of Monroe, Wash., was with us. He delivered several interesting sermons that were in keeping with the season.

The weather in Oregon has been quite mild. With one short week of snow, the usual amount of Oregon rain, the prospects for the farmer are bright. We will hope for the best and be satisfied with whatever the Lord sends us in the coming year, both spiritually and materially.

Helena Peters, Corr.

Ransom, Kans., Jan. 19, 1928—Dear Readers of the Mennonite: It has been some time since you have heard from us here in Ransom, so I will write a few lines. Truly we can say with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

Again we have entered into a new year and we wonder what God has in store for us. With faith we look into the future and pray God to lead us on, nearer and nearer to the Perfect Day.

We especially are thankful to God that He has again given us a minister. Rev. and Mrs. Jacob Bergen have been here since last May and their coming has been a blessing to the whole community. Both Rev. and Mrs. Bergen were students of Torrey's Institute and have been engaged in active Christian work for several years. Since here, Rev. Berger has organized a choir and practices are held once a month or sometimes oftener. This coming year a Bible study class will open, using the Gospel of John. Also a Helping Hand Sewing Society was organized last September, with Mrs. Jaehde as president. These meetings are held the second Thursday of each month.

During Thauksgiving week we held our revival services which were conducted by Rev. Dirks of Whitewater. Six members were received into the church by baptism and two by letter. Many others were strengthened in the Lord's work.

Our Christmas program was given on Christmas eve. Rev. Bergen conducted the choir. At the close of the program an offering was taken for foreign missions. We had a lovely Christmas season this year.

We have had a number of visitors during the past year. Last January Rev. Frey from Newton spent several days here. In July Rev. John Epp and Rev. P. P. Wedel were here. Also on Sept. 1 Rev. Bergen and three of his brothers from Dodge City gave us a splendid musical program, which was enjoyed by a large audience. We extend a hearty invitation to any of you to visit us when convenient.

In closing we wish you all a Happy New Year and may each one of us draw nearer to the Master.

Yours in His service,
Gertrude E. Ummel.

Bethesda Church, Henderson, Neb., Jan. 21, 1928—Dear Readers of the Mennonite: At this time we have an unusual report to make, for Bro. P. P. Wedel of Moundridge, Kan., was here and delivered a number of richly blessed sermons. He began his work here on Jan. 11 and continued until Jan. 19. He served us with two sermons each day except Saturday, one in the forenoon and one in the evening.

We had really planned to hold these meetings shortly before Christmas, but for certain reasons Bro. Wedel was prevented from coming at that time and so these meetings were postponed until after New Years. Now we have reason to believe that the all-wise God had His mighty hand in the changing of the time, for we could not have asked for more pleasant weather and good roads than He gave us during this time and on the other hand it was cold and disagreeable before Christmas, when we had first planned to have these meetings. All glory to Him!

In the morning the good brother spoke at the different meetings on the following themes: "The One-ness of the Triune God;" "The Holiness of God"; "The Eternal God;" "The Righteousness of God;" "The All-Powerful God;" "The Goodness of God;" "The Unchanging God" and in the evening he spoke on "Abraham's Calling;" "Abraham's Faith;" "Abraham's Obedience;" "Abraham's Mistake;" "Abraham's Intercessory Prayer" and "Sin and Its Solution."

In all his discussions on these interesting and most important subjects he proclaimed the Word of God in a clear and powerful way and in all his sermons he climaxed in Jesus, the Son of the living God, and at no time did he venture into the speculative portions of Scripture on which persons so greatly differ and consider so important, but directed the thought of his hearers to the solid Biblical grounds which clearly show, once and for all, how to reach that glorious aim, that we are to reach in the world to come. For that is the main object for which we are to strive, if we finally wish to reap eternal joy and happiness.

Now there may still be dark portions in the Holy Scriptures, to us or we may greatly differ as to their interpretation, the time will come when these parts will be clear to us.

At any and all times Bro. Wedel held the attention of his audiences to the utmost attention which most certainly helped to prepare the fields of our hearts for the good seed that was strewn so abundantly. Yes we must confess that he had spent much time and energy in the preparation of these heart touching sermons and sincerely trust that the time will come when the fruit of his labor will germinate, grow and show its ripe fruit.

On Sunday, Jan. 15, he was willing, after the morning services, to go to Milford, Nebr., a distance of about 60 miles, per auto, to serve that congregation with a heart touching sermon in the afternoon, and was back again for the evening services, for which that congregation showed its thanks and high appreciation.

Yes we must admit that we have, so to say, been on Tabor's heights during this time and feel somewhat like, when Peter cried out, "Master, it is good for us here.," but now our Lord's work leads us again into the village, where many are waiting and wandering, that we may assist them in finding their way to Christ.

May we all be inspired by these rich blessings that we have received during this time and help us to work more faithfully in the vineyard of our Lord Jesus Christ, who has been proclaimed to us in such unusual manner.

J. J. Friesen

Eden Mennonite Church, Schwenksville, Pa., Jan. 21, 1928—The year 1927 was a red letter year in the history of our church. God has blessed us with probably the greatest and most prosperous year we have ever had.

While we didn't admit as many new members to our congregation as we have on several previous years yet we feel that spiritually and generally we have been wonderfully blessed. Financially we went "over the top."

We enjoyed quite a few special services. The Union Lenten services which are held each year are especially interesting and inspirational. These services are held jointly by the Lutheran, Reformed and Mennonite congregations and tend to instill a very friendly and co-operative feeling between the members of these churches.

On December 4th special services were held in commemoration of the eighth anniversary of the ordination of Rev. Moses Gottschalk to the ministry of our congregation (Dec. 3, 1847). Rev. N. B. Grubb of Philadelphia, who was assistant pastor to Rev. Gottshall was the speaker of the morning. His message contained many reminiscences of Rev. Gottshall's ministry as well as his life. It is interesting to note that there were four members present who joined our church during Brother Gottshall's ministry.

The Christmas program rendered by the Sunday school on Sunday evening, Dec. 18th was enjoyed by a crowded house. A five piece orchestra and a mixed chorus of about fifteen voices were special features of the evening.

We are planning greater and bigger things for this year. Among the outstanding features which we are contemplating for this year are Sunday evening services once a month, a week of special services in the spring, and a Ladies' Aid Society. Will you pray for the success of our undertakings?

Yours in His service,
May Markley, Corr.

Salem Mennonite Church, Ruff, Washington, Jan. 23 ,1928—Our church held it annual business meeting Dec. 30 to arrange matters for the coming year.

Rev. D. D. King started a Catechetical class which meets every Saturday afternoon and after the Catechetical class one hour is devoted to Junior Choir.

In the past year two joined our church through baptism. The good Lord has spared our church from any deaths. We can also report that our Sunday school is growing. The Christmas program given by the Sunday school Dec. 24 was well attended. So far the weather has not been too bad to keep Sunday school members that come twenty-five and thirty-five miles away from Sunday school. We had 86 per cent attendance in Sunday school in the past year.

The Ladies' Aid gathered second hand clothes which were sent to Canada last week.

Correspondent.

A call has been issued to Mennonites living in Winnipeg, Man., for a meeting with the object of organizing a Mennonite church. The call is issued over the signatures of Revs. G. A. Peters and Ben. Ewert.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

The silly rot about a certain child born of an unwed mother because she wanted a eugenic baby, which recently has been the sensation of the press, has, in some quarters, been dignified to serious discussion. Though an unknown father was selected to sire a superior child, as a breeder of swine would select parentage for his stock, because of physical fitness and superior family traits, and though the mother, a wealthy widow, is in a financial situation that makes possible excellent care for the baby we are still of the opinion that, shorn of all the high sounding phraseology surrounding this circumstance, there still remains the one word, Adultery, that glows through it all which fits the situation exactly. Let us ask in this connection: Will this child live to entertain a feeling of gratitude to its mother for having deliberately defied the conventions of religion and society that it may go through life with a blot on its name? Were the father's name known, would some one have to blush? Would some heart be broken or would the happiness of a home be blasted?

A Roman Senator once rose in that august body and displayed a ripe fig with the remark that the fruit had been picked in Carthage three days before. This proof of the nearness of its most powerful rival led to a war of extermination. True, we of our time, have some powerful and some more or less troublesome neighbors very close to use. It has been demonstrated by the air men that Paris, London, Berlin or Mexico may be reached in fourty-eight hours or less. But how different the world takes things now. Paris went into a panic of joy instead of a panic of terror when the youthful flyer arrived, so did Mexico and so did other Central American nations. The difference today is that when people know one another better and become more accessible to one another they think of each other as neighbors, rather than enemies. The farce of sending a fleet of war vessels on a friendly visit to other peoples is beginning to give way to genial visits of common folks to common folks. Thirty years ago our government hastened a man of war to Havana on a friendly visit —the result was a war. Some days ago our President took the voyage of a few hours to the same port and there was a great demonstration of good feeling. When swift moving instruments of war are swept from the seas and the ordinary citizens of one nation find friendly contact with one another the era of peace is nearer.

CORRESPONDENCE

Wayland, Ia., Jan. 23, 1928—Perhaps a letter from the church at Wayland might be of interest to some of the readers.

Thus far we have enjoyed a mild winter with good roads most of the time, having had little precipitation, practically no snow in our vicinity. Having been thus favored, our Sunday school and church attendance has been gratifying. Our Sunday school orchestra under the leadership of Prof. Ranier is a great asset. Prof. Ranier also directed the beautiful cantata, "King All Glorious," which was sung by ninety voices from the town and community. This was given in the afternoon and evening of Dec. 18.

Christmas eve the children of the Sunday school gave an interesting and inspiring program; also an address by Rev. Basinger.

Our annual congregational business meeting was held on the evening of Jan. 2nd. Reports from the various officers were read and new officers were elected.

Jan. 8th Rev. Basinger was called to Donnellson, Ia., to assist in the funeral services of Supt. Oliver Leisy. The pastor being absent from the regular service (on the above date) Prof. Jacob Roth, as our temperance supt. gave an excellent talk along that line.

Jan. 22 Dean Whitmer stopped with us, preaching at the Noble church in the forenoon. In the afternoon he told us about his recent trip to the Holy Land, in a very interesting and pleasing way. In the evening he preached in the Wayland church, using for his text, Ex. 33:14, "My presence shall go with thee, and I will give thee rest." A large and appreciative audience attended all these meetings.

A Correspondent.

Altoona, Jan. 28, 1928—Again we greet the workers of the Mennonite with a hearty Praise the Lord for His great grace and love to His people. We cannot fully express our great appreciation for the many kind gifts sent in from different stations throughout the country. Many needs were supplied and put to practical use. The gratitude of the people for the kindness shown them was expressed by those attending the different services. We held our annual election and installed the new officers for all the different departments of the work.

The Sunday school under the leadership of Bro. R. R. Hunter has been very successful and is growing in interest and attendance. The Young People's work under the direction of Miss Helen Stanch, a very capable leader, has become a source of great blessing to our young folks. The manner in which these meetings are conducted has resulted in solving the problem of holding and interesting the young folks properly.

The Senior Christian Endeavor led by Mrs. Arthur Snyder, a very able superintendent, has taken on new interest and increased attendance.

Our church building has been painted on the outside, giving it a very cheery appearance.

We are planning for a Vacation Bible School for the coming summer, hoping to meet a long felt need in our work here. We feel that we have the required leaders who are capable to go ahead with the work. The work is growing nicely and we are very grateful for the expression of faith and interest in the work by those who have sent in gifts and words of encouragement. Let us continue to pray and work together that His will may be done.

L. H. Glass, Pastor.

PEACE BY FAITH AND WORKS

Harvey E. Beidler

It has been very interesting to read in the columns of the Mennonite about The Peace Question. However, it seems to be such a vital question that it merits still more consideration, hence this article.

In 1917 when we got to the Army camp at Chillicothe, Ohio, we found that different people received different receptions. It was found that some of our Quaker brethren had volunteered to go into European Relief Work and on that ground were recalled by the Local Draft Boards to enable them to enter that work. The Mennonites at that time had nothing to offer in place of Military Service and were in a position that all they could do was to ask the Government to excuse them for having been asleep at their post. The Government not being favorable to excuse them entirely, they were told not to do anything.

All that is past, and nobody should be blamed for that mistake. Then why mention it? Did we learn a lesson from it? There is very little to show that we did. Different Mennonite camps are shelling each other with shells propelled by something, which looks suspiciously like jealousy of leadership and other motives. Beside the effect of these shells the big German guns look puny indeed.

Now for a remedy. We must preach Peace with all our might and main. We must have faith that we can educate the world to look upon war as being unnecessary and not to be tolerated under any circumstances. But we find in the New Testament (James 2:17) that Faith if it has not works is dead, being alone.

So instead of quarreling among ourselves why not cooperate and shell warlike people with Relief Work. If we cannot cooperate then let each group do it singly just so we get it done. Let us show some work with our faith and see what happens.

This Relief Work Organization, could then in case we do have another war, (we hope we will not) be the nucleus for giving service in place of military service. Without doubt the Government would look favorably upon an offer like that. Past history has shown that. If it is not accepted then there is plenty of time to sit down, fold our hands and do nothing.

This remedy is not a new one. It seems only to have been forgotten since the war. Let us be up and doing. We have tried the old methods of fighting it out, now let us try this on a large scale.

Bethel College Church, Newton, Kan., which has for some time been conducting its services in the English language, has arranged that for two Sundays each month, a separate room shall be used in the College building for German services. The regular pastor will conduct service in English as usual, while another minister will direct the German services in the other room.

YOUNG PEOPLE'S DEPARTMENT

"THE EASTERN DISTRICT CONFERENCE NUMBER"

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Then said Jesus to his disciples: If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose it for my sake shall find it." Matt. 16:24, 25.

THE MOTTO

I sought from Socrates the sage,
Whose thoughts will live through every age,
A motto to direct my life,
A hero to make me in the strife;
And Socrates said: "Know thyself."

To know myself did not suffice
To make me useful, true and wise;
I saught Aurelius good and great,
Wise ruler of the Roman state;
Aurelius said: "Control thyself."

O Nazarene, Thou who didst give
Thy life that man might fully live,
What message didst Thou leave for me,
That I might truly follow Thee?
The Saviour said: "deny thyself."
—H. Pearson.

OFFICERS OF THE EASTERN DISTRICT CHRISTIAN ENDEAVOR UNION

President, Norman R. Bechtel, 4912 Knox Street, Germantown, Penna.

Vice President, William Kremer, 6215 Limekiln Pike, Philadelphia, Penna.

Recording Secretary, Vera Wiest, 2515 N. 7th Street, Philadelphia, Penna.

Corr. Secy., Mabel Wiest, Niantic, Penna.

Treasurer, Russel Bourse, Quakertown, Penna.

Mission Secty., Mary Rosenberger, Quakertown, Penna.

Junior Supt., Mrs. Harvey Kulp, Souderton, Penna.

Chorister, Abram B. Fretz, 2953 N. 12th Street Philadelphia, Pa.

Pianist, Marion Shelly, 48 W. Haines Street, Germantown, Pa.

Each district Conference has its own characteristics. Undoubtedly some of the District Unions have larger attendances at their conventions, that is because your Conference may have larger numbers, but we think we are the oldest Union. Our Union always holds its convention on Decoration Day and on May 30th, 1927, we held our thirty-second annual convention. Another characteristic of our Union might be that the societies are nearer to each other geographically than the societies of any other Union. Our Union is seeking to include the Young Peoples' Societies from every church in the Eastern District Conference, but so far we have not had any representation from the Blair and Bedford County churches. In addition to this special day, the C. E. Union is always given a place on the Eastern District Conference program. The Sunday afternoon of each Conference session is given over to the Sunday school and Christian Endeavor Union. The Young Peoples Session at Conference and the Decoration Day Convention are always well attended. The Union however seeks to extend its influence farther in that the officers visit the various societies and seek to help smaller churches to establish societies. The Union is interested and supports heartily the General Conference Mission work, both at home and abroad. The Eastern District Christian Endeavor Union is carried on by our young people. Older people and ministers are greatly interested, but from these two classes none is ever elected to office. Our young people have done well in the past and we hope they will do even better work in the future.

A. J. N.

THE VALUE OF A DISTRICT UNION

It is almost certain that everyone, whether a Christian Endeavor member or not, who has at any time attended a regular Branch or County Rally, must have been greatly impressed. Impressed with the very apparent force of the movement; but especially with the organized plans of the young people for Christian service on a larger scale. Now in a District Union we have an organization through which definite work can be carried out by the young people for our church. A District Union gives the young people of the District Conference an agency through which, on a larger scale and with the purposeful efforts and force characteristic of these regular organizations, to do work that will definitely help the cause of the Mennonite Church.

At the annual convention, such as those held by the Eastern District Union, the young folks meet many of the older people of the Conference, and all have an opportunity of becoming better acquainted. By the nature of the programs, inspiration and help are gained which will help the individuals and the societies. Then too, greater enthusiasm and interest in the activities of the conference are indirectly created.

A District Union furnishes a medium for the members of the societies and friends to do, or to assist in doing, some definite missionary work. This was demonstrated by the Drs. Bauman Bungalow Fund drive in which the Eastern District Union assisted.

We hope that the ideas here briefly given may show to our readers that a District Union is an organization of real value.

Norman Bechtel.

CHRISTIAN ENDEAVOR MEETING

February 12th, 1928
A. J. Neuenschwander

Topic: "Ideals for Choosing a Life-Partner." Proverbs 31:10-31.

The Scripture Brought Down to Date

"Her price is far above rubies," the writer was referring to a woman with a sterling character. The same can be said of a worthy man.

The woman described in the text is cleanly. Cleanly in her work, care of home, and her mind. Who wants a life partner with a mind that is full of filth?

Reliability is written across the portrait in the Scripture lesson. What are we causing to be written across our portrait?

Industry. Many homes are in rough waters because one or both life-partners would like to live a life of leisure. Industry is needed in these days of higher cost of living.

"Her candle goeth not out." Foresight and co-operation by life partners augurs success. Let no one forget God in the co-operation.

The Prayer Thought

Let us thank the Lord for: life-partners who guided us safely, who have set spiritual goals and not only material, for the improvement made in the world by Christian homes.

Let us sincerely petition our Father, that we might become worthy to life-partners, that efforts to keep homes sacred might succeed, that we might hold forth worthy ideals.

Dividing the Topic for Assignment

1. Health as a factor in choosing a life-partner.
2. Industry and attainment as factors in choosing life-partners
3. Ideals as factors in choosing life-partners.
4. Religion factor in choosing a life-partner.

The Open Forum

1. Why should the Church be so definitely interested in homes?
2. Why is the divorce evil increasing?
3. What measures to remedy this serious situation would you suggest?
4. What do you think of Christians and non-Christians marrying?
5. How can Christian Endeavor help in making better homes?

Life-Partner—Who?

One of the outstanding Mennonite characteristics was simplicity and sincerity. Mennonites have championed the simple life. This applied to religious life and worship first, but to everyday life as well. In the matter of choosing a life-partner to apply our old but worthy Mennonite principle, is tremendously worth-while. In this day when everything is becoming more complex and involved, one can save himself an infinite amount of trouble if a life-partner is chosen who does not think it a necessity to be first in all the styles and new fangled ideas. Enduring life-co-operation is not built on the shifting sands of a constantly changing fashion and manner of living. The idea of being absolutely free and independent has, in my humble judgment, brought the serious divorce situation down on us. In 1890 there was 1 divorce for every 16 marriages, now there is 1 divorce in every 7 marriages.

Let more consideration be give to qualities of character, ideas and ideals, thrift and industry, and less to being the "swellest dresser" etc. and if more consideration were given to the interests and inclinations to the things of the spirit, we feel certain more life - partnerships would weather the storms

of life and fewer would be wrecked. We sometimes direct our attention only to the two contracting parties, if married life goes well or does not. We need to remember the poor and innocent children, who in most cases are the ones to suffer the greatest amount of hardship. Life-partnership needs to consider the future and what the home ought to be, as well as the more immediate present. One ideal for life-partners ought to be that Jesus Christ should be considered the silent, but ever present, third member in the partnership, and that all affairs and plans ought to be so arranged that they fit in with His spirit and teaching.

Illustration

I have no book to which to refer you, but look around in your church and community and see the life-partners that suceed in the highest sense of the word. Study the ideas and ideals they have and let those or similar ones quietly but definitely be formed in your mind and heart and some day you will be a worthy life-partner to one who is eqqually worthy.

THE DR. BAUMAN MISSION BUNGALOW FUND

The principal missionary activities of our Eastern District C. E. Convention during the past year or two has been the raising of the Bauman Bungalow Fund, for the erection of a bungalow, in India, for Dr. Harvey Bauman and family.

We worked in conjunction with the Sunday School Convention; everyone seemed to work with enthusiasm and the progress made was very gratifying. The report of the committee at our annual convention held May 30, 1927, showed $5,000 already handed in and since that time more has come in. The Mission Board informed us that more was needed to complete the bungalow. Nine of the churches have gone over their apportionments and several others are near their goals. All but two of our Mission Churches have contributed toward this fund, thus showing their interest in the work, and these two Mission Churches have much to do in their local communities.

Different societies had different methods of raising their amounts. Some used the envelope system, some had special offerings once a month and other methods were used but the goal was always the same and the work was a burden to no one for "the people had a mind to work."

The raising of this fund has not only supplied the much needed funds for the bungalow in India but has also put more enthusiasm into our individual C. E. societies as well as the Convention as a whole. We feel that as Christ said: "It is more blessed to give than to receive."

Let us pray that the work of erecting the bungalow may be speedily done and that God may bless those who are doing it.

Mary Rosenberger,
Mission Secretary.

CITIZENSHIP WORK IN A YOUNG PEOPLES' UNION

The question has often been asked, "Has the church any right to concern itself about what is going on in civic affairs?" If there ever was a time when church people should not have concerned themselves about such things, that time is now past. We can not justly, on the one hand, uphold the teachings of Christ, to the effect that we are to love our fellow men as ourselves, and on the other hand do nothing about such conditions, for instance, which tend to lower moral standards and create a disrespect for law in our own local communities. Thus the good citizenship problem challenges us right at home, and until we meet it there we are not ready to give our attention to national and international citizenship. Yet here, too, there are great problems which Christians, and especially the younger generation, cannot evade.

If we believe that the Eighteenth Amendment is a good law and that it is the best agency we have for doing away with strong drink and all the accompanying misery and suffering, we should support it and see that it is enforced. If we believe in World Peace we need to use our influence in creating world brotherhood and a sentiment against war.

These are only a few of the many problems which face us everywhere. However, they are sufficient to show that we as Christian Young People have a threefold task of citizenship before us, local, national, and international. If we were to ignore this fact while at the same time preaching a gospel of love and brotherhood we might justly be termed "dreamers."

There is, therefore, a need for citizenship work in a Young Peoples' Union and every such organization should have a committee to make itself responsible for creating an interest in and getting things done along this line.

There is much that a Good Citizenship Committee can do for the Union. It can bring before the Annual Convention problems on which united action might be taken, create an interest in civic affairs in general and urge all those eligible to make use of the right to vote.

For the work during the year the committee might select a topic or group of topics relating to good citizenship, which each society would make the basis of its discussion at least once a year, if not oftener.

Of course the above mentioned are only a few of the things which can be done. There are others. What is most important is that we catch the vision of the need and our responsibility concerning it and with Christ's aid, strive to do what we can.

Warren S. Weiss.

THE PRACTICAL VALUE OF CHRISTIAN ENDEAVOR

Ever since the Great Teacher Himself set up His church upon this earth, the great need of that church has been leadership. The one-man church, like the one-man business has become non-existent in these modern times. No longer can we depend upon the preacher to be the only means of leading people to Jesus Christ. In these days of keen competition he must be a specialist in his line, and like the captain of industry, must have numerous assistants.

The church today needs young men and young women capable of directing the thoughts and activities of its people. The training and experience necessary for this sort of leadership can be acquired in no better way than by being a member of an up-to-date Young Peoples' Society. Christian Endeavor and kindred young people's organization are primarily thraining schools for young people. It is here that the young people learn to express their thoughts and experience the joy that comes with testifying for Christ, and gain the knowledge necessary to become a leader.

A roll-call of the young people who today are forging to the forefront in the business of the Kingdom would show that a large percentage have gained their inspiration and necessary experience by being a member of a young people's society. This is likewise true in a commercial sense. Many of our industrial leaders give much credit to the thraining they received in Christian Endeavor work.

Space permitting, we could cite many phases of Christian Endeavor work such as evangelistic, social, missionary, and good citizenship activities whose value to the individual and the church are not merely theoretical but definite and practical.

William Kremer.

A SUNDAY SCHOOL STANDARD

For the Sunday Schools of the General Conference of the Mennonite Church of North America.

Figures in parenthesis indicate the number of points awarded when the school includes the service as a part of its program.

A school including all ten points (100%) is a Standard School.

I. (5) A Cradle Roll; (5) a working Home Department.

II. (5) Organized Class or Classes in the Young People's Department; (5) Organized Class or Classes in the Adult Department.

III. (10) A Teacher Training Class or student pursuing regular courses in Teacher Training.

IV. (5) Graded Organization in the following Departments: Children's Division, ages 4-12 (or 11); Young People's Division, ages 13 (or 12) to 24; Adult Division, ages 25 up; including regular promotions; (5) Graded Instruction—instruction adapted to pupils of each age.

V. (5) Regular Missionary Instruction from platform and in classes; (5) regular Missionary Offerings (weekly, monthly or quarterly).

VI. (5) Regular Temperance instruction; (5) regular Peace instruction.

VII. (10) Definite Decision for Christ urged through Catechetical Class or other methods.

VIII. (5) Workers' Conference regularly held (monthly or quarterly); a meeting of the officers to consider the problems of the school; (5) regular Memory Work or Vital Scripture passages and undying songs.

IX. (2) A definite written Enrollment for each scholar; (3) a Personal Record of Attendance for each scholar; (5) the Average Attendance not less than 70% of the Total Enrollment.

X. (5) A Yearly Report to the District Conference and one to the Board of Education of the General Conference; (5) a yearly Offering for the Sunday School Work of the Conference, one-half to go to the District Conference Sunday School Committees, and the other half to the Board of Education of the General Conference.

Adopted at the 24th Session of the General Conference at Berne, Indiana, August, 1926. (See Conference Report, page 172.)

Is your Sunday School a hundred percenter?

Miss Loretta Lehman, returned missionary from India, will be at the First Church, Chicago, 73rd and Laflin Sts., on Feb. 5. Miss Lehman was formerly a teacher in the First Church Sunday School.

THE S. S. LESSON

February 12

Jesus Pictures the Kingdom of God

Mark 1:14,15; 4:26-34.

Golden Text:-"Thy kingdom come. Thy will be done, as in heaven, so on earth." Matt. 6:10.

John was a messenger of the Kingdom. He came to prepare the way and get the world ready for the appearing of the Christ. John's work had to cease since he fulfilled his part. It was a humble part, but it was an important part of God's plans. John was entirely in God's hands and was willing to decrease that his King might increase. John had to go to prison and death for his part, but so it has ever been, the faithful follower of the Lord must give his life as the Lord Himself gave His life. There can be no true service unless there is an absolute consecration of life and all to the Master.

The message of Jesus was that "the kingdom of God is at hand". The time for its establishment had arrived. It lay at the door of everyone who would enter it. That message continues to this day. We are still living in the age of "Whosoever will". If we do not enter it is because we will not, even though its doors are open to us.

The method by which the Kingdom is entered is made plain. "Repent and believe the Gospel". Repent means to be sorry for sin sincerely and earnestly. One who will not feel the need of repenting will most naturally not want to benefit by the redemption offered through the Gospel. There can never be room in the Kingdom of God for the unrepenting person. Repentance implies a having fallen away from God and a realization that one's case is hopeless, unless one can profit by the grace of God, which is His mercy to those who do not deserve it. Repentance also implies that one throws ones self upon the mercy of God. Believing the Gospel must follow repentance. Plenty realize their sinful condition and understand that there is nothing but present and eternal misery in store for them but they fail to take the next step which relieves them from this misery, namely a life of faith in God through Christ, the Saviour. The meaning of Gospel is glad or good tidings. It is the message that brings to men their greatest joy—a joy that is for time and eternity.

The Master loved to make clear His teaching by illustrations which we generally refer to as parables. Parabolic teaching is the simplest and most effective method of teaching. It appeals as strongly to the wise and learned as to the simple. We note that Jesus took His subjects from the commonest things. Many heard the parables but did not understand them. They were not sufficiently spiritual-minded and often the Master had to make his applications privately to the disciples. When one is not in a receptive spirit for spiritual things even the simplest things fail to make the impression they were designed to make.

In the first parable of our lesson we have the picture of the grain field sown and waiting for God to give the increase. The seed of the kingdom is the work of God. It is scattered over the earth and like the single grain of corn that contains the germ of life the seed of the Word contains the germ of eternal life. Spiritual life cannot possible develop unless it springs from the Word. Men try other methods by which to make their lives fruitful such as morality, but their methods fail because they are not from God and do not have the life in them. On the other hand God's word shall not return to Him void. Like the seed sown on the water of irrigated soil it shall return in many fold form after God's own time. The sower of the word is the Son of Man. We go to no other for life because He has the words of eternal life. God also uses His servants to sow the seeds of His truth. Indeed every true believer is a sower. If a life is not one of sowing God's word it is not a life for God.

After the sowing there comes the growth. First there must be the new birth. The seed dies and comes to life in the form of a stalk. We must, if we are to live, grow and bear fruit for Christ, die to the old man of sin and come into the new life that is in Christ. There is a gradual growth in Christ. Like the natural man, the babe in Christ comes first and finally the full stature in Christ. Sowing implies the time of harvest. Tares will grow with the wheat which must be separated. At the harvest there will be a garnering and a burning of the chaff, which is the final judgement.

The second parable, that of the mustard seed shows how that small beginnings often end in great things. The mustard was the least of the cultivated plants but came to have the largest stalk. In nature we often see little things like acorns becoming great oaks. In the world, God often makes small events to be the beginnings of mighty movements. An apparent accident sometimes is the means of changing the whole course of history. In spiritual things we often observe how God uses the smallest of things to usher in the greatest. A verse of scripture, a word spoken to a seeking soul, a prayer by a child, an ordinary event in a life and many other things are only small because we do not see the end, but with God they are great things because He sees the end of all things.

DEVOTIONAL READINGS

Sunday—Matt. 3:16. "And he saw the Spirit of God descending like a dove." The dove, as we know, symbolizes gentleness and the spirit of love, and forbearance. This is the spirit by which Jesus was to gain His victories. It was in this spirit that He endured the hardships and trials of His life. It was the spirit in which He carried on His ministry. This is the message that needs to be proclaimed from the housetops today. When will the world recognize the fact that the gentler forces are the winning forces? But let us begin with ourselves. He is our example. Let us follow in His footsteps. "Count that day lost whose low descending sun, Views from thy hand no generous action done."
Prayer: Dear Master, teach us to walk in the spirit of gentleness and forbearance. Make us to bear Thine own image.
Hymn: "Just for Today", New Mennonite Hymn Book—198.

Monday—Matt. 4:1. "Then was Jesus led up of the spirit into the wilderness to be tempted." "Then" signifies that Christ's temptation began immediately after a time of special Divine favor. It followed the public declaration of His Divine Sonship, at the time of the baptism. At no time are we more liable to the assaults of temptation than immediately following a season of spiritual uplift, when we may ever feel ourselves most secure. Low tide follows high tide. Monday morning may find us quite unexpectant of such attacks after a day spent in "the heavenly places". We need to be on our guard. Let it be observed that temptation is not sin, and we may escape sin by using the weapons placed at our disposal by the Captain of our Salvation.
"Oh, watch and fight and pray,
The battle ne'er give o'er."
Prayer: Dear Father, teach us to watch and pray. Give us to be fully armored and to withstand the assaults of temptation in all its forms.
Hymn: "My Soul, be on Thy Guard". New Mennonite Hymn Book—254.

Tuesday—James 1:12. "Blessed is the man that endureth temptation." We think of testing here. Why should we be tested? The answer is, to bring to light any imperfections and to bring out the best that is in us. The good to be obtained lies in the victory. Life is full of choices to be made. Indeed, one is compelled to make choices at every turn. Right choices enter into our lives as elements of a strong character. Following the path of duty brings us enough of such testing times. There is still place for the prayer, "Lead us not into temptation." And we can conquer. "My help cometh from the Lord", exclaims the Psalmist. Is that our constant reliance also?
Prayer: Dear Lord, give us the desire to walk in Thy ways, and help us to overcome in Thy strength.
Hymn: "Soldier of Christ, Arise". New Mennonite Hymn Book—256.

Wednesday—Matt. 4:3. "And when the tempter came to him, he said, If thou be the Son of God—." What havoc the "If" can make, if it opens our minds to entertain doubt. It was at the root of the temptations of Jesus. If He could have been induced to doubt the Father's love and care, He might have been led away from loyal devotion. Let us beware of setting out on independent lines, that is, without taking God into the account. In such courses shipwrecks are strewn. One thing only matters. It is that God's will be done.
Prayer: Dear Father, we would be true, Help us to stand in Thy strength.
Hymn: "Love's Offering". New Mennonite Hymn Book—247.

Thursday—Matt. 4:7. "Jesus saith unto him—." We can be sure the answer given was prompt and decisive. Hunters of big game have said that the critical moment for them is when confronting the game. There is a tendency to dally and thus give the animal a chance to charge. The caution given is to shoot instantly. This may well be applied to our dealing with temptations. We can count on Christ's instant help. "For in that He hath suffered being tempted, He is able to succor them that are tempted," And we are told that the thought is that His help comes "in the nick of time".
Prayer: Dear Master, give us wisdom to deal with all situations in life, especially in the hour of temptations. Make us wise unto victory.
Hymn: "Holy Spirit, Truth Divine". New Mennonite Hymn Book—180.

Friday—Matt. 4:14. "It is written—." And it is still written. We need no new weapons to fight temptations. The question is, Are we familiar with the old weapons? Do we know the Word of God? We need a strong grasp of the weapons; therefore the words of Scripture must not only be stored in our minds, but must be written upon our hearts. The Psalmist says, "Thy word have I hid in mine heart that I might not sin against Thee." In the end the issue of Christ's temptations was depending on His loyalty. It was given unreservedly to the Father. Who has our highest loyalty?
Prayer: Dear Lord, help us to be conquerors, Strengthen our loyalty. May we do those things that are pleasing in Thy sight.
Hymn: "God in the Gospel of His Son". New Mennonite Hymn Book—188.

Saturday—James 2:18. "Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without works, and I will shew thee my faith by my works." Let us remember before the throne of grace the Home Mission Board of our Conference. It is especially fitting that we do so after a faithful servant of God, who has given diligent and capable service to this work, has been called to his reward. Have your 1928 Year Book at hand. Note that this issue features Home Mission work. Pray that this important field may be carefully cultivated and that God may "give the increase".
Prayer: Our Father, bless, we pray Thee, the labors of this Board. May Thy guiding hand be found in all its plans and service. Bless the workers on the stations and in the large Canadian field. Lay upon the hearts of the people the needs of the field, material and spiritual, may there be abundant ministrations.
Hymn: "Who is Thy Neighbor?" New Mennonite Hymn Book—337.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the council of the Calvary Mennonite church on January 22, 1928:

Whereas, it has pleased our Heavenly Father to call to his eternal reward, our brother and co-worker, Rev. A. S. Shelly, for years our devoted elder: therefore be it resolved,

That we, the council of the Calvary Mennonite church, in behalf of our people, hereby record our grief and sorrow in Rev. Shelly's death, and our appreciation of his faithful services and devoted life: also

That we extend our heartfelt sympathy to the bereaved family, commending them to Him, whose love is unfailing: also

That these resolutions be read in the Calvary Mennonite church, published in The Mennonite, and a copy be sent to the family of our departed brother.

The council of the Calvary Mennonite Church,

Mr. S. S. Amstutz
Mr. F. S. Kinsey
Mrs. J. W. Swarr
Committee

WADSWORTH MENNONITE CHURCH DIAMOND JUBILEE

October 1853—October 1927

It was in October, 1852 that Rev. Ephraim Hunsberger and his family arrived in Wadsworth to accept the pastorate of what later developed into a Mennonite congregation. Having visited this vicinity during the summer of 1852, and having preached on numerous occasions, he was requested to ocate here and become the pastor of the several Mennonite families living here at that time. The call was accepted and in October he became a pioneer minister, exactly seventy-five years ago.

Rev. Hunsberger was born near Bally, Penna, November 18, 1814, where today is found a very prosperous Mennonite congregation. In October, 1849, at the age of thirty-five he became assistant pastor of his home church and exactly three years later he was ordained to the Gospel ministry in the Upper Milford church, the home church of the present pastor of the Wadsworth congregation. He was ordained by Rev. John H. Oberholtzer, who is often called the founder of the General Conference of Mennonites.

Thus it was seventy-five years ago this month that the carriage maker from Bally left his home with his wife (Esther Bechtel Hunsberger) and seven children, to establish a new Mennonite church. Conducting church services in the Holmesbrook school house and the formation of a catechetical class marked the beginning of his Ohio pastorate. A year later, October, 1853, the five families then comprising the congregation, dedicated a church building free from debt. The cemetery on the diagonal road marks the spot where the church was erected and which was used for a meeting house until August, 1892, when the present church building in the town of Wadsworth was purchased.

Formal organization of the congregation took place at the time of the dedication of the new building on the diagonal road. It consisted of ten members who were joined by the twelve members of Rev. Hunsberger's catechetical class, who were baptized on that historic dedication day. The following spring, 1854, a Sunday School was organized. It should be noted here that the formation of a Sunday School at that time is an indication of the progressive spirit of Rev. Hunsberger, for at that time Sunday Schools were not considered as orthodox Mennonitism.

The Wadsworth congregation became a connecting link between the Eastern and Western Mennonites, especially so, because of Rev. Hunsberger's acquaintance with the leaders of the church in the East. Travelers, in the interest of the church, would not go Eastward or Westward without visiting with Rev. Hunsberger. Thus he developed a large acquaintanceship and prominence on the denomination. He was one of the proponents in the organization of the General Conference. Thus many of the early sessions of the conference were held in Wadsworth, due of course to two fatcors, geographical location and Rev. Hunsberger's personality. Because of these factors too, Wadsworth became the center of General Conference activities, during the twenty most active years of Rev. Hunsberger's ministry, 1860-1880.

It was during this period that the Wadsworth Mennonite School was founded. Rev. Hunsberger was a member of the committee appointed by Conferen to establish this school. The institution naturally brought students and teachers to Wadsworth, which likewise brought a new impetus to the congregation now thirteen years in existence. The school as is well known was of short duration and was in operation only from 1868-1878.

The founder of the congregation built well. He sacrificed, he toiled and he preached for forty years. At the end of his ministry the congregation numbered seventy-seven, and a total of 194 members had been received during those four decades. The closing of the school was the cause and occasion of withdrawal of quite a number of members as they left to go to their former homes, both students, teachers and others whom the school had influenced to locate here.

At the time of the fiftieth anniversary of the church in 1903 (October 11) Dr. N. C. Hirschy said as follows of Rev. Hunsberger, "Our aged Father Hunsberger spent these forty years in loving, unselfish service, devoted to the highest interests of the congregation and the community in general. No effort was too great, no sacrifice too large. He gave himself, his time and his talents to the work to which God had called him."—The Church News.

TO EUROPE AND BIBLE LANDS

Repeated requests, during the past few years, have come to me from a number of my friends and acquaintances asking that I remember them when I arrange for my tour through Bible lands. For those who are interested in making the tour I am making the following announcement through the courtesy of several of our denominational papers.

We are leaving New York on June 2nd, and will return to New York about August 10th or 12th. Briefly stated the tour will take us to London, England; to Paris and Marsailles, France; to Alexandria and Cairo Egypt; across the Sinai desert to Jerusalem, Bethlehem, Jericho, Dead Sea, Bethany, Mount of Olives, the Garden of Gethsemane, Gibeah, Ramah. Bethel, Jacob's Well, Sychar, Sheckem, Jezreel, Gilboa, Mount Tabor, Mount Carmel, Nazareth, Tiberius, Bethsaida, Capernaum, Damascus, Baalbek, Beirut, with many other points; then to Smyrna, Constantinople, Athens, Naples, Pompeii, Rome, Florence, Venice, Milan, Lucerne and perhaps Geneva, and then home.

This tour is arranged primarily for those persons who have a desire to acquaint themselves with points of Bible interest with the least possible expense. The total cost from New York and return to New York will range from about $600 to $925.00, exclusive of passports, visa charges, tips, laundry, etc. This includes the two weeks' extension in Bible lands and with ten or twelve days extra in Italy and Switzerland.

Those desiring to reduce the cost to about $600.00 may do so by eliminating the extensions. It is my opinion that since we are on the ground anyway we would do well to take a bit more time.

This is not primarily a sightseeing tour; it is a study tour. The purpose is to bring one into personal contact with places, facts and customs of Bible interest through personal visitation, observation and lectures. We have a good line of lectures which will be given on the tour.

Palestine, the land of Jesus, is rapidly changing since the world war. To see the Palestine of the Bible one should go soon. Palestine is rapidly becoming modern and the ancient Bible customs doubtless will soon change. Those interested should write me soon as we are now booking passage. This should be done soon.

J. E. Hartzler.

Bluffton, Ohio.

CONTRIBUTIONS

FOR PUBLICATION

Ernest Lichti, Reedley Calif, ... $3.50
Gratefully Acknowledged,
Mennonite Book Concern

JOTTINGS

Goessel, Kan., Mennonite church was visited by the Young People's Society of the First church, Newton, and a program was rendered.

Rev. C. E. Krehbiel, Field Secretary of the General Conference, submitted to an operation in the Halstead, Kan., Hospital. He is reported to be recovering nicely.

Rev. H. R. Voth gave the address at a missionary service held in the First Church, Newton, Kan., on Jan. 15. He was assisted by Rev. G. Frey, who was visiting in Newton.

Rev. P. R. Aeschliman, of Almota, Wash., is away from home on a three weeks' evangelistic trip into southern California. He stopped at the Salem and Dallas church, Ore., on his way south.

The (Old) Mennonite Gospel Mission in Portland, Ore., recently dedicated a new building. The building is of hollow tile with a stucco outside finish. The Auditorium has a floor space of about 48x85. Provision has been made for class rooms, kitchen, etc. The building cost about $14,000

Rev. S. M. Rosenberger will conduct the communion service of the Germantown church the first Sunday in February, which is the regular time for this celebration. Last Sunday evening the members of the Germantown church met in the home of its oldest member, Mrs. Bayley, the widow of a former pastor, and conducted a prayer service.

Rev. Rhea, of the Mission church in Los Angeles, has accepted a call to the Mennonite mission church in Chicago, where he will succeed Rev. M. M. Lehman.

East Swamp, Pa., church was rededicated on Jan. 29. Rev. S. M. Rosenberger of West Swamp, brought the message at the morning service and Rev. Reed Landis, of Germantown, was the speaker at the services in the afternoon.

The male quartette of the First Mennonite church, Chicago, will broadcast a sacred program over radio station W M B I, 263 meters, February 13, 1928 at 8 p. m., central standard time. The quartet is composed of John Thut, Albert A. Lehman, W. H. Stueckmann and C. A. Lehman.

Rev. P. P. Wedel, of Moundridge, Kan., conducted a very successful series of meetings in the Bethesda church, Henderson, Nebr. On Sunday, Jan. 15, he made a hasty visit to the Milford, Neb., church, 60 miles away, where he also gave an inspiring message.

Among the interesting happenings in the Grace Church, Pandora, Ohio, were the Christmas program at which the White Christmas gift amounted to $368; the visit of Prof J. R. Schutz of Manchester College, who held meetings during the holidays; the concert of the Bluffton College Glee Club on Jan. 22 and the report of the Student Volunteer meeting in Detroit given by Rev. Gerhard Friesen.

Rev. D. D. Eitzen, a Bethel College student, spent Christmas holidays preaching at Oakley, Kan., and Vona, Col., where the Mennonites are without a pastor.

The Hoffnungsau, Kan., church discarded its antiquated system of gasoline lighting and installed in its place a Delco Electric system which is giving better satisfaction.

A male chorus of sixteen voices has been organized in the West Zion church, Moundridge, Kan. The chorus is under the direction of C. C. Krehbiel. The president of the organization is P. K. Regier and the secretary-treasurer is Dannie Schmidt.

A delegation of Russian Mennonites recently visited the authorities in Moscow with the object of securing, if possible, permission for all Mennonites to leave the country. The delegation believes that favorable results will follow their visit.

During the year the Wadsworth, O., church received fifteen into its membership, two of these came through the right hand of fellowship and the rest were admitted through the rite of baptism. The Fidelity Class of the Sunday school of which Mrs. A. J. Krabill is teacher, presented the congregation with a new pulpit bible. The Annual Business Meeting of the church was held Jan. 2. A young married people's class has been organized which is to be taught by Chester Hawk. The Pastor, Rev Wilmer S. Shelly, attended the Ohio Pastor's Convention at Columbus, Jan. 23-26.

Rev. H. J. Krehbiel of Reedley, Cal., who was suddenly stricken sick some weeks ago and for a time in a serious condition will be unable to continue his pastoral duties for some time to come, according to reports reaching the editorial desk.

The East Swamp, Pa., church, Rev. Howard G. Nyce, pastor, has introduced a new hymnal. The building which was recently altered and improved will be re-dedicated Jan. 29, when Revs. S. M. Rosenberger and Reed Landis will speak. The annual congregational meeting was held Jan. 16.

Rev. G. A. Peters, superintendent of the Mennonite Home in Winnipeg, Man., announces that he will begin a Catechetical Class for the instruction of Mennonite young people on Jan. 22. Many of the Mennonite refugees are living in Winnipeg and will be glad for this opportunity

The Mennonite settlement at Newport, Wash., numbers eleven families and it is expected that other families will join them during the coming spring and summer. Some brethren have recently come up from Texas and bought land with the expectation of settling on it soon.

Prof. C. Henry Smith, Ph. D., has completed the writing of another Mennonite historical work which bears the title, "The Coming of the Russian Mennonites, An Episode in the Settlement of the Last Frontier,1874-1884." The work is being published by the Mennonite Book Concern and will be ready within a few months.

The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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BATTLESHIPS AND HIGHER EDUCATION

By Abraham Flexner

Secretary, General Education Board, Carnegie Foundation for Advancement of Teaching, New York

I am shocked by the announcement that the President intends to recommend to Congress a five-year naval program involving expenditures approximating a billion dollars.

The United States Commissioner of Education reported a few years ago that the total endowment of all endowed educational institutions—universities, colleges and professional schools—in the United States was less than $815,000,000. There is not a professor or teacher in an American institution of higher learning today who is paid a decent salary. Almost without exception they are compelled to supplement their salaries from other and sometimes very questionable sources. Yet the future of our contribution to civilization depends not upon warships but upon our educational institutions. The richest country in the world has in the course of several centuries amassed and devoted to hightr education less than the President of the United states proposes with one sweep of his pen to devote to naval construction over the next five years.

We have been reading lectures on good behavior and good morals to every country in the world. We have been holding aloof from them because of reasons directly or indirectly connected with war and armaments. Yet we do not hesitate under the specious and hypocritical pretense of "defense" to ask the people of this country to contribute to the building of warships during the next five years more money than we have in the course of centuries succeeded in getting together for the promotion of knowledge and the furtherance of education in our democracy.

And to what end is this sacrifice demanded? There is not a country on earth with which we can conceivably go to war. We are as safe from attack or molestation as Sweden, Denmark or Norway—the safest nations and the most honest and outspoken in the world, alongside of which we should be proud to stand. "Defense" is our alleged reason for naval expansion, but "defense" was the reason alleged for the creation of the German Army, and "defense" is the reason alleged for the maintenance of the English fleet and the French Army and the Polish Army and every other instrument of warfare in existence. We are trifling—and with no reason—with the same situation as plagues almost every nation in Europe. Our military and naval affairs are dictated by a narrow-minded set of professionals who operate through feeble Secretaries of Navy and War and through newspaper sensationalists. Our talk of peaceful intentions is hypocrisy in the face of such a program as the President is credited with.

The intelligence and the consciousness of the country should revolt at any such preposterous proposition. At the moment when we rebuke Europe for its failure to disarm, we are proposing to arm to the hilt, terrifying every nation in South America and making infinitely difficult the task of those abroad who really mean what they say.

Abraham Flexner.

STUDYING CHILDHOOD AROUND THE WORLD

Miss Meme Brockway will complete her intensive study of childhood which she has been making for more than a year when she reaches Philadelphia following the meeting of the International Council of Religious Education, which will be held in the Hotel Sherman, Chicago, February 15-16. Miss Brockway made the journey around the world under the auspices of the World's Sunday School Association and through the special cooperation of the American Baptist Publication Society in which she is the Children's Division specialist.

Departure was made from New York on November 6, 1926. Some of the countries visited en route have been Italy, Egypt, India, Ceylon, Malay Straits, China, Korea, Japan, Philippine Island and Honolulu. Everywhere there has been the same enthusiastic interest in Miss Brockway's messages and especially in those that dealt with Bible Storytelling. Time was spent in most places sufficient to render a constructive service. Weeks were given to the Far East. Heartiest expressions of commendation have been written by those who are very conservative in their endorsements. Old as well as young have understood the meaning of the Bible as never before. Her work in Korea led to a decision to secure a Children's Division Secretary as soon as that new department could be financed. Courses following Miss Brockway's methods have already been introduced in a number of institutions of learning. In each country Miss Brockway's itinerary was arranged by the Field Secretary of the World's Sunday School Association in that land.

San Francisco was reached and a series of meetings were entered upon in Pacific Coast cities, in which Miss Brockway told some things about her own studies of childhood and her thrilling experiences during the past year. The result from these meetings, added to the continuously strenuous year in constant travel with a multitude of addresses at all hours of the day and night, was an insistent need for some rest. Now Miss Brockway resumes her work and her mesages in America during the coming months will be even more valued than before. Few have had the opportunity of studying child life as has this one with eyes trained to see and mind to evaluate rightly. Officials of the World's Sunday School Association and of the American Baptist Publication Society are planning to give a dinner reception to Miss Brockway in Philadelphia at the earliest mutually convenient date. A host of friends and well-wishers will greet this missionary-at-large and rejoice as they learn at first hand concerning some of the fine results she has helped to achieve.

HORACE E. COLEMAN OF JAPAN

Horace E. Coleman, Educational Secretary for Japan of the World's Sunday School Association, arrived in Seattle in January. He is the first of the field secretaries of the World's Sunday School Association to reach this country that he might have part in the Tenth Convention of the World's Sunday School Association which will be held in Los Angeles, July 11-18. One reason for coming so far in advance was to arrange for some of the courtesies which will be extended to the more than 400 Japanese delegates who will come from Japan for the Convention. They will arrive at San Francisco by the "Tenyo Maru" about July 6. Chambers of Commerce, churches, native groups and others in the various cities to be visited are expressing their eagerness to show hospitality to this Japanese delegation. It is likely to be the largest from any of the fifty countries, outside of the United States and Canada, which will participate in "Los Angeles-1928."

The eighth Convention of the World's Association was held in Tokyo in 1920 and since that date the National Sunday School Association of Japan, which was host at that time, has been expectantly looking forword to the first Convention to be held thereafter in America. At that time the nation as a whole, from the Imperial Family to the humblest citizen, gave constant consideration to the welfare of the delegates from all parts of the world. All the courtesies that can be extended while the Japanese are attending the Tenth Convention will be but a fitting return. Some of the delegates will sail to Japan from Seattle after a short itinerary along the Pacific Coast cities. Another part of the delegation will travel as far as the Atlantic Seaboard before returning to the home land. They will stop at some of the larger cities en route and Mr. Coleman is arranging for their entertainment in each place. Special attention is given to the plans which include Sunday rest and worship.

WOMEN'S WORK

Halstead, Kans., Jan. 22, 1928
Dear Co-Workers:

Since the editor, Miss Krehbiel, of this department suggested that every Missionary society send in a yearly report, will also send in the report of the Dorcas Society. Besides this society , formerly called the Junior Missionary Society, we have the Ladies' Sewing Society and Angelina Girls.

We have tried to live up to what the name of our society stands for, and altho we could not do a great deal, yet "little is much when God is in it," and we have the promise "what ye do unto the least of these, ye do unto me."

Our society has 42 members enrolled, but as many of these are mothers of small children, not all of them can attend the meetings regularly. We meet the first Wednesday of every month at the home of one of the members or in the Mission room, in the basement of the church. This room was furnished by a bequest of Anna Schowalter, a member, who passed to her reward the past year, and as we meet there we are reminded of her faithfulness.

At these monthly meetings we generally have a program emphasizing some phase of mission work. We get much of the material for these programs from the Missionary Review, to which we have been subscribers almost since the beginning of the organization. The past year we added the following books to our library: "The Christ of the Indian Road," "Sadhu Sundar Sing," "A Straight Way Toward Tomorrow."

Last August we had the privilege of having Mrs. Lohrenz tell us about the work in China. She very graphically told how lives can be transformed through the power of the Gospel and through Christian love and Christian training.

Other visitors whom we have had the privilege to have in our midst were ladies of the Student Volunteer Band from Bethel College.

A year ago last summer the Mission Workers of Moundridge met with us and gave a program. Last summer we gave them a return program. We find these exchange programs very interesting and it gives us an opportunity to become better acquainted with others who are working for the same cause.

The three societies of our church had a bazaar which netted us $150.00. This was used to help furnish the church basement. We raise most of our funds by annual dues. We realized over $35 from the sale of old newspapers and discarded magazines and earned some of our money by quilting and serving lunch at the public sale of two of our church members.

The annual Thanksgiving offering this year, which amounted to $13.40 was voted for the Girls' Home at Winnipeg. This we think is a worthy cause and it is gratifying to note that so many societies are supporting it so loyally.

Since 1906 our society has supported Agarmatti, she taught one year in the girls' school at Janjgir.

We sew each year for one of the mission stations. Last year our assignment was for the girls' school at Janjgir.

Fifty garments were made, each member purchases and pays for her own material and makes the garment at home.

Thus many opportunities offer themselves to be of service in the Master's vineyard, where "the harvest is ripe but the workers are few."

With greetings.

Laura Haury, Secy.

CORRESPONDENCE

Almota, Wash.—On Jan. 24th we had the rare privilege to attend a golden wedding. In fact it was the first one celebrated in our church here and also the first one attended by the most of us.

The aged couple of the happy occasion are Bro. and Sister Andrew Schrag. The weather being pleasant and the roads fairly good, a large number was present.

The celebration consisted of two songs by the congregation, two male quartets, Scripture reading, prayer and adress by the pastor. Three thoughts emphasized found in Mark 4:35, 5:-; 1., a wise and good start or beginning; 2, a stormy, difficult but safe journey; 3, a safe and happy landing. Indeed a true picture of life and experiences of our friends of the occasion. The first part is a thing of the past, 50 years old today, but has not lost its meaning. The greater part of the second is also behind them. The third is based upon the promise of Him who is true to His word. A poem composed by Mrs. P. R. Aeschliman was then read. After the service, the greetings and the many good wishes, the whole congregation met in the basement of the church, where a bountiful dinner was served by the children and grandchildren of the celebrating couple. Concluded with a short address and thanksgiving prayer by one of the members.

P. R. Aeschilman.

For the Golden Wedding of Mr. and Mrs. Andrew Schrage

A man and a maid one day
Came from Russia far away.
A rare occasion here occurs.
To those dear people it refers,
Who toiled with patience side by side,
Afid we may say till eventide.
In Middle West they chose to live,
Their service to the country give.

Some hardships they have met for years.
To hear it told has oft brought tears.
They left up there and came out West.
Perhaps they thought it was the best.
The state of Oregon seemed to be
Their destination then you see:
They toiled with zeal and courage there
Tho it seemed world, as everywhere.

Then observation made it plain
To break up there and move again.
With other friends they chanced to go
and came to Washington, you know.
But there their plans were crossed again.
They came to Whitman county then,
To near some of their children live.
There they would love and service give.

Our wish is may their strength renew.
The Lord has helped them hitherto.
And may we say to them welfare,
Rest from labor, toil and care.
Many choicest blessings now be theirs,
In heaven's bounties may they share.
Now for their courage give them cheers
May they be blessing still for years.

Mrs. P. R. Aeschliman.

Trenton, Ohio, Jan. 24, 1928—Another year is with us. Each New Year is the same, but different, the incarnation of all the years gone by, with something more. May we take advantage of this year of grace, as fields are white unto harvest. May we ever be ready to climb to greater heights, have strength to stand for truth, freedom, justice and righteousness, and to co-operate for their realization on earth. Oh! that we might say with the poet:

"Not enjoyement and not sorrow
Is our destined end or way
But, to act that each tomorrow
Finds us farther than today."

On December 29th the annual congregational meeting was held at the church. Dinner was served at noon. Various reports were read and approved. Election of officers and general discussions were held regarding the welfare of the church.

Our pastor, Rev. J. E. Amstutz, has just closed a series of sermons on the Lord's Prayer, which were helpful and inspiring.

On Christmas night the Community Chorus, under the direction of Miss Estelle Mosiman, rendered a sacred concert which was well attended and much appreciated.

Our hearts were saddened upon hearing of the serious illness of our former pastor, Rev. H. J. Krebiel (now of Reedley Calif.) and we hope and pray that he may recover completely and that he may soon be able to resume his regular duties.

May those of our own number who are suffering and on beds of affliction be comforted, and may those that are so patiently caring for them be strengthened to bear the burdens, which are great indeed.

Sent in by correspondent from Trenton Mennonite church,

Lydia A. Augspurger,
709 7th Ave., Middletown, O.

Hebron Church, Buhler, Kans., Jan. 24, 1928—Dear Mennonites: The year 1927 has passed and the mill never will grind with the water that passed. We are now in the beginning of another year, and may this year, 1928, bring happiness and blessing to all of us. For the church circle we are getting along nicely. Last year we built a basement under our church building and put in a furnace, a fine improvement, at a moderate cost. The 29th of December we had the Annual Meeting and everything for 1928 is arranged. Rev. Franz and Sister Franz will stay with us again we are glad to say and hope that we can be a blessing to each other. For the Annual Meeting we had invited the sisters to join us and also bring filled baskets along so at 12 o'clock we enjoyed a good dinner in the basement. We are having good Sunday school classes. Roads are good and have been all winter. This is quite a preference for a country church. We have a standing church choir which is practicing every week; it is a big help for the uplifting of Sunday sermons. Last Sunday night a musical program was rendered and I'm only sorry to say the church building was not big enough to hold the crowd.

Two sisters were taken into our church lately.

Bro. D. D. Enns is suffering from a stroke of paralysis. It is our prayer that Bro Enns recover from his illness and be able to be about again. Bro. Enns is leaving his troubles with the one who created him. "His will be done."

Today Bro. Abr. Breuel was buried. Bro. Breuel had been sick for some time and has suffered a good deal. He has left for his heavenly home, where troubles will be no more.

With the exception of two cold spells the weather has been ideal. The wheat fields are looking splendid and we feel that 1928 will be a prosperous year. May prosperity not only be in the financial part but also be the blessing to us in a spiritual way that we may be of some service to our fellow men and our life to glorify God.

C. P. Froese.

THE MENNONITE

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EDITORIAL

It is now some months since the great flood in the Mississippi Valley brought disaster and ruin over one of the largest areas ever affected by such a calamity. There is no telling what spring rains may again have in store in the shape of floods. Nothing has been more clearly demonstrated by the floods than that the country must speedily and energetically get to work and see that such a thing shall not happen again. One would think that Congress would be on the job immediately and effectively, yet, just now, the naval program seems to be its more important interest. Only a portion of the money proposed to be used in creating the killing machines of the navy would be needed in the life saving flood relief that might be provided. The man who minds his own business is not molested by his neighbors and were the U. S. A. to devote itself strictly to its own business of safeguarding the lives and property of its own citizens in its own territory there would be little or nothing to irritate our fellow nations or make them endanger our national existence.

In a recent address the President, Mr. Coolidge, speaking of the plan for building more and better warships said, "It considers our own requirements and carries no thought of entry into competitive construction with any other nation." Perhaps this may be only a cautious way the President has in inducing the country to get ready to spend $740,000,000 for a bigger and better navy. He may feel that if we go ahead the competition must be on the part of other nations and not on our part. His statement is very much as though a chain-store corporation were to announce: "It is not our purpose to drive the small shop-keepers out of business, but we are in the game to set higher standards." The result of such a policy, no matter how nicely the nice publicity man might say it, would be, either the closing up of the small shops or the driving of small shop-keepers into combination to meet the competition.

Just why the United States should want to cover the seas with fighting engines, the like of which has never before been seen, is beyond the ken of the average man with a memory to go back ten years, when everyone was fed up on the "war to end war" stuff that received its inspiration from Washington.

Military people, with their professional interest, no doubt may have many arguments to bring before Congress and the country for the practically unlimited increase of our fighting machinery at sea. At best they are a mischievous set who learn nothing about the uselessness of war as a means of settling differences between nations and are everlastingly prating about honor—an honor the standard of which they themselves are setting. If history has a lesson—and we do not need history more ancient than ten years—it is that war machinery makes war and that the winners of a war are the losers. Germany, France, England, as well as nearly every other nation on the face of the earth, became panicky when war machinery of the world grew big and in their panic they made it explode with the result that they all were terribly hurt and came dangerously near extinction.

Other nations at present cannot think military things in terms of $740,000,000, that is they cannot do it singly, but they may feel themselves driven into combinations that can compete in this outlay of money. At best, this naval program has but one prospect,—it will leave the U. S. A. without a friend in the world and fill the whole earth with a suspicion of our motives.

ANNUAL REPORT OF MENNONITE DEACONESS HOME AND HOSPITAL, BEATRICE, NEBR.

Jan. 1, 1927 to Jan. 1, 1928

Guide me, O Thou great Jehovah, pilgrims through this barren land, we are weak but Thou art mighty, hold us with Thy powerful hand, is our truthful petition at the beginning of another year.

We have sung during this happy Christmas season "Unto us a child is born, unto us a son is given and the government shall be upon His shoulder and His name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace."

Wonderful His leading has been during the past year through cloud and sunshine; never has He refused His wise counsel, whenever we have asked Him for it with an upright heart; with His almighty power He has upheld us in all temptations, sorrows and joys; in Him we have maintained our birthright as children of God; Prince of Peace we have experienced Him to be on all occasions when we would humbly asknowledge, "Thy will be done". As long as God in His great mercy extends His love unto us in Jesus Christ our Saviour, so long may we continue to labor in His vineyard, trusting in the positiveness of His promises and their fulfillment.

Our sisterhood consists of 18 sisters, 7 of whom are ordained deaconesses. Two sisters, namely Elise Hirschler and Anna Albrecht, severed their connections with the sisterhood during the past year; Elise Hirschler was married and Anna Albrecht is working in her home congregation in Marion, S. Dak. Anna Eitzen, Marie Fast and Anna Stoesz returned home to Mt. Lake, Minn., as they had planned after finishing their course. Four probationers entered during the year, Elsie Dick, Canada; Anna Epp, Canada; Olga Andreas, Beatrice, Nebr.; Helen Martens, Canada.

Only three sisters have received hospital care during the past year and are able to be on duty again. The general health of the sisterhood has been exceptionally good during the past year, for which we are very grateful to our Heavenly Father.

Our three graduates of the past year finished their course at the St. Elizabeth Hospital, Lincoln, during the second semester.

Our theoretical course is taught this year by the High School and the sisters, as much as possible according to the Standard Curriculum for Nurses. The English Bible course is taught by Rev. M. Horsch.

The ministers Franz Albrecht and M. Horsch take turns in visiting the patients weekly. Rev. Corn. Penner conducts our semi-monthly German Bible hour.

The necessary improvements were again made possible by the hospital fund. We are especially enjoying the Frigidaire system, installed on all three floors, which has stood the test of the hot summer well.

We thank our many friends and home churches for their co-operative love expressed to us in words of cheer and gifts, the Mission Sewing Societies for their help and gifts. Especially do we feel very grateful to the Ministers, the members of our House Committee and the Board of Managers for their services.

In the year of 1927, 614 patients were cared for in 6,817 nursing days; 63 less than in the year 1926, but with a daily average of 20%, 1% increase over the previous year.

Of these 614 patients, 8 were county cases, 4 private duty, 25 received only treatments. 530 patients recovered, 26 improved, 9 did not improve, 24 were called into eternity.

Surgical cases, 303; Medical, 118; Confinement, 141; Fractures, 3; other accident cases, 13; X-ray, 28; Laboratory, 108.

The church affiliations were represented as follows: - Methodist, 81; Lutheran, 76; Christian, 51; Mennonite, 41; Catholic, 32; Baptist, 25; Presbyterian, 23; United Brethren, 13; Evangelical, 12; Brethren, 10; Church of Christ, 7; Congregational, 6; Episcopal, 5; Reformed, 5; Nazarene, 4; Church of God, 3; Adventist, 2; Saints, 2; Christian Science, 1; Salvation Army, 1; Pentecostal, 1. Children, 65; No church affiliation, 75.

Gratis and charity work on 24 patients to the amount of $419.48.

THE BURDEN

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle throng me yet,
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would God my eyes had never opened been."

And the Thorn-Crowned and Patient One
Replied, "They thronged me too. I, too, have seen."

"But, Lord, Thy other children go at will," I said, protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried—"

He turned and looked at me: "But I have died."

"But, Lord, this ceaseless travail of my soul;
This stress; This often fruitless toil these souls to win;

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

"THE PACIFIC DISTRICT CONFERENCE NUMBER"

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

TITUS 3:15

With the above greeting and a hearty Western "Hallo", we introduce ourselves as a delegation from the young people of California. Our being here is due partly to Lucile Krehbiel, of Reedly, an associate member of the Y. P. Committee. As this room is rather small, not all of us could get in, and the rest will come another time. Glad to meet you all.

BEGINNING AGAIN

With the beginning of the New Year we have all been thinking of new chances to do things differently than in the past year. New opportunities to do bigger and better things with our lives. Better work for our Master in our Church, in our daily work, and in our homes. New desires to achieve more and overcome the obstacles that have hindered us in the past. We have made new resolutions, to do this and not to do that. Our hearts have been filled with a new zeal and we really mean to succeed. The very thought of a new year has inspired us to try to change our bad habits and resolve to keep new ones.

What of all these new resolutions that we have made? Are we going to succeed in keeping them? Are we going to keep the new habits we are trying to form? Do the new ideals and plans that the new year has brought really mean something to us, or are we going to do as we have done in the years past, gradually lose sight of our goal? We had been just as eager and earnest in our efforts as now. For a few months we really did keep our resolutions, but gradually one by one they were broken and given up as we lose sight of the way we had intended to go, until we were drifting along in the same rut and habits as before. Sometimes we remembered our broken resolutions but quieted ourselves with the thought, "Well, it's only a few months now until New Year. I'll wait until then and begin all over again."

Naturally we will not always keep our resolutions. There are times when failure comes, when we get discouraged. Life is not all smooth sailing, for we all have our ups and downs What we must remember is not to be discouraged when we fail, and think it's no use. We must not let ourselves start drifting and wait for another New Year for a chance to start all over again. New Year is not the only time to begin again, but every morning when we awake from sleep and a new day dawns, is a new chance, another opportunity to do better than yesterday and forget that we failed, for what is past we cannot undo. Today God has given us another day in which to try harder to overcome the obstacles that have daunted us. Let us not be quitters, for every effort we make for the good, is something gained, and let us face each new day with the same zeal that we had at the beginning of the new year.

"'Tis not for us to say, too late,
When Life each morn begins anew;
Whatever failures may have been,
Today is given to try and do.

"'Tis not for us to stop and gaze
Upon the things we should have done;
Forget the past and look ahead.
Strive now! A new day has begun."

Mrs. Olin A. Krehbiel,
Los Angeles, Calif.

C. E. DEPUTATION WORK

Two years ago our Christian Endeavor took up Deputation work in the County Seat, San Luis Obispo. This work has proved to be more successful than we had anticipated. Every fifth Sunday of the month we go to the county jail, poor house and orphanage, which are about thirty-two miles distant. Our church services are commenced earlier on these Sundays, as our meetings in the jail are from one to two o'clock. To a great extent our message is given through song. Opportunities are given for testimonies, and our pastor, Rev. Jantzen usually gives a short message. After the invitation tracts are distributed. We have usually been favored with a very attentive audience, although there have been a few disturbances. We have had the joy of seeing several respond to our invitation to accept Jesus as their personal Saviour.

From here we proceed to the poor house. Meetings there are conducted similarly to those in the jail. We visit the women's ward, the men's ward and also the reading room. Among the occupants we have met many Christians . It is an inspiration to conduct meetings there, more so because of the hearty invitations given us to come again.

Our last stopping place usually is to sing for a girl friend who is confined to her bed with tuberculosis.

On our last trip we took up another branch of work. This is at the orphanage. It is a pleasure to bring a message of Jesus to these little folks.

Recently we received an invitation to visit the San Luis Obispo Sanitarium, one of our modern hospitals.

The Lord has blessed our efforts, and may Gal. 6:9 be our motto: "Be not weary in well doing: for in due season we shall reap, if we faint not."

Frieda Classen
San Marcos C. E., Paso Robles, Calif.

LAKE SEQUOIA C. E. CONFERENCE

Last September a group of Christian Endeavor leaders and Society presidents held a conference over Labor Day at Lake Sequoia.

The purpose of this was to discuss the plans for the coming year. The theme, "Follow Him," was carried out throughout the whole conference. The program outlined was carried out in a very successful way which at the conclusion made everyone feel that it had been really worth while.

In the early morning the group of about sixty in number gathered about the campfire for the early morning devotion or Quiet Hour. This session was conducted under the capable leadership of Mrs. Howard Brown, State Superintendent of Quiet Hour. After an hour of communion and fellowship with God we gathered around the breakfast tables where a spirit of fellowship prevailed which made everyone feel at home and enjoy the meal. After breakfast a short time was given for recreation and taking walks. It was a time of enjoyment of the beauties of nature which were so openly displayed around the lake.

An address by Rev. Roberts which followed proved very inspiring. He talked on "Following Christ in Prayer" and gave us the following Scripture references which we would find very useful: Matt. 6:5-16; I Cor. 8:6; Col. 1:16; Gal. 3:26; Eph. 1:23; and Phil. 3:26. He stated that prayer was based on the right conception of God. Also that God's hatred of sin gave us a higher aim in life. Using the Lord's Prayer as an example, he proved that prayer was based upon the right conception of God. He also gave an address on "Following Christ in Surrender." This message proved of great value to every one who heard him.

After these addresses we found that time had progressed and that it was time for dinner. Again we all gathered about the tables and enjoyed a hearty meal. After dinner the plans for the coming year were brought out by the different officers of the State Christian Endeavor. Their plans showed us all that Christian Endeavor could do nothing else but grow and bear fruit during the coming year if these plans were carried out.

The evening was spent in a most impressive way. Mr. Howard Brown, Field Secretary, led the evening worship. The circle around the campfire was what brought out the theme of the Conference, for it was there that one was near to God as never before, 'twas there that we promised to "Follow Him." The singing consisted of well known songs that expressed our feelings. We even sang songs that one would think were only for children to sing, but as we sang them we felt more and more that we were His children the sheep of His pastures. After a period of giving testimonies and prayers we left the campfire and those who were good hikers hiked to Bible Rocks and sang some songs which carried into the distance as the voice of a bird that sings in the lonely forest. The surroundings were beautiful and the night was clear; this, with the feeling of joy and love made the whole evening worship seem very inspiring and worth while.

As we made our way back to our homes in the valley we felt that it had been indeed worth while.

Martha Reimer,
Reedley, Calif.

OUR SOCIETY

Our Christian Endeavor Society meets every third Sunday in the month and we have a fine meeting every time. This might sound as if we were trying to brag on our Society. Well, that is not exactly what I am trying to do; but we do have a very lively meeting when we get together. Maybe it's because we don't get together oftener than once a month. We would like to meet oftener, but so far we have not been able to do so.

Some societies I have heard talk of lack of interest in the work that they are doing. Maybe they don't have the right material with which to work up a program. If the program topic isn't interesting how can the talks be interesting? For the last six or so of our programs, the topics were taken from the "Christian Endeavor World". There are very interesting topics to be had in it. The most important thing for a society is to have an interesting program, something to induce the people to come and take part in the meeting.

The topic for our January meeting was "The New Year and the New Life." Everybody took an active part in the meeting and discussed the topic, a topic that should mark a turning point in our life. When we think back over the past year and find how little progress we really made towards this new life, we see that we could have done, oh, so much more for our Master than we did. Then we oftentimes think we are going to do better in the future and draw resolutions for the New Year. But when the New Year comes we fall back into the old rut that we tried to leave, all because we did not take Jesus along with us in this resolution that we made. If we ask Him to help us and guide us, this New Year will be a success and we will be able to lead a new life.

Walter J. Lichti,
First Mennonite C. E. Society, Paso, Robles, Calif.

SIX INTERESTING BOYS

In the Sunday school of the First Mennonite church of Upland, Calif., there is a class of six intelligent and fine young boys. They are in the age of action; the youngest is eleven and the oldest is fourteen. Thus far in life they have had four great teachers, namely: the home (their parents), the grammar school, the Sunday school, and the Christian Endeavor. Soon we will have before us a life-size picture of each of these boys, and not until then can we analyze the reaction that these four great teachers have had upon their lives.

At the present they are not an unusual or extraordinary group. They are rather a usual and ordinary group of boys, interested in doing the right thing at the right time, in doing good acts better, in performing kind acts kindly and in making themselves worthy of their name.

At the end of 1926 these boys were in an open class room, and it appeared as if they were the scene of action every Sunday morning. So at the beginning of 1927 they secured permission to use a portion of the Cloak Room. On this permission being given, they bought a beautiful curtain and divided a third of the Cloak Room off for themselves. So today they are known as the Cloak Room Class.

It is very interesting and encouraging to know what action the boys took in regard to making the room beautiful. They secured some old picture frames, applied a generous coat of paint and washed the glass, and then got some very attractive pictures and framed them. They are now on the walls of their room, which makes it more inviting. One of the boys said, "I have a rug I can bring to put on the floor." So, instead of having an all-cement floor, they now have a partly carpeted floor. By having an attractive, inviting and comfortable room it is much easier to teach the lesson of the day.

The names of the boys of the Cloak Room Class are: "Junior" Voigt, "Donnie" Schowalter, "Marvin" Summerfield, "Phil" Born, "Will" Kaufman and "Olin" Habegger.

By one who knows them.

A PROGGRESSIVE SUNDAY SCHOOL

We are again at the beginning of a New Year and each year begins where the old year ended; each generation ought to start out one generation ahead of its predecessor. This is true of the Sunday school as of any other kind of business. As I look over the past year I can't help but feel that we have been blessed and have progressed in our Sunday school. From the Primary to the Young Peoples Class more interest is shown such as studying the lesson better and taking part in the class session. This is mostly due to the fact that we are now using the International Adapted Uniform Lessons instead of the German Quarterlies as we did before, making it easier for the pupils to read, study and think for themselves. The adult classes are in the German language.

The Young Peoples Class purchased new song books and they have been meeting on Thursday nights to practice the songs for the next Sunday, to improve the musical part of the Sunday school, which is not only beneficial to those taking part in the rehearsal but to the school as a whole.

Gus Toews,
First Mennonite Sunday School,
Paso Robles, Calif.

DOES IT PAY TO SERVE JESUS?

Are you willing to pay the price? It surely pays to serve a Master, so kind, so patient. Jesus is willing to meet us more than half way in our life's walk. During the past year fifteen young people have chosen to serve Jesus by joining our Christian Endeavor society Twenty-five have answered the call of the "still small voice" by joining our church, and twenty were added to our Sunday school enrollment. Then we ask, "Does it pay?" May these that have chosen to join our busy group also be numbered among those whom Christ has elected, and to the great Church of which Christ is the Head.

But how does Jesus want us to serve Him? We as Christians must serve Him truly, faithfully, and unselfishly in small things as well as in great things. He is our Advocate and Judge. He is the One whom the rich and powerful of this world cannot bribe with money when the Judgment Day comes. Then, does it pay to serve this just Judge?

God, with His great love toward mankind, has even used five great obstacles to block the way to eternal destruction, for Christ says He came not into this world to destroy, but to seek and to save those that are lost. So it is the will of mankind to be lost but it is never the will of Jesus. (I know our dear pastor will pardon me for using some points of his great sermon.)

The obstacles that God used in blocking the way for man against destruction are: His Word, the Bible. Within this great Book we can find eternal Life through Jesus by faith. Then follow Christian parents, Prayer, Love of God. Then at the very end of the way, just before plunging into eternal destruction the soul meets Jesus, the kind, loving, pleading Saviour. And who can pass this great Master without heeding His pleading?

A sinner saved by faith looks to the Cross and says. "He, Jesus, loved me so. He suffered for me. He died for me and set me free." Then, dear soul, you can answer this question. Yes it pays to serve Jesus. May the young people who read the Young People's Department pledge themselves anew to serve Jesus this New Year and ever after.

Lydia Stauffer, Pratum, Ore.

DO YOU KNOW

—How to get a missionary spirit?

—Which of our missionaries wrote a poem that reminds us of "Hiawatha"?

—Where there are villages where Christians live, none of whom can read the Bible?

—In what part of the danger zone is our mission field in China?

—What led Frank Jenkins, the Hopi Indian, finally to become a Christian?

—Where our newest Home Misssion station in the United States is located, and who superintends it?

(Answers to the above can be found in the December, 1927, Mission Quarterly.)

CHRISTIAN ENDEAOR MEETING

(Explanation by Printer)

Through an oversight on the part of the C. E. editor, an old topic was sent in in place of the current one, and as it is impossible to produce the current one in time for printing, it is therefore omitted.

YOUR MONEY

By Amelia Price Ayres.

You sent the money across the sea
That bought a Bible for young Sing Lee;
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked in the narrow way;
And his brother walked 'til he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend.
You started something that ne'er shall end.
When you sent the money across the sea
That bought the Bible for young Sing Lee.

—The Sunday School Times.

THE S. S. LESSON

February 19

Two Miracles of Power

Mark 4:35-41; 5:15-19.

Golden Texts: "Who then is this, that even the winds of the sea obey him?" Mark 4:41.

The lesson presents two miracles that show the power of Jesus over both the natural and supernatural. Many other miracles are recorded that show his power over the bodies of men but here we have him presented as Lord of nature and over the powers that the devil uses to afflict men. In preserving the accounts of the many miracles performed by Jesus the writers of the Gospel would have us bear in mind that these miracles called attention to the fact that Jesus was divine. Take His divinity from Him and He would not be the mighty God who could command both the storm and the demons so that they should obey Him.

After having spoken the parables by the sea Jesus again makes preparation to retire from the crowds. Some of these in the crowd had come out of curiosity, others to be healed and others again to bring those needing healing. There of necessity came a time when Jesus would be away from them. Let us remember that the time to benefit by what Jesus has to bring is when He is available. To every sinner the warning must be given: "Now is the acceptable time."

Perhaps they were moving in the boat belonging to Peter or another of the disciples. There were other little boats with them. Had Jesus not been in the company certainly all would have been lost. The Sea of Gallilee, though generally a calm body of water, is capable of being swept by dangerous storms. Our life is like the sea, often calm, but always in danger of being engulfed by storms of terrible fury. These storms are various. Sometimes they are doubts, temptations, sickness, etc. There is no safety for us when such storms come except when we have Jesus with us.

Men in a frail ship in the midst of a storm illustrated to us how helpless we are after all. We take chances, we struggle and we use all the intelligence we can command, but, it is only the grace of God that saves us, even though we are doing all that is humanly possible to do. What can be more helpless than men in a ship full of water in a storm. The disciples were safe because Jesus was with them. It was not God's will that He or they should perish that way. They were spared for a greater purpose. The only reason why we survive the dangers with which we are surrounded is because God has other plans for us.

We note that Jesus slept during the storm. He had nothing to fear from that over which He was Lord and Master, and, besides His frail human body needed rest, for He had assumed our form and subjected Himself to all its conditions.

There is a hint of impatience and an implied rebuke in the desperate cry of the disciples, "Master, carest thou not that we perish?" Though He was with them in their concern for their safety they were lacking in that trust and faith they should have had in Him who was caring for them. Jesus then did two things: He stilled the storm and rebuked the disciples for their lack of faith. When storms beset us and we forget God's care over us. God mercifully stills the storms and calls to our attention our own lack of faith which led us to give way to fear.

The incident of the storm brought a new revelation to the disciples. They now realized that He was the Lord over material things. The believer should realize always that material things are in God's hands and that He exercises power over them in answer to prayer for our benefit.

The demoniac whom Jesus relieved of his terrible condition was, humanly speaking, hopeless and a menace to others and to himself. The devils had been driven into the swine and the swine into the sea. The inhabitants of the country lost their swine, which were forbidden animals, and had their countryman back again in his right mind. It was to free men from the power of the devil that Jesus came. That was a blessing great beyond estimate, but the action of these people shows that they would have preferred their swine to having their fellow restored. Their selfishness and cruelty is an outstanding indictment upon them. Men who prefer to live in their sins have no use for Jesus or mercy for their fellow men. Perhaps we can see an analogy in our day. There can be no doubt that Christ has brought no end of blessings, both physical and spiritual to the world and because of it multitudes are happy and free of the miseries that afflicted them, yet, there are those who would prefer their sins to Christ. They would rather get rich on the iniquities that Jesus can destroy than see their fellows happy, comfortable and saved. They would rather live with their sins than have Jesus live with them.

It was quite natural that the man whom Jesus had so wonderfully saved should want to go with Him. But he was helped that he might help others and tell his friends the great things the Lord had done for him. He was saved to serve. All men who are saved are saved that they may be the means of saving others.

DEVOTIONAL READINGS

Sunday—John 1:39. "They came and saw where he dwelt, and abode with him that day."

Do you see in this incident the way to the enlarged blessings the Master has for His followers? How the hearts of the first disciples must have glowed in the presence of the Master and teacher that day! Unforgettable, we may be sure, was the experience.

Hawthorne compared Christianity to a great cathedral with divinely pictured windows. Viewed from without, it is impossible to gain the slightest conception of the beautiful form and radiant colors manifest when viewed from the inside.

To get the rich blessings prepared for us, we need to dwell intimately with the Master in contemplation and fellowship. The means are at hand in prayer and meditation upon His word, as well as in the fellowship of worship.

Prayer: Break Thou the Bread of Life to us, Dear Lord, and help us to enter into deep communion and fellowship with Thee.

Hymn: "O for a Closer Walk", New Mennonite Hymn Book—163.

Monday—John 1:15. "John bare witness of Him—."

And this bearing witness meant for John that the lesser light would have to pale before the greater. But John was content to do his part. This spirit, as much as anything, testifies to the heroic in a man. John the Baptist was a great soul.

Ours may be a much smaller part than John's. We read with interest of a humble cobbler in a New England town, who points with great satisfaction to his part in the "making of President Coolidge." We are reminded of Andrew's part when he brought his brother, Peter, to Jesus.

"Let us be content, in work, to do the thing we can, and not presume to fret because it's little."

This may well apply to work we may be able to do in the Kingdom.

Prayer: Dear Master, we would come to some use in the work of Thy Kingdom. May we not miss our opportunity. Help us to be faithful.

Hymn: "Stand Up, Stand Up for Jesus." New Mennonite Hymn Book—250.

Tuesday—John 1:29. "Behold the Lamb of God which taketh away the sin of the world."

Is it still important to "behold Him" as the sin bearer and deliverer from sin and the havoc it has wrought? Did you read the editorial in a secular newspaper under the caption, "What Has Happened to Sin?" reprinted in the issue of this journal of January 19? It furnishes food for thought.

We may treat sin lightly; Jesus never did. What a blessed thing it is to know that with the light on sin that came with Christ's ministry, there appeared also the full remedy for sin. He wants us to have that light and to walk in it.

Read I John 2:1, 2.

Prayer: Our Father, we thank Thee again that Thou didst send Thy Son to be the Saviour of the world. Help us to walk in the light and by the power of Thy salvation.

Hymn: "Cross of Jesus." New Mennonite Hymn Book—110.

Wednesday—John 1:12 "But as many as received Him, to them gave He power to become the sons of God."

Christ came to give life. They who receive the life have within them that which is the beginning of a process of living growth. It means development and issues in fruit bearing, for such as receive Him are branches of the true vine. There is nothing superficial about the real Christian life. And the goal? Paul writes of it in Ephesians: "That ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

Prayer: Dear Lord, we thank Thee for the high privilege of becoming the sons of God. Grant us to live in Thee, and may Thy life communicate to us more and more the fullness of life that is Thine.

Hymn: "Love Divine." New Mennonite Hymn Book—236.

Thursday—John 1:51. "Hereafter ye shall see—."

Has it ever been your high privilege to explain something difficult to another, and then to hear the exclamation, "I see"? Or, from the standpoint of the other, Do you recall how light has dawned at some time or other, through a clearer understanding of problems or experiences in life? Christ is the great teacher. His insight is divine. To whom, then, shall we go with the problems of life? "Thou hast the words of eternal life!"

"Being perplexed, I say,
Lord, make it right,
Night is as day to Thee,
Darkness is light."

Prayer: Dear Lord and Saviour, when we are perplexed, point us to Thyself, speak to our hearts and give us rest of soul.

Hymn: "I Heard the Voice of Jesus Say." New Mennonite Hymn Book—143.

Friday—John 6:9. "There is a lad here."

We do not want to lose sight of the boys and the girls. We, the elders, need to give our attention to them. Children had a place in the heart of the Master.

Children are of use in the world. One had a part in the great miracle, the feeding of the five thousand. They have their places in the world today and it is no small place.

We call to mind that Jesus was a child, and that in the Nazareth home He was obedient, and helpful to His parents. Then, we glean from the story of His life that He was a good pupil. And so children should be eager to learn things that are worth while.

Prayer: Dear Master, Thou art pleased to bless the children. Wilt Thou give them an eager desire to come to Thee. May they desire early to do Thy will.

Hymn: "Saviour, While My Heart Is Tender". New Mennonite Hymn Book—366.

Saturday—I Cor. 1:5. "That in everything you are enriched by him, in all utterance, and in all knowledge."

Let us bring to our attention today the publication work of our Conference. Use your Year Book and note the members of the Publication committee. Include in your prayers the editors of our periodicals. Additional interest will be gained by reading the report of this committee to the last session of Conference. The report is found in the "Minutes and Reports" (p. 185). The Year Book of 1927 features the work of publication; its beginning and its growth. We can not overestimate the importance of this work in the life of our denomination. Pray for an increased interest in our publications, and Divine guidance for those who have a part in the work.

Prayer: Dear Father, we thank Thee for the blessings that have come to our church through this department. Lead on to greater usefulness and larger blessings. Bless and guide the Board, the Publishing Management, and the edtitors of our papers.

Hymn: "Christ Is Made the Sure Foundation." New Mennonite Hymn Book—289.

BOOK NOTICE

Evolution Disproved. A small volume of 125 pages by Rev. William A. Williams, D. D., ex-President of Franklin College, O. Published by the author in Camden, N. J. Fifty arguments are presented designed to show the errors of Evolution. The work furnishes an excellent array of facts and arguments that will be found of great value to the general reader in combating the array of evolutionary teaching, writing and even preaching of our day. It is concise, convincing and scientific. We feel that a book, such as this, fills a real need and that it should be carefully read by every Christian and thoroughly mastered by Christian workers.

ANNUAL REPORT OF MENNONITE DEACONESS HOME

(Continued from page 3.)

They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of One divine;
He turned and looked at me. "But they are mine."

"O God," I said, "I understand at last.
Forgive; and henceforth I will bond-slave be
To Thy least, weakest, vilest ones; I would not more be free."

He smiled and said, "It is to me."

Your co-workers in the Master's vineyard,

Lucy Rider Meyer.
The Sisters.

CONTRIBUTIONS

REPORT OF EX. COM. OF MISSION SEWING SOCIETIES FOR DEC. 1927

Girls' Homes, Winnipeg and Saskatoon

Springfield Sew. Soc., Centre Valley, Pa., $10.00; Bethel Sew. Soc., Hydro, Okla., $10 00; Zoar Ladies' Aid, Goltry, Okla., $10.00; Mary-Martha Circle, Menn. Ch., Los Angeles, Cal., $25.-00; Bethel Sew. Scc., Waka, Texas, $40,00; Busy Bee Soc., Menn. Ch., Donnellson, Iowa, $25.00; Menn. Mission Soc, Trenton, Ohio, $10.00; Sew. Soc., Menn. Ch., Los Angeles, Calif., $8.75; Sew. Soc., Deer Creek, Okla., $10.00; Mothers' S. S. Class, First Menn. Ch., Newton, Kan, $10.00.

Christmas for Various Stations

Upper Milford Sew. Soc., Zionsville, Pa., $10.00; Bethel Mission Sew. Soc., Mt. Lake, Minn., $15.00; Helping Hand S. S. Class, Menn. Ch., Wayland, Iowa, $5.00; Hebron Sew. Soc., Buhler, Kan., $15.00; Sew. Soc., Menn. Ch., Reedley, Calif., $10.00; Bethel Mission Soc., Fortuna, Mo., $10 00; Bethesda Sew. Soc., Henderson, Nebr., $5 00; Womens' Mission Soc., Berne, Ind., $60.00; Girls' S. S. Class, Menn. Ch., Berne, Ind., $10 00; Girls' S. S. Class, Menn. Ch., Berne, Ind., $10.00; Menn. Ladies' Aid, Alsen, N. D., $10.00; Womens' Miss. Soc., Salem Menn. Ch., Dalton, Ohio, $15.00; Menno Ladies' Aid, Schrag, Wash., $5.00.

Postage and Printing Expenses of Ex. Com.

Springfield Sew. Soc., Centre Valley, Pa., $5.00; Mary-Martha Circle, Menn. Ch., Los Angeles, Calif., $1.00; Mission Soc, Bethel College Ch., Newton, Kans., $7 00; Zion Sew. Soc., Elbing, Kans. $1.50; Menn. Ladies' Aid, Alsen, N. D., $2.00; Womens' Mission Soc., Berne, Ind., $50.00; Womens' Mission Soc., Upland, Calif., $3.35;

Miscellaneous

Sew. Soc, Medford, Okla., Gen'l Treas., Foreign Missions, $120.00; Bethel Mission Soc., Wolf Point, Mont., Do., $4.00; Johannestal Sew. Soc., Hillsboro, Kan., Do., $100.00; Do., Gen'l Treas., Home Missions, $100.00; Menn. Mission Soc., Trenton Ohio, Do., $5.-Do., Near East Relief, $5.00; Springfield Sew. Soc., Centre Valley, Pa., India Missions, $10.00; Dorcas Band, Almota, Wash., Champa Station, India, $16.00; Sew. Soc., Arena, N. D., Lepers, Champa, India, $5.50; Johannestal Sew. Soc., Hillsboro, Kan., Janjgir, India, $100.00; Hereford Ladies' Aid, Bally, Pa, India Missions, $30.00; Do., China Missions, $30.00; Do., Altoona, Pa., Mission, $30 00; Do., Dorcas, India, $30.00; Sew. Soc., Medford, Okla., Biblewoman, India, $25.00; Do., Orphan, India, $30.00; The "Out to out for Christ Circle" of Goteho and Mt. View, Okla., Orphan, India, $25.00; Mission Sew. Soc, Menn. Ch., Near Avon, S. D., Evangelist, India, $50.00; Christian Menn. Sew. Soc., Moundridge, Kan., Hospital, India, $50.00; Johannestal Sew. Soc., Hillsboro, Kan, Immigrants, Canada, $50.00; Mission Soc., Gretna, Man. Church for Immigrants, Canada, $3.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas

HOME MISSION TREASURY REPORT

November-December, 1928.

General Fund: Friedensberg S. S., Avon, S. Dak., $40.00; Mr. and Mrs. J. H. Neufeld, Rickreall, Mont., $30; Bethel Ch., Inman, Kan., $100.00; Pratum, Ore., Ch. and S. S., $42.65; Emanuel Miss. Soc., Noble, Ia., $50; Ransom, Kansas, S. S., $5.00; West Swamp Ch., Quakertown, Pa., $33.44; First Ch. and S. S., Philadelphia, Pa., $76.22; Zion Ch., Donnellson, Ia., $69.87; Summerfield, Ill., S. S., $22.50; Friedensberg Ch, Avon, S. Dak., $60; B. F. Welty estate, Tacoma, Wash., $64.39; Pulaski, Ia., Ch., $112.82; Halstead, Kan., S. S., $33.06; Ebenezer S. S., Bluffton, O., $100.00; Wisner, Nebr., S. S., $44.90; Salem Ch., Munich, N. Dak., $125.24; Dundurn, Sask., Immigrant group, $20.00; Bethel Ch., Lustre, Mont., $112.50; First Menn. Ch., Upland, Calif., $60.94; a friend, Freeman, S. Dak., $30.00; friends in India, $15; First Menn. Ch., Bluffton, Ohio, $170; Bethesda Ch., Henderson, Nebr., $110.97; Butterfield, Minn., Ch., $7.52; Zion Ch., Dallas, Ore., $3.94; Wadsworth, O., Ch., $12; Herold Ch., Bessie, Okla., $7.15; Salem Ch., Marion, S. Dak., $200.00; Burrton, Kan., Ch., $4.00; a member, Salem Zion Ch., Marion, S. Dak., $100; Bartel Ch., Langdon, N. Dak., $4.80; First Menn. S. S., Chicago, Ill., $40.78; Duff, Sask., Immigrant group, $4.80; Bethel College Ch., Newton, Kan., $58.74; Hoffnungsau Ch., Inman, Kan., $28.56; Bethesda Ch., Marion, S. Dak., $100; First Menn. Ch., Reedley, Cal., $45.-43; First Menn. S. S., Aberdeen, Ida., $31.11; Sichar Ch., Cordell, Okla., $37.93; Christian Ch., Moundridge, Kan., $25.25; Grace Ch., Pandora, O., $231.50; First Menn. Ch., Berne, Ind., $852.64; Ebenezer Ch., Bluffton, O., $100.00; Bethel Ch., Dolton, S. Dak., $24.50; Friedensfeld Ch., Liberal, Kan., $39.53; Mechanics Grove, Pa., Ch., $35.90; Beatrice, Nebr., Ch., $50.76; Deep Run, Pa., Ch., $50.00; Hoffnungsfeld Church, Moundridge, Kan., $124.60; Immigrant group, Truax, Sask., $15.95; Drake, Sask., Ch., $55.00; Rosenort Ch., Laird, Sask., $200.00; Buhler, Kan., Ch., $60.89; Escondido, Cal. Ch., $12.80; Bethel Ch., Hydro, Okla., $20.14; Tabor Ch., Goessel, Kan., $23.83; West Zion Ch., Moundridge, Kan., $53.00; Bethany Ch., Kingman, Kan., $8.46; Sister Magdalena Wiebe, Beatrice, Nebr., $5.00; Swiss Ch., Alsen, N. Dak., $30.00; Bethel Ch., Perkasie, Pa., $15; Bethlehem Ch., Bloomfield, Mont., $63.23; United Menn. Ch., Ontario, Can., $40.00; a friend, Halstead, Kan., $30.00; Canton, Kan., Ch, $18.51; First Mennonite Ch., Paso Robles, Calif., $20.40; Bethel S. S., Fortuna, Mo., $16.31; Immigrant Group, Cabri, Sask., $10; Ex. Com. of Miss. Soc., Gen. Conf., $40; First Menn. Ch., Mt. Lake, Minn., $14.05; First Menn. Ch., Nappanee, Ind., $150; Trenton, O., Ch., $43.81; Menno Wash., Ch., $51.17; Aletta and Matli Krehbiel, Clarence Center, N. Y., $40; Elizabeth Tschetter, Carpenter, S. Dak., $10; John W. Tschetter, Carpenter, S. Dak., $10; Zion S. S., Donnellson, Iowa, $10; St. John Ch., Pandora, O., $150; Bethel Ch., Fortuna, Mo., $29.40; Salem Ch., Dalton, O., $23.14.

Girls' Home: Maria Duerksen, American Falls, Ida., $10; Summerfield, Ill., S. S., $10; Salem Ladies' Aid Soc., Freeman, S. Dak., $44.30; Ex. Com. of Miss. Soc., Gen. Conf., $50; Christian Sew. Soc., Moundridge, Kan., $23.15.

Winnipeg Girls' Home: Ex. Com. of Miss. Soc., Gen. Conf., $137.50; Dorcas Soc., Wayland, Ia., $10; Philathea S. S. class, Noble, Ia., $12; General Conf. Em. Rel. Com. Treas., $30; Grace Ch., Pandora, O., $23.69; Teacher Training Class, Donnellson, Ia., $14.50; Ex. Com. of Miss. Soc., Gen. Conf., $170.86; First Menn. Ch., Nappanee, Ind., $25.00.

Saskatoon Girls' Home: John Epp, Whitewater, Kan., $100; Mrs. Justina Fast, Jansen, Sask., $10; Ex. Com. of Miss. Soc., Gen. Conf., $62.25.

Church Building Fund: Menno, Wash., Ch., $14; John Epp, Whitewater, Kan., $100; Brudertal Ch., Hillsboro, Kan., $38.11; Bethel College Ch., Newton, Kan., $19; Arena, N. Dak., Ch., refund of loan, $225; Arena, N. Dak. Ch., offering, $9.95; a friend, Elbing, Kan., $50.

Total Receipts, $6,210.35.
Bank balance, Nov. 1, $1,399.01.
Total disbursements, $6,454.70.
Bank balance, Jan. 1st, $1,154.66.
Borrowed money, $3 910.00.
Deficit, January 1st, $2,755.34.
Gratefully acknowledged,
J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

Brother H. H. Baumgartner, a deacon in the Berne, Ind., church, died on the evening of Jan. 28, after having been in poor health for nearly a year.

About forty families from the Bergtal and Herbert, Canada, district are preparing to join the new colony at Peace River, where prospects are said to be excellent.

A Minister's Conference was held in the auditorium of Freeman College, Freeman, S. D., on Jan. 16, at which time various points of Mennonite doctrine and polity were discussed.

Rev. J. H. Janzen, of Waterloo, Ont., who was giving a series of lectures in Bethel College during the Bible Conference preached in the First Church, Newton, Kan.

Rev. N. B Grubb, pastor emeritus of the First Mennonite Church, Philadelphia, officiated at the memorial service in memory of Rev. A. S. Shelly at the Upper Milford church, Zionsville, Pa., where Bro. Shelly had been pastor for sixteen years. Rev. Grubb also assisted Rev. V. B. Boyer at the communion service in the Allentown church on Jan. 22.

In his report to the Trustees of Witmarsum Seminary at their meeting held last week Dr. Hartzler, the president, announced that there is an attendance of twenty-six students in the Seminary. Of this number eighteen are from the Mennonite church. The remaining number represent denominations including the Methodist Protestant, Methodist Episcopal, Presbyterian, Christian and African Methodist Episcopal churches.

On Sunday, Feb. 5, the Pretty Prairie Mennonite church, which has been in the process of reconstruction, was re-dedicated with appropriate exercises.

Prof. Quiring, of the Bible Department of Bluffton College, will conduct a series of meetings in the First church, Philadelphia, Pa., March 18 to 25.

Rev. B. Ewert of Winnipeg, Man., is again on tour visiting Herbert, Swift Current, Wywark and other Mennonite communities. He will be away from home for four or five weeks.

Goshen College, Goshen, Ind., will hold a Christian Life Conference. Feb. 17 to 19. The Conference follows a minister's week, Feb. 14 to 17 at which time representatives from seven states will have a place on the program.

The Pretty Prairie, Kan., Mennonite congregation will re-open with appropriate exercises their re-built church on Feb. 5 at 10 o'clock. Friends, neighbors and ministers are invited to participate in the happy event.

The (Old) Mennonites of Falfurreas, Texas, have secured two of the best tracts of land of 40 acres each in the locality for their church. These tracts are to be planted in citrus fruit and the proceeds from these groves are to be used for the support of the Lord's work.

Rev. Elmer Basinger, of Wayland, Iowa, was in Bluffton, O., last week attending the Bible Lectures and visiting relatives and friends.

Rev. and Mrs. P. K. Regier entertained the Berean class of the Sunday school of the West Zion church, Moundridge, Kan., on the evening of Jan. 16. Lester Lehmberg is teacher of the class.

The Mennonite Weekly Review gives the following notes of the address on Russia given by Rev. Jacob Janzen at Bethel College last week: From Bethel Collegian.

The outstanding event at the College during the past week has been the activity connected with the Bible week. Favorable weather and good roads have assured a specially good attendance. The speakers have had really inspiring messages, and the crowds have increased as the week neared its close. One of the largest crowds that ever attended an event on the Bethel Campus sought to find room to hear Rev. Janzen Sunday night. There were almost three times as many people as the chapel could hold, and the halls and stairways were crowded to capacity by the throngs who sought standing room. Favorable comments on the speakers and their messages are heard on every hand.

People were especially interested in the history of the Russian Mennonites, the recent Russian revolution, and its effect on the life of the Mennonites, as told by Rev. Janzen in his addresses. Rev. Janzen concluded these with a stirring appeal for help for the sick, for the distressed, and for the needy in Canada as well as in Russia. He especially requested that the Canadian Colonization Board be remembered, as the need is greater than the funds at the disposal of the Board.

Among other things Rev. Janzen said: The Revolution in Russia was not something that took shape suddenly—It grew gradually from the deep-seated discontent that had accumulated from ages of misrule till a succession of events shook the almost worshipful confidence and loyalty of the Russian masses in their czar. Keen observers of the Russian situation saw Revolution coming, but the government of Nicholas II blind to the trend of affairs did much to incense further discontent till the Revolution finally swept it away forever.

CONTRIBUTION FOR THE TREASURY OF THE PACIFIC DISTRICT CONFERENCE

June 22, 1927 to Jan. 12, 1928

First Menn. Ch.,, Upland, Calif., $28.43; Senior C. E., Ruff, Wash., $10.00; Oneco Ch., Almota, Wash., $72.00; Menn. Ch., Menno, Wash., $39.14; Menn. Church, Ruff, Wash., $16.26; Menn. Church, Shafter, Calif., $6.00; First Menn., Church, Upland, Calif., 26.85; First Menn. Church, Monroe, Wash., $44.00; Imanuel Menn. Church, Los Angeles, Calif., $56.50; Menn. Church, Newport, Wash., $14.-38.

Jacob Krehbiel, Treas.
Lind, Washington.

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The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
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An Easter Vision (L)
The Glory in the Garden (L)
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, FEBRUARY 16, 1928 No. 7

"THIS PLACE IS TOO STRAIT FOR US
II. Kings 6:1-7

H. D. Penner

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before thee is too strait for us.

Quite frequently this verse came to my mind when I read about the wanderings and pilgrimages of our forefathers, and when I noticed the marvelous success of land agents among our people of today. How often has it been a real fact among our Mennonite people, "Behold, this place is too strait for us." Not always was it scarcity of land that caused this straitness, nor the increase of the family or other outward causes. Many times it was the live conscience or the enlightened intellect that made the respective place "too strait" for them. In common with the other free churches of Europe our denomination could and would not submit to high church rule or to the interference of the state with the affairs of the church, or to the dictates and orders from the consistory, and so the place where they dwelt became "too strait" for them (quite frequently.)

We have much cause to be thankful that the fathers and leaders of the so-called free churches had the brains to realize and the vision to see and the courage to declare freely before the magistrates of the state and the tribunals of the ruling church that such a way of dictating to the understanding or the conscience of others was "too strait" for them. We need and want more room for our own thinking and reasoning and for the unbiased investigation of the teachings of the Scriptures. We can not and will not submit blindly and "en masse" to the teachings and rulings of others simply because they are superior to us in numbers or wealth or social position or civil power.—And so for physical or intellectual or religious reasons the very best of people have often faced conditions that made the place where they dwelt "too strait" for them.

Now, note well, we speak only of the normal and healthy and justifiable causes and motives which lead to such a declaration as our text suggests. There is also a worldly and carnal way of clamoring for more room and liberty (licentiousness)—of this sort of movement we do not speak now. We all know where this leads to: deterioration, corruption, despair and spiritual death. But the natural and healthy desire for more room and more opportunity to grow economically and industrially, mentally and morally, is God-given and God-like. Whenever we crave more light for our understanding, a greater opportunity for the building up of the Kingdom within us and about us; whenever we long for deeper truth and more abundant life in Christ Jesus, then the declaration, "this place is too strait for us" is justified, and is a proof of the growing everlasting life within us. Then the Lord encourages us as He did through the mouth of Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited."

And to what great and noble achievements has this desire for more knowledge, this consciousness of nature's possibilities, this belief in God's omnipotence led the "sons of the prophets" and the men and women with a vision. Copernicus would never have paved the way to modern astronomy if this one small planet of ours would not have become "too strait" for his expanding intellectual horizon. Newton would not have given us the knowledge of the law of gravity if that place under his father's apple tree had not become "too strait" for his mental searchlights. Columbus would not have discovered the New World if he had not felt instinctively in his heart and mind that the Old World was getting "too strait" for the progressive ideas of the dawning renaissance. Gutenberg would not have invented or perfected the printing press if his goose quill and wooden inkstand had not become "too strait" for his soaring thoughts. Watts would not have become the pioneer inventor of our powerful steam engines if that small teakettle on his mother's stove would not have looked "too strait" to him for that seething sizzling force within. Franklin and Morse and Edison and Marconi would not have surrounded us with that flood of sound and light if the merely playing, or violently destroying, flashes of lightning in the air would not have seemed "too strait" to their purposeful thinking.

If Waldus and Savonarola, Huss and Luther, Fox and Wesley, Menno and Knox had in their heart and mind not realized the fact that the sphere of the religious life of their times had become entirely "too strait" for intelligent minds and sanely beating hearts, we would not today sing of the "wideness of God's mercy" and "the fulness of God's love." And since life always spells growth and increase, so it is today as it always has been and always will be: the place where we dwell in science and religion, in economy and industry, in research and education is periodically becoming "too strait" for us. We must enlarge it, stretch its curtains, lengthen its cords, and strengthen its stakes.

Our General Conference would not have come to its expanded life and blessed labor if Bro. J. H. Oberholzer and other enlightened brethren, in their time, would not have raised the cry, "This place where we now dwell in narrowness of heart and mind is entirely too strait for us." And this vision of Oberholzer is always needed; the old "garments," the old "wineskins," the old methods and formulas MUST periodically become "too strait" for us. We must enlarge our dwelling place and our workshop, our schools and our churches, in proportion to the growth of the family and congregation and the increase of the "sons of the prophets."

Our schools and colleges and the seminary would not now educate our youth and train our future workers if Brother D. Goerz and others, in their time, would not have recognized the fact that the way in which we were then providing for future generations was by and by getting "too strait" for them. And as God reveals to man continually more and more of His wonderful wisdom and power and love, we must also continually (in the same proportion) widen and enlarge the places where our children and our youth are instructed and trained for life's ever growing duties and responsibilities. It is this prophetic vision that has given us our schools aud colleges, our seminary and our hospitals, our blessed mission fields and our large prospering settlements. And this same clear vision is needed to maintain them and to keep them on the required basis of efficiency.

Let us never forget that a living, working church will continually outgrow its present quarters and facilities and methods, and that we must always be alert to its new needs, and be willing to meet them in the spirt of the sons of the prophets: "Behold now, the place where we dwell before the (before an ever increasing and advancing Christ) is getting too strait for us." And thus spread out and make the desolate places to be inhabited by the children of God, and make the tilled lands to bloom and bear fruit like the garden of Jehovah.

(To be continued).

SUNDAY SCHOOL SCHOLARS AND HOME STUDY

Jacob A. Stauffer, Jr.

This discussion is on the subject of "How can I get my scholars to study the lesson at home?" is a question frequently asked at Sunday school conventions. This question has received many different answers from teachers, as well as scholars. The scholars might say that the public school

studies take up all of their time; or, if they work, that the work takes up all of their time. Both of these answers have some very good reason behind them, and should therefore be given due consideration. All these things help to add to the scholars' difficulties which are not all together hypothetical. We do not want to say that the scholar cannot study the lesson at home. In most cases the above reasons are not true, but only assumed to make an excuse for their not studying the Sunday school lesson. The old saying comes true here, "where there is a will there is a way."

Whatever the child is interested in the most, that will he do. The things that he is interested in the most, when it comes to the act of performance he will do this far more intelligently than the things he is not interested in; of course this would only be a human characteristic. Therefore the teacher must create interest in the class, that the scholar himself will become interested therein. If the teacher does not create this interest, certainly the scholar will not.

How one teacher got the interest he desired to have. This teacher had a class of seven boys ranging from the ages of fourteen to nineteen. He bought each one of them a blank book 7x4. In these books he wanted as much of the lesson written as they could remember. They were to write the notes in these books just as soon as they got from the class. They were to review this every Sunday morning before going to Sunday school. This plan worked fairly well but not to the entire satisfaction of the teacher. The teacher was determined to get more interest in the class. The next thing he got was some pictures in connection with the lesson. These pictures were to be put in these books by the notes that they had written down for that particular lesson. These pictures were given out one week in advance for the purpose of raising the interest within the scholar to study and see what the picture was about. This helped to a great extent to stimulate the interest of the Sunday school scholar toward the Sunday school lesson. At the end of the year he gave a party for these boys and put the books on exhibition. He gave each boy a prize for the recognition of their work. These prizes were inexpensive. The boys went home determined to do better the following year. Some of these books on exhibition were clean and neat coupled with very good work, others were dirty and poorly done. We cannot expect to make good students out of all the scholars in our class, but we can make them better than what they were before they came into the class. This is all we are responsible for.

This question might arise, "But this must have cost the teacher much time and pains?" Yes, this is undoubtedly true, but what is a teacher for, but to do such things? If we want a good class, we must set a good example; certainly we cannot expect the scholar to set the example for us. We cannot help anyone to a higher plain than what we are ourselves.

Probably at some S. S. convention the people hear about some teacher that has a wonderful class. Then the question comes, "How did he do it?" Those present might think that he had some easy or secret way, and they want to get hold of it. Oh! what a human characteristic it is to try to get something for nothing. There is absolutely no short or easy method of succeeding. It must be done by hard and long work, and that is the way these successes are won. The more you will put in the class the more you will get out of it. This statement holds true in all phases of life.

There are some places where the teacher cannot get books or pictures, then the next best thing to do is to look at the lessons weeks in advance and assign a topic to one scholar each week. This assignment should be one week in advance. The following Sunday he should report in class on the topic assigned to him. These topics should be easy, and the report very short so as not to withdraw the interest of the rest of the scholars.

For an example in topic assignments, we will say the lesson is the birth of Jesus. The one thing that comes into a person's mind in connection with the birth is Bethlehem, the city wherein He was born. Then assign one of the scholar to the history of the city of Bethlehem. This will bring out the story of David, who lived in Bethlehem; and also of Ruth and Naomi who lived in the vicinity of Bethlehem. This will immediately cause much interest among the scholars of the class. This will also cause them to ask many questions which is a great feature on itself.

If the lesson is on Jerusalem, have a scholar give the history of it. When it was first captured? How many sieges it has undergone?, etc.

If the lesson is on the baptism of Jesus have one scholar give the history and also the story of the Jordan river. How it was divided three times, under Joshua, Elijah and Elisha. Also that Jesus was baptised in the Jordan near the Dead Sea.

Then some teachers will say, "My scholars have not the books such as will give them the desired information." This need not discourage a wide awake teacher, but the Lord pity an inadequate, half-asleep teacher who is not aware what to do. A good wide awake teacher is in much prayer and communion with God, the Father, and through the Holy Spirit, God can illuminate the teachers' mind and show him what to do. Let the teacher get a good Bible dictionary and lend it to the scholars as their turn comes around. The American S. S. Union publishes a good one called "Peoples Bible Dictionary." This will help to create much interest in the class. The teacher should have a good one volume commentary, the one highly recommended is "Jamieson, Fausset and Brown." A complete set commentary would much be desired by some and the one highly recommended is "Matthew Henry."

There is one thing that is essential above all facts that are herewith stated, and that is the priceless value of PRAYER. Prayer is the offering to God of petitions for mercies or blessings desired, and thanksgiving and praise for those received. There is a statement that says, "Prayer changes things." This certainly is true without any doubt. Pray, pray and then pray still more. In prayer we get in close touch with God and get renewed strength to go out and do greater things for the Lord. The Lord answers every prayer but sometimes He has to say "No" to some of our prayers, but only in accordance with His infinite will and wisdom. "Pray without ceasing."

Discipline depends the greater part on the parents of the child. As the child is at home, so is he when he gets away from home. If the parents train the child in the way he should go, then the problem of discipline will not be difficult. The parents should attend Sunday school, as well as the children. This will also help to get the children more interested in the work. The parents have a great deal to do with the child. If the parents do not have, who then will have? The child gets his training from his parents. Therefore, parents train your children to go in the ways that are pleasing in the sight of God, and when he grows into manhood, you will see some of the fruits of your labor manifested in the training of that child.

CORRESPONDENCE

Hereford Church, Bally Pa.

Dear Readers of the Mennonite: We greet you now in Jesus' name, and may His love in us abide till peace on earth INDEED shall reign.

We're travellers on the trail of life because our Father wills it so—Shall we like beasts in bloody strife, or hand in hand like brothers go?

Another year is ripe and plucked, a lovelier year lives in the morn—Shall it be hate-nipped in the bud, or a blossom bright the trail adorn?

Doth the love of God estrange us? Estranged we are; divided too—Are we lower than the Angels by so much that we can't see through—

Where Jesus leads us on and on; Whose words are full of music sweet—Whose light is like the morning sun, and all aglow with the strength we need?

His Spirit and His Bride say, "Come"—or, shall we worship first A CREED? The Captain of our soul leads on—shall we follow with sect-bound feet?

Or if some fellow-traveler's skin is not quite to our liking, friend—Shall we not go the way with him? Or, strangers, trail it to the end?

What shall our Captain tell us, when through Death's Dark Vale the trail leads on: "You've hated well, and strangers been. You cannot enter Kingdom Come."

"The rose is red, the lily white, and right herein their beauty lies. They're robed in colors all unlike to tell God's love more different wise."

"What if a man's skin is not quite like thine. The eye of love would have found for you a tint and hue like that divine and filled it in God's image true."

How fare we here in Bally, friends, and who is who, and what is what? We fare quite well, for that be thanks. And have of tasks a cheerful lot.

Our pastor is Doctor Johnson. Each Sabbath morn at ten o'clock he preaches a meaty sermon, served up-to-date and griddle hot!

And then at times Reverend Shelley, of Pennsburg serves in Johnsons stead. And friends who know, come and tell me, he never saw (while preaching) a man who slept.

Our pastor's son, good man Rolland, chauffeurs our model Sunday school. The model's old, you understand, but still it serves the Golden Rule.

Men and women we have galore, of humble make and help-

(Continued on page 3.)

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

My, how things are moving! A few years ago a certain comic paper had a picture of a family at the breakfast table, listening to the news of the day coming from a horn, the father having just turned a knob to put it in operation. It was a joke then, now it is a reality. We hear more nonsense any hour of the day over the radio than any newspaper could bring us then. We also get market, stock and weather reports straight from where they make them. Not being interested in bridge, prize fighting, dancing, jazz or finanses, we are not getting all the possibilities out of our private radio that might be ours, but we are content to say that with roughest of the chaff there sometimes comes some of the finest of the wheat. All things may be and are abused and the radio is no exception to this. But that is no reason for discrediting the good. As a factor in the religious life of the world we must admit that the radio has come to stay. Some of the numerous Sunday religious programs are really worthy and helpful, reaching many who have no other opportunity for coming in touch with religious exercises. Sometimes, it is true, we do not approve of all that is' broadcast under the caption of religion, but it may be that our own religious ideas, were they to go on the air, would hardly meet with universal approval. It remains for all of us to exercise the intelligence that God has given us and take advantage of the opportunities that are ours and tune out the stuff that we neither want nor approve.

Being a rather insignificant body we wonder how the radio is going to be of use to Mennonites. Well, for one thing, we are getting the points of view of other Christians from whom messages come to us over the air and we are learning more and more each day that those Christians who are sound on the fundamentals have so much in common that their differences and ours are generally more academic than practical. Having heard so many men of God bring message after message that are both edifying and informative we are led to feel that being but a small handful of believers, we are a part of the great body of Christians who work and pray for the upbuilding of the kingdom of God.

We need not feel that opportunities are lacking, even for Mennonites, when it comes to broadcasting. In several of the large cities Mennonite leaders and ministers have frequently made their appearances, but it is the Mennonite musical organizations that have most noticeably participated in radio. Our school musical organizations have often been heard as well as some of our choirs.

Let us feel that the public generally will become more familiar with Mennonites through the radio and let those to whom the opportunity comes to broadcast feel that they have a great opportunity to share our ideals and visions with the listening public.

An interesting situation, and one that may possibly develop into something more than an evidence of Christian fellowship, developed when, after representatives of the Foreign Mission Board of the General Conference were the guests of the Congo Inland Mission Board, which has the support of the Central Conference, meeting, at Goshen, Indiana, steps were taken to have members of the Congo Board return the visit and become guests of our Board at its meeting in Newton, Kansas. As it now is, there are at least five Mennonite bodies sending missionaries. It speaks well for the mission spirit of the Mennonite people, that, no matter how small or limited their organizations may be, they plunge right into Foreign Mission work. Perhaps no church group of our day assumes a greater responsibility for Foreign Missions than do the Mennonites. But, isolated groups are handicapped by their limited means and numbers and the great work of missions would see a greater advance and have a surer and more substantial support if it were possible for all Mennonites to do their work under one well organized body directed by the most efficient leadership that might be developed. We are, alas, far from predicting that such a spirit of brotherhood might soon develop but we are sure that this ideal is worthy of prayer and careful thought.

CORRESPONDENCE

(Continued from page 2)

ful mould, who share with us of wisdom's store, and in their lives the Christ unfold.

Our little children lead us on. Of these we have one hundred plus. They are the hope of years to come, and draw the best from all of us.

And all our little family, of fifteen score or more, is busy as a clover bee unlocking Nature's sweetest store.

Just one thought more before we close, dear readers of the Mennonite. We look for beauty in the rose, but in our friends—THE WILL TO WRITE. **P. A**

Hereford Church, Bally, Pa.

West Zion Church, Moundridge, Kan.—West Zion Sunday school had a "White Gift" Christmas service on Christmas eve. Gifts in money from several classes amounted to over $200.00 which was given for home and foreign missions. Other gifts of food and clothing were given to needy families and special gifts to Bethel Hospital, Newton, Kans.

It is estimated that nearly 200 people heard the two renditions of the Christmas cantata, sung by the West Zion church chorus of sixty - five voices. The cantata, "The Story of Christmas," by H. Alexander Matthews, under the direction of Nelson W. Krehbiel was given on Christmas night in the new high school auditorium and on Monday night, Dec. 26, at the M. E. church in McPherson, the county seat. McPherson furnished the soloists for the cantata.

Mid-week prayer services are growing in interest and the attendance is increasing. Rev. P. K. Regier is a very capable leader in the Bible study.

On Dec. 27th the church held its annual business meeting, perhaps the most important question which came up for discussion was the building of a new parsonage, which the congregation hopes to build this year.

Rev. and Mrs. P. K. Regier entertained the Berean Bible class in their home on Jan. 17th. Thirty four members of the class were present and enjoyed a pleasant evening. The class, which numbers 42, is the largest class in West Zion Sunday school. E. E. Lehmberg is the teacher and E. B. Schmidt president of the class.

Our congregation is enjoying the use of the new Mennonite hymn book. The hymn books are being used for all services of the church except the Junior C. E. society. The juniors are using their new song books, the "Junior Carols."

Mrs. Kate Loganbill (nee Horcheimer) passed away at the Bethel Hospital on Sunday evening, Jan. 22nd. Funeral services were held Wednesday afternoon. Rev. P. K. Regier officiated in English and Rev. P. J. Wedel in the German language.

Several members of West Zion church attended the Bible lectures at Bethel College during Bible week. The messages brought by Prof. Witmer of Witmarsum seminary, Rev. Jac. Janzen of Waterloo, Ontario and Frank Richard, Kansas State Secretary of Religious Education were inspiring and very well received.

DEVOTIONAL READINGS

Sunday—Col. 1:9. "For this cause we also . . . do not cease to pray and to make request for you, and to desire that ye might be filled with the knowledge of His will."

Paul rose to great heights in his prayers. Here he tells of his praying for the Colossian Christians, after he had heard of their faith and love. He feels the need of something more for them. He is looking for a well-rounded Christian character and exemplary conduct on their part, and he desires that there shall be strong roots of that life. The main root should be the knowledge of the will of God. This is all-important. Paul never stops halfway, and so he prays that they may be "filled with the knowledge of His will in all spiritual wisdom and understanding".

Prayer: Dear Father, we thank Thee that we have the promise of wisdom with other gifts from Thee. May Thy will be done in us. Teach us Thy will.

Hymn: "Lord, Speak to Me", New Mennonite Hymnal—255.

Monday—Col. 1: 10. "That ye might walk worthy of the Lord unto all pleasing."

One matter of great concern to Paul was that the followers of Christ should truly represent Him. In the words of th's verse he has set up a standard for the Christian life "Does the world see Jesus in you?" There is no higher aim for the Christian to set for himself. And the end is that we may satisfy Him who has called us to be His followers. There is no value that may present itself to us that is so high that it can take the place of the consciousness that

(Continued on page 6)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"NOR HEIGHT NOR DEPTH CAN SEPARATE"

By Adah Richmond

They said, He is God of the hilltops,
But not of the valleys below;
In the plain we will pitch the battle
And His people overthrow."

Ah, yes! Thou art God of the hilltops,
Thou leadest us, Lord, with Thee
To the Mount of Transfiguration,
That Thy glory we may see.

And the things of earth grow poor and fade,
In the light of Thy lovely face;
And we fall at Thy feet and adore Thee
In the high and holy place.

But what of the valley of the shadows,
When the glory light grows dim;
When the enemy comes in like a flood
And we stand alone with him;

When hot and thick and awful
Come the blasts of the terrible one;
And the arm of flesh is failing,
And strength is almost gone?

And we cry, "Lord, save, or I perish!"
And our very prayer seems vain,
Oh! Glorious God of the hilltops,
Canst thou succor us now in the plain?"

Then our eyes are opened to know Him,
And lo! at our side we see
The faithful One who has walked with us
All the weary way.

"Before they call, I will answer,
While yet they speak, I will hear,
Yea, though they walk through the valley
Of the shadow of death, I am near."

BATTLESHIPS OR CHRIST?

A little more than ten years ago the United States entered the World War to end war and we now see that we only sowed the seed for more war. At that time, practically all the nations of the earth rose up in arms against Germany because they believed she was endangering the peace of the world with her extreme militarism.

To our chagrin, we find that our own beloved United States is planning to follow in the steps of Germany by proposing this tremendous naval program which we believe can result only in war. The Bill now before Congress is a 5 year bill which proposes to build 25-10,000 ton cruisers, 32 big submarines, 9 big destroyers and 5 airplane carriers, making a total of 71 ships at a cost of $740,000,000. This is the first of 4 such programs, each to last over a 5 year period, the total to cost over $2,000,000,000. This will increase our Federal taxes by $200,000,000 a year. The aim is to build the greatest navy in the world, and thus be superior to the English fleet. That is bound to be a breeder of war.

What will you do about it? Have your Church, Sunday school, C. E. Bible Classes, etc. flood the President, your Senators and Representatives with letters and telegrams begging them to oppose these plans. They will listen to public sentiment, they did last year in the Mexico situation. But you must act quickly, act now before it becomes a law. They will try to do it before the public is aware of it.

BLUFFTON RETREAT

When snow is still on the ground many people are planning the manner and places where they expect to spend the coming summer vacation. It is well that it is so, but time is ever so much talent given to us.

The Annual Bluffton Retreat is being planned for August 1-9. Last summer's Retreat was so successful that we are making similar plans for this year. We will have different leaders and if possible an even better Retreat. We will make our appeal especially to the older and more seriously minded youths of our church in order that we may study our spiritual problems together. But we will also welcome high school people and have good courses arranged for them. Personal religion will be emphasized throughout the entire program.

"GETTING TWO BIRDS WITH ONE STONE"

We are so constituted that we want to get the biggest possible returns for any effort or money expended. We hope that our readers are also readers and subscribers for the Christian Endeavor World. The paper hardly needs recommendation to those who have read it for any length of time. We would recommend the paper to new Endeavorers. The subscription price is $2.00 per year and can be sent to 41 Mt. Vernon Street, Boston, Mass. By taking the paper and reading it you will help yourself to be a better Endeavorer and a better Christian.

Here is where the "other bird" comes in. Every year the C. E. World gives out some rewards for those who secure the most new and renewal subscriptions for the paper. Readers of the paper will recall that usually it is some Presbyterian or Methodist young person that wins the prize. This year a Mennonite girl is in the contest. Every new or renewal subscription sent in can be credited to one of the contestants. Miss Anna G. Moore, 128 S. Front Street, Souderton, Penna., is our Mennonite contestant this year. Miss Moore has been active as a C. E. worker in her local church, county and our district convention. We get no commission out of this, but we would like to see Miss Moore win, so if you have new or renewal subscriptions to send in, if you feel so disposed, mark them to be credited to Miss Moore.

A. J. N.

CHRISTIAN ENDEAVOR MEETING

Sunday, February 26th
A. J. Neuenschwander

Topic: "How Much Does the World Want Christ?" Acts 16: 8-15; 17:32-34. (Missionary Meeting)

Suggestion. If possible have a letter from some Missionary, or better still a Missionary, or perhaps some one from a foreign land to speak, giving their experience on this subject.

Bringing the Scripture to Date

The world is still longing. Sometimes one hardly knows for what. But let a real messenger of Christ appear, and they want his message.

Missionaries today have learned that it pays to begin with the best thought of the native and then to give him the better thoughts of Christ.

India, Africa and China are today producing Lydias; men and women of similar faith and ability.

The fact of the resurrection is the most sought after fact among all men. Heathen religions have strange and perverted ideas on this subject, but all seek light and information on this one topic.

The Prayer Thought

Let us thank the Lord: that the message of Christ has come to us, and that we have it; that it is able to give blessings as promised.

We need to ask the Father: for a desire to live Christ, for ready and able representatives to go and preach and live, for open hearts and minds everywhere to receive the message.

Dividing the Topic for Assignments

1. The Most Promising Mission Field.
2. The Mission Land that has made greatest progress in accepting Christ.
3. The Biggest Hindrance to the Advancement of Christ in Heathen Lands.

Open Forum

1. How much do you love Christ and how much do you want Him?
2. Should Missionaries work in so-called hostile countries, or confine themselves to countries that are open? Why?
3. If the world wants Christ, why has the progress made been so limited?
4. What do you gather from the fact that Missionaries had to leave parts of China? Does China want Christ, or not?

There are still some lands where ignorance and superstition hold sway, and where the fact and knowledge of Christ has not been able to penetrate, there they do not know that they want Christ. Those people, however, have a feeling of longing for somethig that will give their souls peace and rest. There is a sincere longing, but it remains for the Christian to go and tell them about Christ, and then they will realize what they have been wanting.

There is a feeling prevalent in some mission countries that they do not want our Christian Missionaries, because they see a difference between our interpretation of Christ and the interpretation they have. They at first seem as opponents of the cause of Christ, but on closer study it is found that they do truly want Christ as they understand Him. The question reverts itself to this—do we want the Christ as He is, or only as we have wrapped trappings around Him and His teachings?

There may be some opposition at first, but let a true messenger of Christ invade any country, be in Africa, Labrador, or South America, and let that messenger live his mission like Dr. Grenfell, Robert Moffat and Captain Gardiner did, and their work will abide

Illustration

I hope you Mission Superintendents in C. E. or Sunday school, or you workers with boys and girls in the Daily Vacation Bible Schools will get "Fifty Missionary Heroes Every Boy and Girl Should Know." This book is written by Julia H. Johnston, published by Fleming H. Revell. This book covers every possible mission field and finds some one or two who have discovered how much the natives want Christ, when they once learn to know something about Him. The stories about these heroes will thrill and inspire everyone.

BACK IN INDIA

Yes, we are back in India since Nov. 23rd; but only on Dec. 31st, towards evening, did we reach Basna mission station where we are to work for the present. We left our home in Hutchinson, Kan., October 1st, 1927, so we have been on the trip just three months. Our delay in getting here was due to the illness of different ones of our missionaries, the late date of the conference, and other circumstances. It has been a great joy to meet our dear fellow-missionaries and our many Indian Christians, and non-Christian friends at the different stations. At such happy, beautiful, welcome meetings one often has to think about the words of the Bible "Now abideth faith, hope, love, these three; but the greatest of these is love." Love is a mighty tie that reaches down from heaven, spans the oceans, and unites the hearts that have found Christ as their Savior and friend.

After having been in the rush and crush, the noise, and the smoky air of New York for almost a week, it was a joy to be on the ocean with the pure air, glorious sunsets, beautiful moonlight nights and the quietness all around. During the latter part of our trip we got many passengers that found their main pleasure in dancing, smoking and such doings. So our quietness and pure air was often disturbed. But time goes fast, and soon we were on India's soil. It seemed very good to be on solid ground again, and it seems still better to be settled again, or, I should say, at a stationary place, for we have not yet found time to unpack all our things. Here at this far away mission station in the heart of the thick jungle we hear no whistle of trains or honking of cars. We hear and see nothing of the rush and noise of the big cities and yet we are in a rush all day long. The old and the young, the sick, the needy in body and spirits, the Christians and the non-Christians all find with the missionaries their best and last help. While trying to write this article there have been many interruptions from one or the other of such needy. India is a big field. As one goes to the villages or drives on the road one sees idol worship everywhere, and the degradation that follows in its train. During our first two weeks in India this time we visited our different mission stations, all except Korba, and were impressed with the urgent financial needs of some of the places. There are the Drs. Bauman at Champa with the big medical work on hand, and with no money to build the proper buildings, no car to go to see the sick, etc. The Mission to Lepers have granted the building of a new church at the Bethesda Leper Home at Champa, but no money on hand to build with. At Janjgir, they need a bigger school house and more sleeping quarters for the girls. The work at Mauhadih will have to, or rather has already been partly stopped because there is no place for two missionary families to live, and yet it needs two families to properly carry on the work there. Here at Basna are so many things still needed that one cannot even begin naming them. We need your prayers and your help. Please give it freely, dear friends.

Yours for Christ in India,

Mrs. Agnes H. Wiens.

PATRIOTISM

By Alberta Lowenberg
Donnellson, Iowa

What is patriotism? It is the devotion to the welfare of one's country.

We have the example of the young boy who, when he went to school, was trained about the glories of war and always thrilled at the sight of the "Stars and Stripes." He had a great desire to fight so when opportunity permitted he joined the army in the late World war. As he was morally degenerate and did not support his wife and two children the question is asked—was he patriotic?

Let us consider the word "patriot." A patriot is one who loves his country and zealously supports its authority and interests provided they are for the welfare of the entire human race.

Whenever our country is in a crisis as in the last World War we need men who are brave and willing to sacrifice even their lives if necessary. This man was always thrilled at the sight of the flag and he had the desire to serve his country through fighting. Yet did he have the true patriotic spirit?

Let us consider the question in another sense of the word. A true citizen must in time of war not only be willing to sacrifice anything but if duty demands he must be willing to do his more humble task in the home. His children are to be the future citizens and if for lack of food or clothing might they not wander into that lower plane of living?

Our country is considered a prosperous and Christian country, but what a different attitude some foreigners have. Is it not a shame that it should be so because there have been fathers who were morally degenerate in not supporting their children and did not think what a great part they would have to take in the future welfare of the community, state or country. We must remember that a country is not prosperous if it extends over a large area, has worldly wealth, but that it lies in the character of its inhabitants; whether their lives are those of true, patriotic, and faithful citizens.

Is patriotism to our "Stars and Stripes" enough? No. We should be patriotic to God and respect the flag which He has given us.

There are many ways by which we may be patriotic to God. I think the greatest is service for "service" calls every day.

Therefore true patriotism does not lie only in the desire to fight for the protection of the "Stars and Stripes" and in the desire to have the best surroundings and training for the future citizens of our country, but in the desire to serve God and mankind.

FIRST THINGS FIRST

"In this modern day of rush and bustle it is necessary for us once in a while to take inventory of our lives to see whether we are placing proper emphasis on the worth-while things of life. We may find it wise to eliminate some of the less worth-while activities.

"Efficiency is the watchword in the business world. Why not in all phases of life?"

1. Are we as a nation putting first things first?
   a. Prosperity—great emphasis is laid on material things.
   b. How does America spend its money?
      93% for warships, army and navy.
      3% for administration expenses.
      3% for postal service, rivers and harbors, etc.
      1% for the education of children.
      0% for spiritual training.
   c. Where are we placing the emphasis religiously?
      68,000,000 not connected with any religious organization.
      27,000,000 children and young people not receiving any religious training.
      5,000 heathen temples in America.
      Many false religions springing up.
   - Absolute indifference to religion on the part of increasing numbers.
2. Are we as individuals putting first things first?

   Are we giving our share of **time, money** and **service** to the most worth-while things of life? Jesus gave His all for us.
3. Our influence on other nations of the world.

(See "The Christ of the Indian Road", by E. Stanley Jones-price $1, or "New Paths for Old Purposes", by Margaret E. Barton-price 60c (paper), order from Mennonite Book Concern, Berne, Ind.)

4. Jesus said, Math. 6:33,

"Seek ye first His kingdom and His righteousness and all these things shall be added unto you." A kingdom implies a place where one person rules supreme. Let the heart of each Christian be the kingdom where Christ shall reign supreme. Study the life of Christ and take Him as our example in every-day life. Jesus spent much time in **prayer**, in **preaching** the gospel, in **teaching**, in **healing** the sick, in **doing** good, and in **waiting**—quiet and meditation, Ps. 40:1.

"Only as new tides of spiritual life begin to flow within the church can the waiting tasks be fulfilled."—The Evangel.

"The only reason that the Methodist Episcopal Church, or any other church, has for its existence is in its ability to meet the problems of the hour. I believe that nothing of human origin is too sacred for change. If the time ever comes when the Methodist Episcopal Church can no longer do the work it is now trying to do, God will raise up some other agency to take its place. It is not numbers which make Methodism great—it is the dominance of great ideals and if we outlive those great ideals the Church will die."—Bishop Luther B. Wilson.

"We must guard zealously against sectional antagonisms. The integrity of every State must be preserved and her prosperity considered, but each community and section must not fail to remember that the welfare of the nation as a whole depends upon co-operation and mutual helpfulness."—President Coolidge

THE S. S. LESSON

February 26

Other Mighty Works

Mark 5:22-27; 32-36; 41,42.

Golden Text: "Thy faith hath made thee whole." Mark 5:34.

At Gadara Jesus had healed the demoniac of his terrible affliction but the people of the country, valuing their hogs rather than having Jesus with them, had asked Him to depart Our Lord does not care to abide where He is not wanted. He then returned to the other side of the lake where the people were more appreciative of His love and power and were ready to welcome Him and listen to Him as well as benefit by any blessing He had to bestow. The world is full of these two classes of people, namely, those who do not want Him because He interferes with their worldly interests and those who gladly receive Him because He has that to give which the world cannot give and brings with it blessings beyond estimate.

In Capernaum there was a synagogue built by the centurian. who saw in the worship of the true God the greatest blessing and because of it he reaped a wonderful reward. Jesus was often in this house of worship for it was His custom to resort thither and participate in public worship. One of the officers of the synagogue was a Jew named Jairus, whose name signified "Jehovah will enlighten". There was to come into the life of Jairus an enlightenment concerning the love and power of Jesus that has been a precious heritage of faith ever since that eventful day. Jairus recognized in Jesus a power such as he saw in no other person on earth. He was so much in earnest that he assumed the most respectful attitude of supplication and fell at His feet. The reason for his earnestness was his love and concern for his daughter and his regard for the power and willingness of Jesus to do for him and his daughter what no other person on earth could do. The whole attitude of Jairus is one of faith. He knew not only that Jesus could, but would heal his daughter. God has placed at the disposal of mankind many means by which the afflictions of the body are relieved. Such remedies could come from nowhere but from the hand of God. Nevertheless, in Jesus there was and is a higher power over the bodies of afflicted that science can not have. We have always access to Him and in our bodily distresses we should look to Him either to bless the means used for our recovery or to respond to our prayers and exercise His power immediately. The man said nothing about remedies already used, but looked to Jesus as the one great source of cure because Jesus at that time was available and he used the opportunity to his own benefit. To us there is the assurance that Jesus is with us always and that He will in no wise cast out those who come to Him in faith.

Jesus had many people around Him with all kinds of needs, but He responded immediately. He always recognized the value of a single soul and, amid His busy hours, always had time to turn aside, as in the case of the woman of Samaria or the blind man of Jericho. The great blessing of the religion of Jesus is that it concerns itself with the individual.

If it was a proof of faith in Jairus in asking Jesus to help his daughter it was a great test of his faith when he knew that the child was dead. Would he then lose faith in His power? Here was a greater test. It was not now a matter of cure, but of raising from the dead. He had come to show that He had not only power over disease, but also that He had power over death. A greater power than disease now had entered to challenge Him. From the faith in Jesus as a healer, Jairus was now asked to advance to a faith in the power of the Lord over death. Jesus' words were assuring, "Fear not". It is one of the demands made on every believer that he fear not. But fear is natural and human, we say, how may we banish fear in the face of death? The answer was, "Only believe". Faith in Christ is the power mightier than all the hardships of earth, even death. The witnesses to the miracle were the parents and the three select disciples, interested witnesses and not just curiosity seekers. The sight of the miracle had its meaning to these disciples who were later to devote their lives to preaching a resurrected Jesus who had power over death.

The other miracle in the lesson, that of the woman touching the hem of the garment of Jesus, is another illustration of the power of faith. There was one person in the crowd who had an interest in Jesus more than just watching what He might do. She needed Him and did her best to get near to Him. He does not ignore the efforts of those who earnestly and in faith seek Him. Her past was one that made her feel the hopelessness of her condition and so she had to turn to Him as her only hope. Indeed, the only hope of the miserable sinner, of which she was a type, is Jesus. The woman suffering from an affliction which delicacy demanded should not be made a matter of public notice had that faith which knew that Jesus understood not only her suffering, but her silent faith as well. He does know our distresses and He is concerned about our needs. The simple silent prayer reaches His heart and receives its answer.

DEVOTIONAL READINGS

(Continued from page 3)

we are striving "to walk worthy of the Lord unto all pleasing".

Prayer: Dear Lord, may we each day live as in Thy sight, and may our walk call forth Thy approbation.

Hymn: "Jesus, Master, Whose I am", New Mennonite Hymnal—240.

Tuesday—Col. 1:10. "Being fruitful in every good work."

What does Christ expect of us? He said to the disciples: "I have chosen and ordained you that ye should go and bring forth fruit." Fruit is the evidence of a healthy Christian life and growth. Sound fruit must answer to the test of goodness. A life of loving service will be manifest in good works. Again Paul puts in all that can be said when he speaks of **every** good work. Let us be careful to circumscribe our area of usefulness by goodness as a circumference, and then we may move in this circle with the greatest freedom, doing all as unto the Lord.

Prayer: Blessed Master, may we not disappoint Thee by failing of Thy expectations. Make us fruitful in a life of loving devotion and service

Hymn: "Draw Thou My Soul", New Mennonite Hymn Book—211.

Wednesday—Col. 1:10. "Increasing in the knowledge of God."

There is a wide range of knowledge to be gained. This is a day when there is much pursuit of knowledge. The pursuit is worthy when engaged in for worthy ends. The "lamp of knowledge" gives light to the world. Ignorance and superstition do not serve to lift up humanity. True knowledge helps us to find the right paths. But here, too, it is important to put first things first. "That I may know Him," was Paul's aim. We may again find ourselves confronted by the age-old question, "Canst thou by searching find out God?" A good way to advance in that knowledge is to heed Christ's word, "If any man wills to do my will, he shall know of the doctrine."

Prayer. Lord, our God, grant us the light of truth to illumine our minds. Open our eyes that we may behold wondrous things in Thy Word. Thy Word gives light. May we walk as obedient children.

Hymn: "Lead, Kindly Light", New Mennonite Hymn Book—159.

Thursday—Col. 1:11. "Strengthened." (Read verses 11,12,13).

How shall we achieve? ask worldly interests. The answer will likely be things that spell power. It may be money, knowledge, influence, will power. How the world worships power. Do we need anything to achieve in the Christian life? The answer is, we need power there too.

Do you know the story of the missionary returning from Japan who, on board steamer, met a brilliant young Japanese student, and sought to interest him in the Christian way of life? The young Jap agreed the teachings were beautiful and worthy to be followed, but, said he, "Where is the power?" The missionary directed him to the source of power in Christ. He accepted Christ and in the might of that power at once began to win others. "According to His glorious power," is the secret.

Prayer: Our Master, Thou hast said, "Without me ye can do nothing." We come asking to be strengthened according to Thy glorious power.

Hymn: "I Know in Whom I Put My Trust", New Mennonite Hymn Book—224.

Friday—Eph. 6:1. "Children, obey your parents in the Lord, for this is right."

Paul did not forget the children in his teachings. They, too, need standards. Here is a high one: "for this is right." It is here assigned as the reason why children should obey their parents. It is also a good reason for other things children should do and others that they should not do. And they need to obtain strength from God as well as the elders. Have you seen this prayer?

"Now I get me up to work,
I pray Thee, Lord, I may not shirk."

The following is good instruction also:

"Listen to the voice divine,
Listen and obey.
Keep your heart from every sin,
Watch lest evil enter in.
Watch and pray."

Prayer: Father in heaven, guide our steps this day. Help us to do right. Be with us in work or study or play.

Hymn: "I Need Thee Every Hour", New Mennonite Hymn Book—199.

Saturday—Ps. 119:9. "Wherewithal shall a young man cleanse his way?"

Let us direct our attention today to the Board of Education of our General Conference. Use your Year Book and acquaint yourselves with the membership of the Board. One of the reasons for the beginning of our General Conference work was to provide educational facilities to prepare leaders in the church. The creation of this board is a move of comparatively late date. A decided impetus was given to its activities by action of the last conference. Read, if possible, the Secretary's report, and note the actions taken by Conference assigning functions and work to the Board. These are found in the Report of the Proceedings. Pray for this Board, especially since on the extent to which it can carry out its functions depends much of the very important interest of Christian education in our church.

Prayer: Our Lord and Master. we thank Thee for the vision and forward look Thou hast been pleased to give to leaders in the church in times past. May we not fail of the vision of better things yet to be attained. Bless the work of the Educatonal Board we pray. Guide and counsel, especially in the furthering of the best interests of the children and youth of the church.

Hymn: "Rise Up, O Men of God", New Mennonite Hymn Book—282.

CONTRIBUTIONS

Emergency Relief Commission, Month of January, 1928.

For Russia and Siberia: John C. Mueller, Freeman, S. Dak., $10.00; C. W. Janzen, Alsen, N. Dak., $37; Paul G. Gross, Bridgewater, S. Dak., $5.00; Sichar Ch., Cordell, Okla., $6.

For Germany: Friendship S. S. Class, First Menn. Ch., Upland, Cal., $15.00; Sister Hillegonda, Newton, Kansas, $5.00.

For General Fund: Wayland Menn. Ch., Wayland, Ia., $50.00; First Menn. Ch., Philadelphia, Pa., $6.97; a friend of the cause, Wayland Menn. Ch., $50.00; Bergtal Ch., Pawnee Rock, Kan., $27.30; Herold Ch., Clinton, Okla., $11.86; Peter J. and Mrs. Maria Schroeder, Norheim. Mont., $50.00; First Menn. Ch., Upland, Calif., $43.10; Greenfield Menn. Ch., Carnegie, Okla., $13.50; Hillsboro Menn. Ch., Hillsboro, Kan., $37.07.

For Canada: San Marcos Menn. Ch., Paso Robles, Calif., $10.00; Hebron S. S., Inman, Kan., $100.00; First Menn. S. S., Newton, Kan., $54.53; anonymous, Beatrice, Nebr., $5.00; White Gift Christmas, of A. F. Dyck's class, West Zion S. S., Moundridge, Kan., $34.50; Class No. 16, Grandpas' class, West Zion S. S., Moundridge, Kan., $110.00; Salems S. S., Munich, N. Dak., $24.43; Christian Ch., Moundridge, Kan., $38.50; M. v. Riesen, LaJolla, Calif., $10.00; J. P. Habegger, Berne, Ind., $10.00; Immanuel Menn. Ch., Los Angeles, Calif., $110.30; L. M. Ledig. Upland, Calif., $50.00; Bethel College Menn. Ch., S. S., Newton, Kansas, $137.50; West Zion Cong., Moundridge, Kansas, $51.00; Menn. Ch., near Beatrice, Nebr., $292.63; Oswald Liechty, Berne, Ind., $25.00; anonymous, per J. P. Habegger, Berne, Ind., $10.00; Barbara Vogt. Hesston, Kansas, $25.00; Brudertal Ch., Hillsboro, Kansas, $29.50; P. H. Eck, Ringwood, Oklahoma, $10.25; Alexanderwohl Ch., Goessel. Kan., $45.87; Buhler Menn. Ch., Buhler, Kansas, $19.87; Brudertal Ch., Hillsboro, Kan., $2.00; Emmanuels Ch., Aberdeen, Ida., $22.88; John P. Claassen, Newton, Kan., $20.00; Rev. Henry Wiens, Newton, Kan., $10.00; First Menn. Ch., Reedley, Calif., $75.25; First Menn. Ch., Mountain Lake, Minn., $20.50.

Near East Relief and Syrian Orphans' Home: Immanuel Menn. Ch., Los Angeles, Calif., $16.14; John W. Penner, Hillsboro, Kan., $5.00; a friend of the cause, Wayland Menn. Ch., $50.00; Menn. Mission Society, Trenton, O., $5.00.

January 1, 1928, balance	$ 75.88
Received for:	
Russia and Siberia	58.00
Germany	20.00
General Fund	289.80
Canada	1354.51
Near East Relief and Orphans' Home	76.14
Total	$1874.33
Paid out during month	$1846.23
Balance February 1, 1928	$ 28.10

Gratefully acknowledged,
C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR JANUARY, 1928.

Eden Ch., Moundridge, Kansas, $308.00; S. S., Zion Ch., Donnellson, Ia., $20.00; First Menn. Ch., Bluffton, O., $22.72; Alexanderwohl Ch., Goessel, Kan., $104.71; Hoffnungsau Ch., Inman, Kan., $25.70; S. S., Saron Ch., Orienta, Okla., $52.30; S. S. Class No. 26, Grace Ch., Pandora, Ohio, $10.00; First Menn. Ch., Upland, Calif., $42.00; Sichar Ch., Cordell, Okla., $10.98; School Dist. No. 78, Harvey Co., Kansas, $8.00; S. S., Swiss Ch., Alsen, N. Dak., $24.64; Salem Zion Ch., Marion, S. Dak., $664.67; S. S., Salem Zion Ch., Marion, S. Dak., $121.90; Menn. Ch., Pulaski, Ia., $25.54; Menn. Ch., Goessel, Kan., $45.00; D. J. Buller, Hillsboro, Kan., $15.00; English S. S., Henderson, Nebr., $13.73; C. E. Soc., Bergfeld Ch., Mt. Lake, Minn., $11.69; Friedensfeld Ch., Liberal, Kansas, $25.00; Friendship Class, First Menn. Ch., Upland, Calif., $35.00; Nordstern Ch., Drake, Sask., $255.00; C. E. Soc., Salem Ch., Dalton, O., $100; Menn. Ch., Menno Wash., $63.10; Emanuel Ch., Noble, Ia., $222.00; Philathea S. S., Class, Emanuel Ch., Noble, Ia., $40.00; Helping Hand Class, Emanuel Ch., Noble, Ia., $10; Cantonment Ch., Canton, Okla., $20; S. S., Cantonment Ch., Canton, Okla., $9.60; S. S., Menn. Ch., Ruff, Wash., $48.30; S. S., Menn. Ch., Monroe, Wash., $27.87; Men's Bible Class, First Menn. Ch., Philadelphia, Pa., $35.00; G. B. Regier, Inola, Okla., $75.00; S. S. Class, Philadelphia, Pa., $50.00; W. W. Class, Menn. Ch., Upland, Calif., $30.00; Sr. C. E. Soc., Aberdeen, Ida., $60.00; Menn. Ch., Buhler, Kan., $21.19; S. S., First Menn. Ch., Bluffton, Ohio, $75.50; Rosenort Ch., Laird, Sask., $137.00; From First Menn. Ch., Berne, Ind.: Mission Boxes, $1.20, Sr. C. E. Soc., $20.85, Father and Son, $30.00 friend, $10.00, White Christmas S. S. offering. $903.20, S. S. Class No. 2, $12.-10, S. S. Class No. 1, $15.10; From West Zion Ch., Moundridge, Kan.: Congregation, $76.00, Mrs. Wm. Galle's S. S. Class, $22.25, Berean S. S. Class, $38.00 S. S. Class, No. 3, $3.-40, Sister Marie's Class, $5.00; Bethel Ch., Perryton, Texas, $8.00; Friend, Beatrice, Nebr., $10.00; Bethany Ch., Quakertown, Pa., $2.00; Aganetha Dueck, Newton, Kansas, $10.00; West Swamp Ch., Quakertown, Pa. $50.15; S. S., West Swamp Ch., Quakertown, Pa., $30.80; Catherine Roth, Quakertown, Pa., $1.00; Hereford Ch., Bally, Pa., $30.95; Second Menn. Ch., Philadelphia, Pa., $3.00; C. E. Soc., Bethesda Ch., Henderson Nebr., $80; Conference Trust Fund, $769.74; C. E. Soc., Bluffton, O., $60.00; Onecho, Union S. S., Almota, Wash., $65.00; Tabor Ch., Goessel, Kan., $25.00; S. S., First Menn. Ch., Newton, Kan., $254.53; Menn. Ch., Wayland, Iowa, $224.86; S. S., Bethel Ch., Wolf Point Mont., $16.79; C. E. Soc., West Zion Ch., Moundridge, Kan., $12.00; S. S., Christian Ch., Moundridge, Kan., $49.91; C. J. Voran, Kingman, Kan.. $10.00; Friend, Newton, Kan., $5.00; Zoar Ch., Goltry, Okla., $24.50; Menn. Ch. and S. S., Pratum, Ore., $38.00; Menn. Ch., Greensburg, Kan., $16.00; Jr. C. E. Soc. Donnellson, Ia., $10.00; Immanuel Ch., Los Angeles, Calif., $141.07; J. C. O., Sperling, Huntington Park, Calif., $50.00; Sew. Soc., Menn. Ch. Waldheim, Sask., $293.00; C. E. Soc., Menn. Ch., Waldheim, Sas., $34.27; Menn. Ch., Vona, Colo., $8.06; Garden Tp. Ch., Moundridge, Kan., $65.91; C. E. Soc., Emmaus Ch., Whitewater, Kan., $30; Menn. Ch., Mingo, Kan. $16.14; Emmental School Dist., No. 30, Marion Co., Kan., $12.15; Menn. Ch., Hillsboro, Kan., $42.56; Menn. Ch., Arlington, Kan., $10.50; Menn. Ch., Hutchinson, Kan., $4.00; C. E. Soc., Menn. Ch., Burrton Kan., $6.00; C. E. Soc., Menn. Ch., Medford, Okla., $5.80; S. S., Menn. Ch., Drake, Sask., $25.00; Henry Bestvater, Newton, Kan., $10.00; S. S., Menn. Ch., Ransom, Kan., $10.75; Primary S. S., Menn. Ch., Arlington, Kan., $30.00; First Menn. Ch., North of Butterfield, Minn., $26.23; First Menn. Ch., Geary, Okla., $33.00; S. S., Menn. Ch., Near Beatrice, Nebr, $259.79; Zoar Ch., Langham, Sask., $165.44; Ladies' Aid, Zoar Ch., Langham, Sask., $90.00; First Menn. Ch., Mt. Lake, Minn., $27.60; F. F. Jantzen, Paso Robles, Calif., $30.00; C. E. Soc., Second Menn. Ch., Beatrice, Nebr., $20.00; Daniel Geiser, Orrville, O., $10.00; First Menn. Ch., Philadelphia, Pa., $55.76 S. S., First Menn. Ch., Mt. Lake, Minn., $120.00; Mrs. J. C. Mehl's S. S. class, Upland, Calif., $10.00; John K. Lichti's S. S. class, Upland, Calif., $5.00; S. S., Neu Huttertal Ch., Freeman, S. Dak., $45.93; Sister Helena, Newton, Kansas, $10; Gnadenberg Ch., Whitewater, Kan., $34.15; C. E. Soc., Neu Huttertal Ch., Freeman, S. Dak., $60.00; S. S., Bethel Ch, Lustre, Mont., $21.22; C. E. Soc., Eigenheim Ch., Laird, Sask., $40.00; Menn. Ch. Deer Creek, Okla., $15.60; Menn. Ch., Goshen, Ind., $200.00; Sew. Soc., Hoffnungsau Ch., Inman, Kan., $50.00; Herold Ch., Bessie, Okla., $9.25; C. E. Soc., Menn. Ch., Munich, N. Dak., $28.65; Menn. Ch., Newport, Wash., $7.05; S. S., First Menn. Ch., Aberdeen, Ida., $55.-81; Bethel Ch., Mt. Lake, Minn., $100; from Salem Ch., Dalton, O.: Peter Schneck's S. S. class, $9.00, Rudy Studer's class, $8.00, Mrs. Studer's class, $15.00, Della Sprunger's class, $12.75, A. R. Keiser's class, $20.25; Herman Stark, Newton, Kan., $5.00; S. S. Friedensberg Ch., Avon, S. Dak., $91.71; First Menn. Ch., Shafter, Calif., $12.90; P. P. Schmidt, Buhler, Kan., $35.10; Menn. Ch., Pretty Prairie, Kan., $15.00; S. S., First Menn. Ch., Reedley, Calif., $61.-62; Mrs. H. J. Franz, Goessel, Kan., $30.00; D. A. Becker, Meno, Okla., $20.00; friend, Moundridge, Kan., $30.00; C. E. Soc., Bergtal Ch., Corn, Okla., $25.00; Daniel Gerig East Freedom, Pa., $20.00; B. J. Klaassen, Goessel, Kan., $25.00; S. S., Salem Ch., Dalton O., $60.00; Mrs. M. A. Bechtel and C. E. Soc., Hereford Ch., Bally, Pa., $60.00; Y. P. Soc., East Swamp Ch., Quakertown, Pa., $25.00; S. S., Johannestal Ch., Hillsboro, Kansas, $137.80; Bethesda Ch., Henderson, Nebr., $106.31; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40.00; Mr. and Mrs. F. S. Krehbiel, Clarence Center, N. Y., $20.00; John Becker, Aberdeen, Ida., $25.00; S. S., Zion Ch., Dallas, Oregon, $14.88; J. H. von Steen Lumber Co., dividend, $160.00; First Menn. Ch., Paso Robles, Calif., $16.20; S. S., Immanuel Ch., Los Angeles, Calif., $30.00; Christian Ch., Moundridge, Kan., $24.05; Bethesda Ch., Marion, S. Dak., $13.50; Herold Ch., Bessie, Okla., $14.26; Menn. Ch., Wisner, Nebr., $1.06 P. J. and Maria Schroeder, Norheim, Mont., $50.00; Ladies' Aid Soc., West Swamp Ch., Quakertown, Pa., $150.00; Somaya Mission Band, First Menn. Ch., Upland, Calif., $15; W. H. Entz, Elbing, Kan., $115.00; Bergtal Ch., Pawnee Rock, Kan., $30.02; Mission S. S. Class, do., $32.59; Bergfeld Church. Mountain Lake, Minn., $30.42; S. S., Bergfeld Ch., Mt. Lake, Minn., $12.75; A. M. Ch, Milford, Nebr., $29.23; from First Menn. Ch., Berne. Ind.: Mission boxes, $1.00, birthday money, $0.40, Ladies Choir, $63.62, four-fifths of monthly offering, $362.72 one-third of 1927 S. S. income, $478.22, interest on Russian Relief Loan of the Ch., $71.71, B. P. Harder, Whitewater, Kan., $2.00; C. E. Soc. Menn. Ch., Lostwood, N. Dak., $25.00; Menn. Ch., near Beatrice, Nebr., $71.25; Rudolf Mueller, Halstead, Kan., $15; Ex. Com. of Mission Soc., (receipted by Mrs. J. G. R.), $417.00.

Total, $11,343.48.

Bal. in bank on Jan. 1, 1928		$ 5,131.22
Gifts for Gen. Fund	$8,183.61	
Gifts for Orphans, teachers, etc	1,441.67	
Gifts for India Station	317.40	
Gifts for China Bldg. Fund	3.00	
Gifts for Pension Fund	173.70	
Gifts for sundries	294.36	
Interest & Rents	929.74	$11,343.48
Bal. and Total Receipts		$16.474.70
Paid on orders during the month		$15,467.62
Bal. in bank on Feb. 1, 1928		$ 1,007.08

The Treasurer has received in securities the sum of $8.200.00 from the Jacob S. Voth Estate.

Gratefully acknowledged,
J. G. Regier, Treasurer.
Newton, Kansas.

JOTTINGS

The Foreign Mission Board of the General Conference is holding a meeting in Newton, Kan.

The death of Rev. A. S. Shelly, of Germantown, created a vacancy in the secretaryship of the Home Mission Board. He is succeeded by another member of the Board, Rev J. M. Regier, of Pandora, Ohio.

Prof. E. J. Hirschler of Bluffton College, who was granted a year's leave of absence and has been doing special work at Yale University, is expected to return home shortly. He has not announced plans for the rest of the year.

Dr. and Mrs. S. K. Mosiman, of Bluffton College, entertained the members of the local travel club in their home last week. The evening was given over to a parlor lecture covering last year's period which Dr. and Mrs. Mosiman spent abroad.

The formal dedication of the Pretty Prairie church in Kansas took place Feb. 5. Over 2000 people are said to have attended that day. The new church is constructed of tile and rough surfaced brick. The floors are of hard wood and a basement extends under the entire structure. The pews are of oak. Beside the material salvaged from the old building and the labor contributed by the members, which was considerable, the cost of the church is in the neighborhood of $33 000.00. The membership of the congregation, everyone of whom had a definite part and interest in the erection of the church, is over 400.

Rev. William H. Grubb, who recently tendered his resignation as pastor of the Normal, Ill., Central Mennonite Conference church, has accepted a call to the Congregational church, Cobden, Ill. He will assume his new duties March 1.

A series of meetings conducted by Rev. J. H. Epp of Hillsboro, Kansas, in the Hoffnungsau church, Inman, came to a close Jan. 25. Road and weather conditions were good and consequently the meetings were well attended and satisfactory.

Upland, Calif., church, Rev. Lester Hostetler, pastor, which celebrated its 25th anniversary on Jan. 5, was organized by a few families from the east under the pastorate of Rev. M. M. Horsch, now of Beatrice, Neb., Jan. 4, 1903. The congregation now numbers 285 members. Its building erected three years ago, cost $40,000.00. Among its organizations are the C. E. Societies, Sunday School, Choir and several missionary societies.

The death of Missionary P. Nightingale of the Dutch Mennonite mission on the island of Sumatra, where he had been conducting a successful and promising work, leaves the field without a worker, since he was the only missionary on that particular location. Most of the work of the Dutch Mennonites is on the island of Java. Both Java and Sumatra are Dutch possessions. The Mission Society is the oldest Mennonite missionary organization and has been supported by German and Russian Mennonites as well as by those living in Holland.

The brethren about Madrid, in western Nebraska, feeling the need of a church, had planned to erect a substantial building, but changed their plans when it became possible for them to buy a nearby Methodist church, which is now serving them as a house of worship.

The Mt. Lake, Minn., community again shipped a lot of clothing to Canada for the relief of the Russian Mennonite immigrants. In the shipment sent Jan. 31, there were 33 sacks weighing about 1410 pounds and valued at $1 600 00. The winter in Canada is severe as usual and the immigrants are in need of warm clothing.

The U. S. Census Bureau reports the membership of the General Conference of Mennonites of North America to be 21,582, in the United States. This report does not include the membership of the General Conference living in Canada. The Central Conference, with churches in Illinois and several neighboring states, is reported to have a membership of 3 124.

According to the report of the Dutch Mennonite Mission Society, there are now on the island of Java, 4,000 Christians under the care of the mission. The activities of the society consist besides the regular evangelizing incident to mission work, of hospital and school work. This year will mark the 50th year of Missionary P. J. Jantz and the 40th year of Missionary Fast. Last year Rev. Herman Schmitt and his wife arrived to take part in the work.

Rev. H. P. Krehbiel, of Newton, Kansas, has sent the editor a very interesting post card from Haifa, Palestine, where he was visiting the many places of interest. On the day the card was mailed, Jan. 24, he and Mrs. Krehbiel were leaving for Port Said, Egypt.

Rev. P. R. Schroeder of Berne, Ind., preached in the Christian Union church, Spencerville, Ohio, where Rev. John Esau is holding a three weeks' period of evangelistic services. Rev. E. J. Neuenschwander and Prof. C. H. Richard of Bluffton, Ohio, were also present to assist in the revival meetings.

Dean Paul E. Whitmer, of Witmarsum Seminary, who was on the way to Bethel College, Newton, Kansas, stopped, Jan. 22, with the Emanuel Mennonite church, Noble, Iowa. In the morning he delivered a splendid message and in the evening the Noble and Wayland churches held a union meeting in Wayland, at which time he gave a lecture on the Holy Land, which he visited last summer. A large crowd was present to hear the interesting lecture.

Mennonites in Russia are still feeling the persecutions that an unfriendly government delights to impose upon them. Recently one minister in the Molotchna was sentenced to two years' imprisonment, two others from Sagradowk have been banished to Siberia and another brother is in prison in Ignatjewka for some months with prospects of being also sent into Siberian penal colony.

Easter Services for Sunday School

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Our Risen King (L)
Victory Through Christ (L)
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An Easter Vision (L)
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, FEBRUARY 23, 1928 No. 8

CHOOSING THE CHRISTIAN MINISTRY AS A LIFE'S WORK

Rev. H. J. Krehbiel

A few weeks ago Dr. Henry Van Dyke celebrated his seventy-fifth birthday. Among the few remarks he made on that day, he said, "I believe that it's God's purpose to make this world better and my only regret is that I have helped Him so little." This too is my only regret. Any Christian minister who faithfully performs his duty need have no other regret as he looks back upon his life work, and this much cannot be said of many other vocations.

Every individual as he makes the pilgrimage of this life must make several important decisions, and none is more important than the decision as to what his vocation, his life work, shall be, and perhaps none is more difficult to make. Several items must enter into consideration in making this decision.

1. Does the work appeal to me?
2. Am I adapted for the work?
3. In doing this work, what service can I render the community, the generation in which I live?
4. What contribution can I make to the well-being of humanity?
5. What remuneration, financial and otherwise, shall I have?

If a young man, and, I can add, or a young woman, has ascertained, through work in the Sunday School, the Christian Endeavor, the Y. M. C. A., or the Y. W. C. A., that he or she is adapted to the Christian ministry, I should think that this calling would make a stronger appeal to such a person than any other life work he might consider, especially at this time when the scope of the Christian ministry has been infinitely enlarged. The vocation confers upon him the privilege of preaching the gospel which is the power of God unto salvation, to everyone that believeth, the gospel that makes the individual personality the most sacred thing in the world, and gives that personality content and value both for time and eternity. That vocation puts him in a position where he can help the young in the choice of the right course over the uncharted sea of life; where, by his example and advice, he can help those who are bearing the burdens and responsibilities of life to quit themselves as men and women of God; to give comfort to those who are in the disappointments and bereavements of life, with the assurance that all things work together for good to them that love God; to give the consolation of the hope of a better life beyond the tomb to them that are going down into the valley of the shadow of death. What nobler vocation could any man choose? What greater work could any man do?

There was a time, and is yet, where they have a State church, that the office of the ministry lends a certain dignity to the person holding that position. He is considered superior to the laity and holds himself aloof from them. The State church people brought this idea to this country where we have no State church. The minister has to wear a certain gown when he performs his ministrations. He must be addressed as "Pastor". A generation ago a lady in a German Lutheran church addressed the minister as "Mister". He immediately resented it and said that she must address him as "Herr Pastor". She being somewhat Americanized, addressed him henceforth as "Mr. Herr Pastor". In America no longer does the office of the ministry give dignity to the man who holds that position, but the man who holds the position must give dignity to the office by his character and work. In my estimation the ministry has gained greatly by coming into a closer and more intimate touch with those whom it is to serve and can do much more for them than in its former aloofness. Then, too, the scope of the Christian ministry has been greatly enlarged in the last generation, from the time when Dr. Walter Rauschenbusch showed us that Christ taught not only the salvation of the individual but also the regeneration and redemption of society.

A social gospel demanding that all human relationships in the family, in the community, in industry and business, national and international affairs be regenerated and brought into harmony with the teaching and principles of Jesus Christ. This larger scope of the Christian Ministry which has for its goal nothing less than the actual realization of the Kingdom of God, which Christ came to establish in this world should make a mighty appeal to Christian young people of ability, and talent. Certainly there can be no greater or nobler work, than to help the Saviour bring about this wonderful transformation of human society.

But young people confronted with this problem of choosing a life work do not only ask: Is it worth while, but they also ask, Does it pay? And they have as much right to ask the second question as the first. Jesus promised His first colaborers in the effort of establishing the Kingdom of God among men no earthly reward. On the contrary He said they would have to take upon themselves the cross and suffer persecution. He said that they would be reviled and all manner of evil would be said against them. Nevertheless, they should rejoice for they should have a great reward in heaven. Hapily the times have changed, and a faithful minister of the gospel need not suffer persecution, nor wait for his reward until he gets to heaven. If he ministers faithfully and conscientiously his work will be appreciated and will also be financially remunerated so that he can provide for himself and those who are dependent upon him. This is saying more than could be said of the Mennonite ministers of a generation ago, when most of them had to serve the congregations gratis, and make a living for their families besides. We can be thankful that our Mennonite churches have come to believe in the gospel, that the laborer is worthy of his hire, and, that the Lord has so ordained that they which preach the gospel should live by the gospel, 1st Cor. 9:14, and are paying their ministers a living wage. Of course any young person having the ambition to become wealthy would not be attracted to the Mennonite Ministry, and, I think, this is as it should be, for those who enter the ministry should have higher ideals than the accumulation of wealth. When more than forty years ago I said to my father that I had decided to study for the ministry, he replied that in this vocation I would not accumulate much of this world's goods. He spoke from the background of experience of Mennonite ministers who worked hard on the farm all week to make a living for their families and preached on Sunday. He also spoke prophetically of the generation which followed them for after completing my preparation, I took a pastorate at $600 a year out of which I paid the rent for the house in which I lived. But even since then times have changed. Our ministers and misionaries are paid a living wage, and, for the latter, we are thinking of a pension fund. So that even from the point of making a living the Christian ministry should make a stronger appeal in our denomination than it did a generation ago. In Philadelphia, a few years ago a large convention of Christian people was singing a Christian hymn. The business man who was leading the singing said, "I would rather be the author of that hymn than the richest millionaire that ever lived." He realized that the author of that hymn was a greater benefactor to humanity than any millionaire has ever been.

Some time ago I said, "I would rather have one person stand at my grave weeping sincere tears of gratitude because I had pointed him to the way of life and had a blessing and inspiration to him than to leave a great fortune, have stacks of flowers, and an eloquent orator to tell the people what a great captain of industry I had been."

For the doing of much good

and the harvesting of a rich reward I know of no field that is more promising than the Christian Ministry.

"THIS PLACE IS TOO STRAIT FOR US" II KINGS 6:1 - 7

(Continued from last week.)

"Let us go, we pray thee, unto the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. .And he answered, Go ye."

Listen to the encouragement that the old father prophet gives his sons. He is not selfish or blind in regard to their just desires. "Go ye", he tells them. And may God bless your efforts to subdue more of this mother earth to the service of mankind. Move on with your axes and spades and plows and books! Start another prosperous settlement. Build up another needed department of your school. Go forward in your ambition for more knowledge and deeper understanding. Start another home for the aged and helpless. Enlarge your hospitals and asylums, if conditions call for enlargement. Erect a larger church at home or abroad, a more practical one for the present day requirements of the Sunday school and other helpful activities. Start another mission station abroad, and make the Gospel ministry more efficient at home. "Go ye" And God bless your legitimate spreading out.

We can easily imagine what might have happened if Elisha had told those young forward-looking youths, "No, you'll have to stay. We need you here, and you might make a failure there." No new prosperous colony would have been planted, no new training school for the sons of the prophets would have been started, and the old one might have suffered decline and decay because of lack of vision and wisely applied energy.

It is worthy of our appreciation and grateful acknowledgment that, as a whole, our parents, our churches, our conferences, our communities are responsive to the needs of economic, industrial, intellectual and spiritual growth, and that they gladly supply our ambitious and advancing youth with the necessary new "tools" for working the ever growing and enlarging field. And how loyally the sons and daughters handle the new opportunities of working the enlarged estate when they see the loving and sacrificing spirit of father and mother! They realize the blessed partnership of experienced age with adventurous youth, and would not miss the old prophet's advice and assistance for anything.

"And one said, Be pleased, I pray thee, to go with thy servants. And he answered, I will go."

Wasn't that an ideal relation between the old and the young! Elijah must have been a youthful "old man." We need more of them in church and school, yea, everywhere. The father prophet went with the sons of the prophets to help them settle down in the new place with its greater possibilities, but also with its imminent risks and accompanying dangers. "He went with them." This cannot always be done in person; but in spirit and good will and in prayer and loving advice and rational support it can **always** be done. When the young man bravely goes out to seek his fortune in more extensive or intensive manual labor or mental exertion; when the young woman is no less alert to the call of the new era; when the son enters the spiritual service of his great Master in the mission field, and the daughter accompanies him as co-laborer; when Mary takes the deaconess' garb or Martha dons the nurse's apron; when their great object is service in the kingdom of God on earth; then let us go with them in spirit and truth, in love and sympathy, and be their sympathetic counselors and co-laborers. Whether it be a new frontier settlement or a new mercantile business, a new dental parlor or a new dispensary, a larger school or church; it is essential that we as father and mother prophets go with the sons and daughters of the prophets. For adversities and trials will naturally come upon them, and they will need our help and sympathy.

"So he went with them. And when they came to the Jordan, they cut down wood. But as one was felling a beam, the axhead fell into the water; and he cried, and said, Alas, my master! for it was borrowed."

When the young man in the new field begins to swing his axe to shape and carve for himself the beam of a successful business, or the beam of modern agriculture, or the beam of deeper knowledge and higher education —whoop! whoop! off flies the axehead, the tool on which depended the success of the new venture. The "faith of the fathers" often finds a grave in the waters of the strenuous, all-absorbing labor of the pioneer. Not is this the case with all young men and women who leave the mother church for new border settlements or higher institutions of learning, but with quite a few. Their faith, inherited from father and mother, or learned from teacher or preacher, "borrowed", as it were, their piety and ethical bearing, acquired in a Christian community; their belief in and practice of prayer, fall into the fast flowing Jordan of new life and new thought. Not because they want it that way, but just accidentally.

Why do such "accidents" occur? Mostly for the reason given in our text: "For it was **borrowed.**"—It had not yet become a personal possession, a real experience of the young man or woman. But if father and mother at home have soon a warm place of trust and confidence in the heart of their boys and girls; if the message of the minister and the instruction of the Sunday school teacher have been real guide-posts, the accident will not be fatal to the religious life of the sons and daughters. It all had to happen that way in order to make the "borrowed" faith one's own; to make the "borrowed" spiritual phrases one's own real experiences, and to firmly establish the respective party in the teachings of Christ and the real sonship of God. Their faith was not "drowned," but was rather clarified of its dross, and quickened with godly love and Christian hope. Instead of the sinking faith of Moses' law they now receive the swimming faith of Christ's Gospel.

"And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither, and made the iron to swim."

No blame or curse upon the new settlement, nor upon the new ideas gained by deeper study and research: these merely became the means of revealing more of God's wonderful counsel and excellent working. If only the "man of God" is at hand. And he always is in a more significant way than we imagine. A Bible verse learned in Sunday school, a prayer learned at mother's knee, are the voices of God in such emergencies and they speak very perceptibly when accidents happen and danger is near. They are the "sticks" that make even the iron to swim, and bring to life the faith that really saves.

"And he said, Take it up to thee. So he put out his hand, and took it."

And from now on he must have handled that axehead with the greatest care, realizing his responsibility even for "borrowed" tools and "consigned" accessories. And when it comes to the real test: Are not even owners and possessors of the Christian faith and other virtues only stewards? Responsible for the faithful use of the entrusted ways and means of saving self and others? Let youth put out their hand and take with gratitude the "axehead" of their respective calling and make for themselves a broad place where they may dwell before God in peace and joy and in faithful labor for the bringing in of the kingdom of God within us and about us.

Before we close we would like to remind ourselves of the fact that, as our years go by, the earthly house of our body also becomes "too strait" for the maturing soul within it. And we ought to be glad and thankful that our Father in heaven has made the necessary provision for a wider place in the house not made with hands and for greater opportunities and possibilities in the spacious mansion of the city of God, on the banks of the river of everlasting life, fed by the fountain of eternal youth.

But while we are still here in a preparatory stage of occasional straitness, let us faithfully and wisely discharge our duty and **enlarge** the strait places of our agricultural and industrial labor, **increase** the comparatively strait means of our educational and benevolent institutions; **widen** the strait attitude of our social and religious practices, and thus get ready for the boundless fields and unlimited places of our eternal home and workshop above.

A greater than "the man of God" permits and commands "Go ye." And the Son of God Himself promises, "I shall go with you."—Then in the face of the straitness of the places here below, and in view of the wideness of the mansions above: "Let's go!"

CORRESPONDENCE

Berne, Ind., Feb. 13, 1928

From Jan. 9 to 29 we had a Union Evangelistic campaign that vitally affected many lives. Its main value lay in the fact that it served to get many church members "rooted and grounded" in Christ.

On Wednesday, Feb. 15 the Berne Mennonite church begins with the study of Galatians. The mid-week meetings are an attractive place for the young people as well as for the older ones for praise, prayer and Bible study.

Yesterday, Feb. 12 was missionary day. Rev. S. T. Moyer from India and Revs. W. C. Voth and S. J. Goering from China were on the program in the morning. The offering was $669.68.

(Continued on page 3.)

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

One hundred and ten years ago the slave market in the village of Camden, across the river from Philadelphia, was still in operation and sixty-five human beings were sold as chattel in New Jersey because the state of Pennsylvania had a prohibitive tax on the importation of slaves. Eventually the unfortunate victims were carried over the border. Today we have another border scandal. This time the national border is the line and the stuff that makes men slaves to rum is the chattel smuggled across. The whole thing is ruining thousands of boys and girls and holding our constitution up to ridicule. There is no doubt that our officials are not enthusiastic about maintaining law with respect to the criminal use and importation of liquor. We are on the eve of a new national administration but one looks forward to it with little hope of seeing things become better. Too many politicians in both parties are pronounced wets either in their public attitude toward law enforcement or in their private lives to expect anything from them. Perhaps the time is near when in the name of decency and loyalty to our national law, the "drys" will find it expedient to throw off all party allegiance and devote themselves to a party that is for law in fact as well as in its platform pronouncements.

It may be that by the time these lines are in print an American girl of wealth will have married an Indian prince and become a convert to his religion. This particular prince already has two wives and has been deposed from his throne because he was mixed up in the murder of a native dancing girl. All these facts concerning the prince are matters of common information yet the American girl announces that she is determined to carry through the program. Mixing of races is bad and only brings on later confusion. The marrying of foreign nobles is silly and seldom ends in anything but great unhappiness. Our hearts bleed for the stubborn girl who when her disillusionment comes, as we believe it certainly will, will find herself without friends, helpless and a practical outcast from two races. There are some gross things that law cannot prevent and if common sense ceases to function in such cases greatly to be pitied is the victim of short-sighted folly.

Times are not as good as they were some months ago. Work is getting scarce in some of the larger centers and there are altogether too many unemployed men walking the streets. Beggars, who had practically disappeared with the war, are again very much in evidence. All this boasting that politicians are trying to give us about times being normal is nothing but hollow mockery. Business runs in circles. The lean years must follow the fat. We hope to see a speedy turn in affairs and would like to wish that the era of hard times is but a temporary embarassment. Yet, how different are present hard times from what they once were. Few, if any are hungry and there seems to be enough shelter for all who need it. A little worry about overdue rent is uncomfortable and brings with it unlovely inconveniences. But the fault with many is that they did not consider that bad years follow good ones as certainly as day follows night and their present plight in many instances is that there are debt hangovers from the more prosperous times. Too many things have been bought on time with the expectation the future would not cut into the expected income. Father wanted a car, mother a diamond and sister a fur coat. They were bought on the "use while you are paying" plan. The plan struck a snag and everybody is in a hole. Mother is worried, father is looking for a job and sister don't know what to do.

It isn't polite to say "I told you so" but, nevertheless, one feels that if the great middle class only had been willing to wait until they had saved up enough to pay cash for their luxuries their difficulties would not be so severe today and these difficulties would not reflect even greater hardships upon others in less fortunate circumstances than they. The most satisfied person is the one who gets ready for the rain while the sun still shines and who pays cash for what he gets and only gets what he wants when he has the cash to pay for it.

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

The effectual fervent prayer of a righteous man availeth much. Jas. 5:16f.

Missionaries' Birthdays

Mar. 3—Rev. Daniel Derig, Mt. Mission, Pa.

Mar. 3—Miss Augusta Schmidt, India.

Mar. 9—Rev. W. C. Voth, Witmarsum Seminary.

Mar. 9—Mrs. H. J. Kliewer, Hammon, Okla.

Mar. 19—Rev. Jacob H. Janzen, Waterloo, Ont.

Mar. 20—Mrs. Gerhard Buhler, Waldheim, Sask.

Mar. 21—Rev. C. F. Sawatsky, Laird, Sask.

Mar. 21—Mrs. Jacob J. Nickel, Aberdeen, Sask.

Mar. 22—Rev. Paul A. Wenger, India.

Mar. 24—Rev. J. R. Duerksen, India.

Mar. 25—Rev. John Thiessen, India.

Mar. 26—Miss Talitha Neufeld, China.

Mar. 26—Miss Lavina Burkhalter, Los Angeles.

Mar. 31—Mrs. Herbert Dester, India.

"The weary ones had rest, the sand had joy
That day, and wondered 'how?'
A ploughman at his work had prayed
'Lord help them now.'

"Away in foreign lands, they wondered 'how?'
Their simple word had power.
At home the gleaners, two or three had met
To pray an hour.

"Yes, we are always wondering 'how?'
Because we do not see
Someone, unknown, perhaps, and far away,
On bended knee!"

CORRESPONDENCE

(Continued from page 2)

At the Anniversary program of the Missionary Sewing Society five missionaries spoke: Mrs. W. C. Voth, Mrs. S. J. Goering and Miss Elizabeth Goertz from China; Mrs. S. T. Moyer and Miss Loretta Lehman from India. The evening offering was $430.94, making the total for the day $1100.62.

Our year books were distributed to the members yesterday. They show a present membership of 1025 in the congregation, an income of $23,387.61 for all departments of the church including local expenses and benevolences; an average Sunday school attendance of 1077 for the year 1927. 34 babies were born, 9 marriages, 9 deaths of members, 2 deaths of infants. The church tax for 1928 is as follows: $4.00 per capita for male adults, and not less than $1 per $1000 on all property owners. The per capita tax is the same as last year, but the property tax had been $1.50 per $1000.00. The Year Book also outlines a plan of special music at the Sunday morning services, assignments being given all musical organizations of the church and to each department of the Sunday school, so that probably 50% or more of

(Continued on page 7)

CONTINUATION COMMITTEE CONFERENCE OF PACIFIST CHURCHES.

Discussion Conference on "The Next Step for the Conference of Pacifist Churches".—Friday Evening and Saturday, March 2-3, 1928.
(Continued on March 4 if Necessary.)

Sessions 7:30 p. m., 9:30 a. m., 2:30 p. m., and 7:30 p. m.

At Bethany Bible School, 3435 Van Buren St., Chicago, Illinois.

The Conference is planned to include about 30 representatives of the church of the Brethren, the Mennonite churches, and the Society of Friends. Please let me know if you are coming or suggest other representatives of your group.

The program is to consist of questions raised by members of the Conference. Please send in questions which should be discussed. A tentative program of questions which should come up will be sent out before the Conference meets.

As accommodations at Bethany Bible School are limited, those attending the Conference will find it most convenient to make their own arrangements for lodging. There are restaurants near the school.

Sincerely yours,

Richard R. Wood,
Chairman, Continuation Committee.
304 Arch St., Philadelphia, Pa.

The above announcement is also an invitation for those interested in the peace work to come and participate in the discussion conference. According to an article published recently in The Mennonite, "we have theorized long enough, and it is soon time for action." It is the hope of the Continuation Committee, that at this meeting some definite things might be proposed. We hope that at least 10 from the General Conference might be present. Although the representation from the church may not be large it was thought well that announcement of the meeting should appear in our church papers, so that interest might be aroused, Will you remember this Conference in your prayers?

A. J. Neuenschwander.

YOUNG PEOPLE'S DEPARTMENT

"THE MIDDLE DISTRICT CONFERENCE NUMBER"

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

Whosoever shall believe on the name of Jehovah shall be delivered.—Joel 2:32. ... ...

This is indeed a broad promise. Whosoever—a more inclusive word could not be found. It means any one, anywhere, at any time. The beauty and the comfort of our religion are its inclusiveness. God is the Father over all mankind. No matter who you are, these words are **meant for you.** You must feel their personal message. No matter what your circumstances, you can never drift beyond the reach of God. Your voice will reach Him out of the depths of human despair. You may lose sight of God, but He will never lose sight of you. He is able to save to the uttermost because all things are possible to Him. When there seems to be no way out of trouble, God can make a way of escape in a manner and at a time when you may least expect it. If an Old Testament prophet was so far-sighted as to behold and proclaim this truth, how much more ought we who have the gospel of Christ be absolutely certain of God's abiding presence and His ability to deliver those who call upon Him. God has never yet forsaken anybody who trusted in Him and He will not turn His ear from your plea. We must cling to this conviction and make use of our glorious privilege to call upon Him in all our needs. Try it and see!

Prayer

"Hear us, our Father! we know Thou wilt hear us; Nor need our voices ascend far away; Thou art around us, beside us, within us; Thou wilt attend when we earnestly pray. Love us, our Father! we know Thou wilt love us; We are Thy children, we turn unto Thee; For all around us, within us, above us, Proofs of Thine infinite kindness we see. Aid us, our Father! we know Thou wilt aid us; we are so feeble, and Thou art so strong; Almighty Power that made us and keeps us, Thou wilt protect us from danger and wrong. Amen."

The Middle District Conference is not the largest in number of churches, but we have an active group of young people who do things. There are 16 churches in the Conference, each of which has some Young People's Activities.

Due to the fact that the churches are rather far apart geographically, the Conference is sub-divided into district, namely the Illinois-Missouri, the Iowa and the Ohio-Indiana groups. Each of these district groups aim to have one or more meetings of their own during the year.

Our Conference as a whole, aims to do active service by means of a financial program each year, this year our pledge calls for $3,250 which is divided into five or six avenues of service for the Master. Aside from this program, we are all doing actual work at home and have a fine spirit of fellowship and understanding among each other.

We gree our sister Conferences and send you hearty greetings and are looking forward toward meeting you in General Conference session in the summer of 1929.

CHRISTIAN ENDEAVOR MEETING

Sunday, March 4th, 1928.
A. J. Neuenschwander

Topic: "What Is It That Attracts Young People to Christ?" John 12:20-32. Consecration Meeting.

Bringing the Scripture To Date

The beauty and idealism of the Greeks found a response in Christ. Therefore they wanted to see Him.

The readiness of Jesus to give Himself unreservedly for His Cause appeals today as it did then.

Youth may enjoy thrills, but youth also wants honesty and sincerity and these are found in the highest degree in Christ.

Jesus presented His message, lived His life as a victor. We all want to follow such a person.

The Prayer Thought

Let us thank God that we had teachers and leaders who did present to us a winsome Christ, and a sufficient Christ.

Let us pray for help to follow Christ, for leaders who can present an attractive Christ, one to whom we gladly give sacrifice and service.

Dividing the Subject for Assignment

1. The Attractiveness of Christ's Humility. John 13:1-15.
2. Christ's Steadfastness in Keeping His Purpose.
3. The Winsomeness of Christ's Self-Control. John 19:1-11.
4. The Sufficiency of Christ for Man's Needs.

The Open Forum

1. What do you think is the most attractive thing in Christ?
2. What appeals most to young people? Christ's sacrifice, His social teaching? or His humility?
3. What caused the young men of Christ's day to follow Him? Do the same causes work today?

The Attractiveness of Christ

One of the most appealing things about Christ, to me, is His deity, yet His humanity. Being God, He had a view and vision that is completely hid from man, yet He never used this advantage for any personal gain or advantage. He lived so completely with men that He experienced man's every trial and temptation. Now the wonder for me is that He could live in this double relationship and still be true to both. There was never any compromise nor accommodation of principle. That He was the Son of God, yet lived such a helpful human life, truly makes Him the way, the truth and the life.

Living His life as the way, truth and life, He personified those virtues admired and sought after today as much as ever, namely, courage, steadfastness, humility, graciousness, democracy, sincerity, helpfulness, self-sacrifice, and obedience. There was never an air of superiority, nor of contempt for others. These traits are loved and admired in fellowmen although we sometimes are not willing to pay the price ourselves. Then to find all these graces portrayed in the highest degree in Christ, cannot help but make Him attractive to young people.

Illustration

Edward Increase Bosworth wrote a perfectly charming, as well as challenging little volume entitled: "Christ In Everyday Life". I have read the book again and again and each time with increasing consciousness that Christ is the One Power that ought to dominate the everyday life of each Christian. If that were the case we would make much more progress. Let us follow, and not only admire, the attractiveness of Christ. It may seem to cost something, but the return is beyond comparison.

ACTIVITIES AND METHODS OF WORK IN A SIX-HUNDRED MEMBER C. E. SOCIETY

At first thought a person is inclined to think what wonderful opportunities of service are found in a society which has so many members and how many workers there are to call on for service. But there is really no activity or method of work carried on in a large society that, in a certain measure, cannot be carried on in a small one. It is hoped that the few words written here will help and inspire not only members of large C. E. societies, but also those who are putting forth their efforts in winning others for C. E. and as their societies grow they will have opportunity to participate in more activities.

First of all a large C. E. society should be well organized. The officers and members of the various committees should be familiar with the objectives of C. E. The greater the membership of a society is, the more complex are the problems of administration. It is therefore very important that all officers and persons assigned to tasks meet their obligations conscientiously and in a spirit of co-operation. So often members say that their services are not needed because there are so many others that can take part and do it better than they themselves. If this idea is allowed to spread it will not be long until the society will be filled with dead members, some of them so dead that they will not even attend the regular meetings.

There are so many different activities that can be carried on in a large society that there is no excuse for not finding something to do for each member, even for the one who has only one talent. Members who feel that they cannot give a talk or take part in special music, often work willingly in some other way. A committee should be appointed for each activity so that the responsibility rests on a few and they are to go forward in their appointed field.

The following are just a few of the profitable activities found in large societies: relief work, distribution of good literature,

especially tracts; social work, gospel team work; membership drives; personal soul winning, good citizenship training, and others to meet special local needs. God has some work for each one of His children and C. E. is an avenue through which much of this work can be accomplished.

Edison Sprunger.

Forty-seven years ago there was born in Portland, Maine, America's own Christian Endeavor movement, and thirty-six years ago in the Pulaski Mennonite church the Endeavor sentiment was sufficiently crystalized to found a society of this activity of Christian youth. The work has been carried forward until this time, steadily and effectively, never with any boom times or artificial effect but with steadfast purpose and an honest desire for the work. There has been progress and it has been of a durable kind.

The Pulaski society was organized and opened by twelve charter members, not one of whom now lives in this community. But there were later generations to take up the work and at the present the enrollment is seventy young people, the most of these being on the list of active members. The children of the church are identified with the Endeavor movement through their junior society, there being twenty of the boys and girls who are interested members of this group.

This year's activity of the Pulaski society has been linked with the conference program through which several funds have been subscribed and some forward looking, Christian objects have been undertaken. The local schedule of meetings holds closely to the standard topics as published, and in these meetings the society is mindful of the spirit and genius of the founder of the movement, and as well the object of training in Bible application and in the activities of the church and in the Kingdom, all of which means the promotion of right living, high moral standards, brotherhood, service and peace.

Victor E. Swartzendruver.

AN IDEAL C. E. SOCIETY

By Mrs. J. E. Kauffman
Donnellson, Iowa

An ideal C. E. Society is made up of young people, exists for them and is conducted by them. Of course people that are young in spirit are included even though they may not be young in years. Its main purpose will be to recruit, train, and develop young people in service for Christ and the church. In order to accomplish such a comprehensive work, the C. E. meetings must be interesting. They must receive careful and prayerful preparation weeks before the meeting is to be held. Many societies have found it exceedingly profitable to conduct a pre-prayer service before the regular meeting. To be interesting, the program must be varied. Tourists would no doubt prefer to stay at home if they were compelled to travel the same route on every journey, for the scenery would become monotonous. A C. E. Society that does not shun ruts, will come to its grave early. Some societies have had the same programs for years. They open the meeting with a song and then another song—always two songs in succession. Then the leader reads a scripture lesson and offers a prayer—nobody else ever read it, and so on. The whole meeting is cut and dried. A lively C. E. Society does not have carbon copy meetings but is original and makes use of unique plans.

Furthermore, an ideal C. E. Society calls for good organization. All members not officers, should be placed on some committee that has definite work to do. Committee and business meetings should be held at least bi-monthly. Some form of pledge should be adopted for active and associate members. It will be necessary to keep in touch with C. E. methods and literature and to attend conferences and conventions.

Last but not least, an ideal C. E. Society will put the main emphasis on the spiritual development. Its members will be great Bible users and will stress private devotions as well as public prayer. They will be loyal supporters of the church and its leaders. They will serve the neighborhood and do personal soul winning. They will endeavor to enlist every member for the consecration of money, time and talent to the service of Jesus Christ. Interest in missionary service at home and abroad will be shown through study classes, systematic giving, and prayer. The society will do all it can to promote interdenominational, inter - national and inter-racial friendship. It will come in contact with a world wide viewpoint in religion and race relations through the unions formed in community, state and nation. All this will help its members to live better lives and to do better service For Christ and the Church, which is the ultimate aim of Christian Endeavor.

TRUE SUCCESS

Many a time when a young man who has left home some years previous and has achieved some degree of wealth or fame in the world returns to his native village, folks who knew him in his earlier years say, "There is one of our successful young men." Nothing can please a father or mother more than to feel that way about a son or daughter. That is the aim of every young person in life—to feel he is a success. Are we successful only when the figures in our pay check have reached a certain number or when others have acclaimed us popular? True enough, he who has gained wealth or fame is a success if that has been his aim. Men of baser forms of life have been successful if that has been their aim.

Are we carrying out our tasks to the best of our ability and good judgment? Are we aware of methods to improve ourselves and our work? Are our character and lives a good influence upon those with whom we come in contact? Is it the chief purpose of our lives to do something for Him in return for the many talents and opportunities which He has given us? Then and then only, in the eyes of the great Teacher Himself, may our lives be considered successful.

Ruth Amstutz Steiner.

Pandora, Ohio.

SYSTEMATIZED GIVING

The past holiday season brought to a close our society's first year of systematized giving, and we liked this plan so well that we are using it again.

Formerly we found it rather difficult to secure our part of the money that the societies of our Conference had pledged themselves to give We, as individual members, did not always find it easy to raise our quota with just a few weeks notice, especially since collecting time and Christmas time happened to come almost simultaneously. When a plan for systematized giving was suggested last year, we adopted it at once, and were more than pleased to note that before the year was up our quota was filled. What we gave at each meeting was not much probably, but it enabled us to do our part in helping reach the goal.

May we all, as Christian Endeavorers, be more interested in helping to reach the goal that has been set for us, or that we have set for ourselves, whether it be a financial goal or not. It will mean so much if we do, and we will be blessed in our efforts

Winifred Hilty.

Bethel Church C. E. Society,
Fortuna Missouri.

LIVING OR EXISTING

How many of us can sit down and think, "I have done all I can for God and the Church"?

We have however all had that feeling of self-satisfaction that one gets after having mastered a lesson, or conquered some material thing in our life. How much better we feel at such times than when we are but haphazardly going along in life, realizing at all times that we could do much better if we would only put forth a greater effort.

Have we as young people mastered ourselves so completely that we are doing all we can for Christ and His Kingdom, or are we only doing God's work half-heartedly?

In other words, "Are we Living or only Existing for our Saviour?"

V. J. Sprunger.

Wadsworth, O.

THE BISHOP OF LONDON SAID

In a Parlimentary debate, the Bishop of London recently referred to American prohibition in the following terms:

"Are you quite certain that on the other side of the Atlantic they have made a gigantic mistake? You go over and see, as I have seen in the last few weeks, Ford's works with a thousand motor cars which have brought the workmen there with their fur coats and every kind of prosperity. Ask the real people in the midst of industry whether it has done such harm to the industry of that country.

"As a patriotic Englishman, I look with the greatest possible alarm on our industries failing, while those over the water were never so full of prosperity because the working man goes to his work sober on the Monday. What we hear about the little silly fools with flasks in their hip-pockets does not matter in the least. It is a mere straw on the surface. What matters, is what is going on among the working people. That is what matters to the nation. Our industries are not flourishing as they ought to be. After going right through America from end to end, as I did for no less than six weeks, I look with considerable alarm upon a nation that spends £316,000,000 on drink continuing to compete with a 'dry' country."—The Presbyterian.

THE S. S. LESSON

March 4

Jesus and the Twelve

Mark 3:13-15; 6:7-13

Golden Text: "Go ye into all the world, preaching the Gospel to the whole creation." Mark 16:15.

We speak of the chief of the disciples of Jesus as Apostles. They were those whom He invested with authority, filled with His spirit and revealed His doctrine. They were 12 of them corresponding to the 12 tribes of Israel. All of them were chosen from the common people, chiefly fishermen—weak instruments, for God had chosen "weak things of the world to confound the strong" They attended the Master during the three years of His ministry seeing His wonderful works and learning the facts He taught concerning His kingdom. It was these men whom He commissioned to go into all the world and win it for Him.

First we notice that these men were called by Jesus. There was something in their characters that fitted them above all others for this great responsibility. Jesus had a definite plan for the lives of each of them. They were crude material to work upon, but with such material He made men of them who were a power to affect the ages to come and who were to have a part in the spiritual destinies of all of us. It is not for what we are but for what can be made of us, that Jesus calls us. He sees in each of us possibilities that may be developed into glorious things for Him and for the salvation of the world.

The Apostles were ordained. It was a special setting apart for a distinctive service. Henceforth they were to be separated from all other earthly interests and to devote their entire energy and time as heralds of Christ's kingdom. The church has ever since set apart men to the spiritual leadership. Once having responded to this call and accepted the commission to service it becomes God's ministers to give their all, their time, talent and energies in proclaiming Jesus the Redeemer. It will be noted that those so called spent the time of the Lord's ministry in His presence in learning. He taught them, among other things (1) how the Scriptures were being fulfilled in Him, (2) how to pray and how to preach. We know of no other effective method of training the heralds of the Gospel who must see in Jesus the center of God's revealed word, learn of Him how to pray and what to pray for and receive from Him the message they are to bring to a world of lost sinners who may be saved. But it was more than just teaching that prepared them for their great responsibility. As disciples of the Master they were in closest personal contact with Him so that they not only knew about Jesus, but they knew Him. There is always a vast difference between knowing about Jesus and His teaching and knowing Jesus. There are plenty of people in the world who know much about Him but do not know Him. Jesus was the source of divine power and it was the privilege of these Apostles to drink deep at the source of eternal truth.

It is interesting to note that the Apostles were sent forth by twos. This was not for companionship only. The force of two witnesses is always more powerful than the testimony of only one. It gave reasonable assurance that the witnesses were not laboring under a delusion and that they were not self-seekers but earnest men who had both been present to hear and see the great things revealed in Christ.

The equipment with which they went forth was the lightest. The importance of their message was of such weight that their own personal comforts were of no consequence and the more they carried with them the more would it interfere with the effectiveness of their work. Besides they were to call upon men to practice faith and it was necessary that they should themselves practice a faith that would look to God for the supplying of all their needs. Their message was one of judgment and so they were to call upon men to repent. It was the message with which Christ opened His ministry: "Repent and believe the gospel." This has remained the mesage of Christ's messengers through all the ages. Healing and casting out devils was to be their business as well as teaching and preaching. The Gospel always aims at breaking the power of Satan and the relief of those miserable in both body and soul.

DEVOTIONAL READINGS

Sunday—Col. 3:12 (Rev. Version), "Put on, therefore, as God's elect, holy and beloved, a heart of compassion—" When we read the gospel records we learn that Jesus was easily moved to pity. When He looked upon individuals or the multitudes and saw that they were in need, He yearned to help them. It was a driving force in all His ministry. Should it be less for His followers? There is abundant opportunity everywhere to minister in sympathy and helpfulness. It takes some effort to do this. Here, as in other matters, there is something to overcome in order to achieve; selfishness, inattention, the "Let George do it" attitude and other obstructions. The best we can do is to strive to bring to Christ our emptied hearts that He may fill them with His spirit of love and compassion.

Prayer: Dear Lord and Master of us all, give us a heart of compassion for needy ones. Grant we may not be found wanting in works of mercy and love.

Hymn: "Here is My Heart." New Mennonite Hymn Book—222.

Monday—Col. 3:12, "Kindness." Someone has spoken of kindness as "turning a face of goodwill to all." "The heart of the Eternal is most wonderfully kind." When we catch a reflection of God's wonderful kindness, we will be in a position to turn a face of goodwill to all. How important that, in the morning hour, we shall look to Him to have the benign rays from His countenance light up our faces for the day.

"Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long,
Was that somebody you?"

Prayer: Dear Father, we thank Thee for Thy unbounded love. May we reflect it to a world that needs Thee. Help us to be kind and loving in all our walk and conversation.

Hymn: "O Master Let Me Walk With Thee." New Mennonite Hymn Book—287.

Tuesday—Col. 3:12, "Humility." Ah, here is the starting point. And humility does not mean that we shall not recognize any strong points that may be ours, but it leads us to "look not, every man, on his own things, but every man also unto things of others." Jesus was the very embodiment of humility. When it came to serving, He gave Himself up in self-abandonment. "I am among you as he that serveth" was His own declaration. Ella Wheeler Wilcox wrote:

"If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself, and see you do not shirk
The common little ways of being **kind."**

Prayer: Blessed Master, may we be clothed with the garment of humility. May we not think of ourselves more highly than we ought to think. Give us a heart and a will to serve.

Hymn: "When I Survey the Wondrous Cross." New Mennonite Hymn Book—103.

Wednesday—Col. 3:12, "Meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye."

The "second mile," is that what it is? Not very easy, is it? Well, go back to humility again; that is the starting point; and let us not forget to note two very important words in this Scripture passage, "even as". It is to be feared that very often the Lord's Prayer is prayed without realizing the significance of the petition: "And forgive us our trespasses as we forgive those that trespass against us." Should we be afraid that in so doing we are betraying elements of weakness, let us note what the wise man said many years ago, "Better is he that ruleth his spirit than he that taketh a city."

Prayer: Dear Lord, give us a forgiving spirit. With Thee all things are possible, and we look to The for Thine aid.

Hymn: "There's a Wideness". New Mennonite Hymn Book—73.

Thursday—Col. 3:13. "And above all these things put on love which is the bond of perfectness."

The exercise of the previous virtues would be incomplete without love, the bond which ties them together. Let us ever keep in mind that the religion we possess is essentially love. Love is not only the bond, but the soil out of which they grow. Loving God will issue in loving service of our fellow men, and conversely, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). There is a story told of the Apostle John that when he was an old man and too feeble to preach a sermon, he used to be carried into the church every Lord's Day, and then would just say one sentence to the congregation, and it was always this: "Little children, love one another."

Prayer: Oh, Thou God of infinite love, may love anew be kindled in our hearts. Breathe upon us, Thou Spirit of God, and kindle dying embers.

Hymn: "O Love That Will Not Let Me Go," New Mennonite Hymn Book—238.

Friday—I John 4:7, "Let us love one another."

The children again. We have been meditating on "love." Let us take this right into our homes. What is it that makes our homes? Buildings, furnishings? These are a part. I call to mind an old couplet::

"God pity those who have no home;
Who seek their bread or idly roam."

And one's thoughts go to countries over the sea, where thousands of children do wander about as the lines indicate. How thankful we ought to be that we have the shelter of a home! But these are not the greatest things. It is the living together of those who make up our families, especially parents and children that constitute homes. To make it the "home God meant", we need to heed the injunction, "Above all things put on love." Love makes home. Love to God and love to one another.

Prayer: "Our Father, Who art in Heaven." (Pray the Lord's Prayer.)

Hymn: "I Think When I Read", New Mennonite Hymn Book—365.

Saturday—I John 3:18 "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Let us direct our thoughts today to the Emergency Relief Board of our Conference and its work. Take your Year Book and acquaint yourselves with the members of this Board. Read, if possible, their report to the General Conference session of 1926. You will note these words: "When we look back over the period of the last three years, we almost feel to apologize that so little was done on our part." What they are able to do depends on the support the people of the churches give. We do well to read James 2:14-16.

Prayer: O, God, All Wise, All Loving, we thank Thee that Thou hast been enabled through thy children to bring help to needy ones, as they have responded to calls for help. Grant to bless the Emergency Relief Commission as they seek to minister, and may Thy people not become weary in well doing.

Hymn: "O Brother Man," New Mennonite Hymn Book—274.

CORRESPONDENCE

(Continued from page 3.)

the church constituency has an opportunity to take part in special music through the year. Groups of players of musical instruments are also assigned by the month to accompany the congregational singing, so that singers and players take part in courses, probably somewhat similar to the courses of musicians in the Old Testament Temple service. The Year book contains 80 pages and members of the congregation use it as a prayer guide for the needs of the churc'i.

DEATHS

Gilliom—Mrs. Mary Reusser Gilliom passed away at her home on E. Main Street, Berne, Indiana, on Sunday afternoon, January 15, 1928, at the age of 61 years, 7 months, and 21 days. The immediate cause of her death was paralysis. Mrs. Gilliom's health had been poorly for sometime with heart trouble and complications.

Mrs. Gilliom was a daughter of Jacob and Katharine (Sprunger) Reusser. She was born in Berne on May 24, 1866. On November 30, 1884, she was married to Simon Gilliom. Their first two years of wedded companionship were spent on a farm southeast of town. Then they moved to town and lived here ever since. Her husband entered the lumber business and founded the Gilliom Lumber Co., with which he is still connected.

Ten children were born to their union, eight of whom survive. Four grandchildren also survive.

Mrs. Gilliom's death causes the first break among the eight children of Mr. and Mrs. Jacob Reusser, her deceased parents.

The funeral service was held at the Berne Mennonite church on January 18, 1928. Rev. P. R. Schroeder spoke on Hebrew 4, 14-16.

Baumgartner—Hiram Henry Baumgartner, son of Ephraim and Magdalena (Gerber) Baumgartner, was born on September 19, 1877, and passed away at his home Saturday evening, January 28, 1928. His age at the time of his death was 50 years, 4 months, and 9 days. He was a deacon of this church, having been ordained to that office on January 23, 1927. He felt signs of the approaching illness for 2 or 3 years, when his health broke about 10 months ago. He is the third deacon who died in office in the history of the church and he is also the third former Men's Chorus member of the church, to die, of which his brother is the director at present. Mr. Baumgartner was also a member of a well known farmer's quartet.

March 23, 1894, he was baptized and received as a member into the Mennonite church, where he was a faithful member until death. On October 4, 1903, he was united in marriage with Mollie Sprunger, daughter of A. A. Sprunger. Their years of companionship were spent on a farm about two miles northwest of Berne. Six children, with their mother, survive, also four brothers and sisters.

The funeral service was held at the Berne Mennonite church on Tuesday afternoon, Jan. 31, 1928. Bro. P. R. Schroeder spoke German and English on I Cor. 15:54-58.

Latshaw—Hanna O. (Bechtel) Latshaw of near Pottstown, died January 22nd, 1928, aged 58 years, 9 months, and 20 days. Besides her husband, she is survived by two daughters, Verna Maurer of Allentown, Irene Guest of North Coventry, Chester Co., Pa., and one sister, Mrs. David Gehman of Wilmington, Del. The funeral was held on January 26th in the Hereford Mennonite church at Bally, Pa.

Leisy—O. A. Leisy quietly passed away at his home north of Donnellson, Iowa, last Friday morning after a lingering illness of several months, having been in a helpless paralytic condition for several weeks. Oliver A. Leisy was born February 4, 1882, near Dover, Lee County, Iowa, and passed away at his home near Donnellson, Iowa, January 6, 1928.

On January 19, 1910, he was united in marriage with Laura Hirschler. This union was blessed with one son.

In his youth he united with the Zion Mennonite church of Donnellson, Iowa, and remained a faithful and devoted member until his death. He was interested and took an active part in the various organizations of the church and was an earnest and willing worker wherever duty called.

Funeral services were conducted from the Zion Mennonite Church, Sunday afternoon by his pastor, Rev. John E. Kaufman, assisted by Rev. Elmer Basinger. Interment was in the Mennonite cemetery, north-west of town.

CONTRIBUTIONS

RECEIVED BY THE GEN'L CONF COM. ON DOCTRINE AND CONDUCT

(Formerly Lodge Committee)

To the End of January, 1928.

Christian Menn. Ch., Moundridge, Kan., J. B. Stucky, $20 50; M. H. Kratz, 2nd Menn. Ch., Philadelphia, $25.00; Henry Frey, Treas., Tabor Church, Goessel, Kan., $5.50; Bethel S. S., Dolton, S. D., Z. S. Ewert, Supt., $5.00; Wisner, Nebr., Menn. Ch., August J. Leisy, $2.50; Apostolic Menn. Ch., Trenton, Ohio, Rev. J. E. Amstutz, $7.50; Bethel Menn. Ch., Mt. Lake, Minn., A. Janzen, $10.00; Hoffnungsau Ch., Inman, Kan., A. B. Reiner, $10.00; Eben Ch., H. H. Janzen, Inola, Okla., $5.30; Bethesda Ch., D. A. Janzen, Henderson, Nebr., $38.-67; Hoffnungsfeld Ch., Moundridge, Kan., Geo. Voth, $14.00; Salem Zion Ch., Edw. P. Waltner, Marion, S. D., $20.00; Friedenstal Ch., J. E. Wedel, Tampa, Kansas, $7.50; Bethel Ch., Lustre, Mont., Jacob F. Huebert, $4.-25; Burrton, Kan., Menn. Ch., F. A. Friezen, Sec., $4.82; 1st Menn. Ch., Geary, Okla., E. J. Lehman, Treas., $3.00; Pulaski, Iowa, Nora Dieffenbach, Treasurer, $10.00; Gnadenberg Ch., Anton L. Schmidt, Treas., $14.-90.

Rev. P. R. Schroeder,
Berne, Ind. Sec. - Treas.

REPORT OF EX. COM. OF MISSION SEWING SOCIETIES FOR JANUARY, 1928

For Foreign Missions, Gen. Treas.

Dorcas Soc., Wayland, Ia., $100; Grace Menn. Mission Soc., Pandora, Ohio. $130.30; Hebron Sew. Soc., Buhler, Kan., $321.00; Eigenheim Sew. Soc., Rosthern, Sask., $75.00; Johannestal Sew. Soc., Hillsboro, Kan., $100.00; Mission Sew. Soc., Avon, S. Dak., $50.00; Sew. Soc., Gretna Man., $50.00; Maria Martha Soc., Lehigh, Kan., $30.00; Menn. Ladies' Aid, Shafter, Calif., $50.00.

For Home Missions, Gen. Treas.

Grace Menn. Mission Soc., Pandora, Ohio. $65.15; Mission Sew. Soc., Avon, S. Dak., $50.00; Menn. Ladies' Aid, Shafter, Calif., $25.00.

For China Buildung Fund:

Eigenheim Sew. Soc., Rosthern, Sask., $25.00; Sew. Circle Menn. Ch., Nappanee, Ind., $10.00; Tabea Sew. Soc., Tampa, Kan., $25.00; Grace Menn. Mission Soc., Pandora, Ohio. $10.00; Mission Soc., Bethel College Ch., Newton, Kansas, $50.00; Hoffnungsau Sew. Soc., Buhler, Kan., $10.00; "The Mission Workers". West Zion Ch., Moundridge, Kan., $9.00; Menn. Ladies' Aid, Shafter, Calif., $25.00.

For Girls' Homes, Canada:

S. S. Class, No. 44, Berne, Ind., $30.00; Women's Mission Soc., Immanuel Ch., Los Angeles, Calif., $2; Grace Menn. Mission Soc., Pandora, Ohio, $10.00; Sew. Soc., Summerfield, Ill., $5.00; Ladies' Aid Soc., Salem Menn. Ch., Ruff, Wash., $10.00; Mrs. Joshua Elmer, Ruff, Wash., $20.00; Swiss Menn. Ch., Ladies Aid, Alsen, N. Dak., $10.00; Bethesda Sew. Soc., Marion, S. Dak., $12.00; Menn. Ladies Aid, Shafter, Calif., $10.00; Maria Martha Soc., Lehigh, Kan., $20.

For Postage and Printing Expenses of Ex. Com.

Eigenheim Sew. Soc., Rosthern, Sask., $5.00; Sew. Soc., Arena, N. Dak., $1.40; North Star Sew. Soc., Drake, Sask., $5.00; West Zion Sew. Soc., Moundridge, Kan., 5.00; Sew. Circle, Menn. Ch., Nappanee, Ind., 1.00; Bergtal Sew. Soc., Pawnee Rock, Kan., $2.50; Tabea Sew. Soc., Tampa, Kan., $2.40; Johannestal Sew. Soc., Hillsboro, Kan., $2.00; Hoffnungsau Sew. Soc., Buhler, Kan., $2.50; Menn. Girls' Sew. Circle, Hillsboro, Kan., $6.90; Bethel Sew. Soc., Mt. Lake, Minn., $2.00; Emanuel Sew. Soc., Aberdeen, Ida., $1.00; Bethel Sew. Soc., Hydro, Okla., $2.-80; Bethel Sew. Soc., Fortuna, Mo., $4.50; Women's Mission Soc., Upland, Calif., $3.25; Bethesda Sew. Soc., Henderson, Nebr., $4.00; Tabor Sew. Soc., Goessel, Kan., $2.00; Christian Sew. Soc., Moundridge, Kan., $5.50; Sew. Soc., Inman, Kan., $4.00; Bethany Ladies' Aid, Quakertown, Pa., $1.35; Immanuel Sew. Soc., Los Angeles, Calif., $2.00; Dorcas Soc., Wayland, Ia., $5.20; Women's Sew. Soc., Reedley, Calif., $5.00; Menn. Ladies' Aid, Shafter, Calif., $2.50.

Miscellaneous:

North Star Sew. Soc., Drake, Sask., Evangelist, India, $30.00; do., India Missions, $30.00; do., Montana Missions, $25.00; do., China Missions, $25.00; Menn. Mission Soc., Summerfield, Ill., Bibleweman, China, $40; Bergtal Sew. Soc., Pawnee Rock, Kan., Evangelist, India, $100; do., widow, India, $20.00; Tabea Sew. Soc., Tampa, Kan., Bibleweman, India, $36.00; Johannestal Sew. Soc., Two Bibleweman, India, $10.00; Emanuel Sew. Soc., Aberdeen, Ida., child, India, $30.00; Ladies Aid, Swiss Menn. Ch., Alsen, N. Dak., Bibleweman India, $30.00; do., boy, China, $23.00; Bethany Ladies' Aid, Quakertown, Pa., orphan, India, $30; Women's Sew. Soc., Reedley, Calif., three orphans, India, $90.00; Ebenezer Sew. Soc., Gotebo, Okla., evangelist, India, $25.00; Little Girls' S. S. Class, Berne, Ind., orphan, India, $30; Bethlehem Sew. Soc., Bloomfield, Mont., Bibleweman, China, $36.00; do., teacher, China, $42.00; do., metal buttons, $1.00; Mission Soc., Bethel College Ch., Newton, Kan., Lame Deer Station, Mont., $4.95; Hoffnungsau Sew. Soc., Buhler, Kan., Rev. R. Petter, Mont., $5.00; do., poor in Canada, $10.00; Sew. Soc., First Menn. Ch., Newton, Kan., do., $10.00; Menn. Ladies' Aid, Shafter, Calif., do., $50.00; do., Hospital, India $27.50; Mission Sew. Soc., Avon, S. Dak., do., $100.00; Silberfeld Sew. Soc., Waldheim, Sask., lepers, Champa, India, $75.00.

Total, $2 353.40.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Miss Emma Ruth, Reedley, Calif., has been selected Prayer Meeting Superintendent of the State Union.

The West Zion church, Moundridge, Kan., held a meeting on Feb. 5, relative to plans for work on its parsonage.

Mrs. S. K. Mosiman, of Bluffton, Ohio, was called to Toledo last week where she delivered a missionary address.

With the introduction of the new Mennonite Hymn Book with its excellent collection of appropriate Scripture selections, many of the churches are making the responsive reading of these selections a part of the regular service.

The Bethel College Men's Chorus competed with Six other schools in the Kansas State Intercollegiate Glee Club Contest held at Winfield, last month. According to the decision of the judges, Bethel was accorded second place.

Rev. P. H. Unruh gave a talk on "Obstacles" in the Goessel, Kan., high school last week. "Obstacles," he said, "are a blessing. They must come in our way because they are necessary to develop a strong character. Success depends upon overcoming a series of obstacles. Our environment calls for a strong character molded and developed by experience. The greatest character today is the one that has found the 'source of power' and this 'source of power' is God."

Prof. C. H. Richards of Bluffton College recently addressed the local community Luncheon Club on the subject: "Psychology of Leadership".

On Feb. 12, the Sewing Society of the Berne, Ind., church celebrated its fourty-first anniversary. Five representatives from Mennonite Missions in India and China were present and gave addresses.

Rev. R. S. Hartzler, formerly pastor of the Maple Grove Mennonite church, Topeka, Ind., has accepted a call to the pastorate of the Carlock, Ill, (Central Conference) Mennonite church. He will enter upon his duties in the new charge, April 1.

Mrs. P. E. Franz, Buhler, Kansas, calls attention to the fact that, according to a motion passed at the last Kansas-Nebraska Sunday school convention, the secretaries of the various schools are requested to send in a list of their officers to the convention secretary. To date only a few have responded. Those who have not complied with the request are urged to do so immediately.

The adult Bible Class taught by Bro. Elmer W. Baumgartner in Berne, Ind., is awake to the situation arising with reference to the increase of our navy and some days ago sent a telegram to the local congressman, Mr. Albert Vestal, petitioning him to vote against the bill asking for the construction of 71 new cruisers. The telegram was worded by N. G. Fankhauser and Martin L. Sprunger.

A private communication from India brings the information that our senior missionary on that field, Rev. P. A. Penner, is gradually recovering from a serious attack of typhoid fever.

The East Swamp, Pa., church, Rev. Howard G. Nyce, pastor, expects a distinguished guest in the person of the Rt. Rev. Robert W. Peach, bishop of the Reformed Episcopal church on Sunday, Feb. 19. The severe snow storm made it impossible for the re-dedication of the church on the date set and the services were held on Feb. 12, instead. During the year there have been seventeen additions to the membership of the church, 12 by letter, 4 by right hand of fellowship and one by baptism.

The Mennonite Sanitarium and Hospital now under construction at La Junta, Colo., sponsored by the (Old) Mennonites will be ready for use within a few months. Three separate buildings make up the group, namely, a four-storied hospital, a two storied sanitarium and a building which is to be a combined power house, laundry and garage. The hospital will have a fifty bed capacity and the sanitarium will take care of seventeen. There are solariums on each floor, a sun deck for sun treatment and each private room is divided into a sleeping porch and dressing room. There will be the usual X-ray and other rooms belonging to hospital equipment. Steam cookers and an electric dishwasher will be a part of the kitchen equipment.

The community about Newton, Kan., shipped fourteen bales of clothing, valued at $800 to Canada for the use of the Russian Mennonites who are in need of all this kind of assistance that can be accorded them during the cold Canadian winters.

The local Sunday school of Milford, Square, Pa., announces a Rally Day service for February 19, with Rev. S. M. Rosenberger the main speaker. There will be special music and it is hoped that all former members as well as present ones with their friends will assist in making this Rally Day a success.

The new church which the brethren of the Pretty Prairie, Kan., community have just dedicated and which cost them in the neighborhood of $33,000, is, according to a published picture, an impressive building. An imposing tower, art glass windows, tile finish and stone base for the brick walls contribute toward making it a beautiful as well as substantial structure. A comparison of present day Mennonite churches with those of the pioneer days makes one realize, first, the simplicity of our fathers who would erect a house of worship in spite of hardships that were theirs every day though it was the plainest kind of a building and secondly, of the prosperity of the present generation who reflect their more fortunate condition even in their churches. We are surely thankful for the privations of the fathers that made it more possible for us of this age to escape many similar privations.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
The Empty Tomb
An Easter Vision (L)
The Glory in the Garden (L)
Crown Him King (L)
Joyful Eastertide (L)
Easter Bells (L)
The Joy of Easter (L)
A Glorious Victory

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Easter Treasury No. 27.—Recitations, Exercises, Acrostics, Pantomimes, Dialogues, Drills for Primary, Junior and Senior Scholars.

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The Living Christ ..... 60 cents
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Our Lord Victorious ..... 75 cents
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MARCH 1, 1928 No. 9

MENNONITE DOCTRINE OF THE SCRIPTURE AS A RULE OF FAITH AND LIFE

On the first page of the Mennonite of November 24, 1927 appears an article under the above title. The writer's name is withheld, but it is evident that he is a Mennonite and familiar with Mennonite History and Doctrine, and was in attendance at the last session of the General Conference at Berne, Indiana. There are a few things mentioned in that article that have weighed somewhat heavy on my heart ever since; and in justice to the Conference, our beloved Mennonite Faith, and the Conference Committee on Confession of Faith, it seems necessary to write this article and explain the reason for the appearance at the Conference of the pamphlets purporting to to be Mennonite Articles of Faith.

This is all the more prompted because the writer apparently takes a hostile attitude toward it. We have no criticism to make on his attitude toward these Articles but we feel that it should be made clear to the readers that their appearance was not the result of a phantom or a diseased imagination by some one on the committee, but was in regular order as requested by Conference.

At the twenty-second session of the General Conference held at Perkasie, Pa., in 1920, Resolution No. 72 adopted by Conference requires that five men be elected for the purpose of drafting a uniform Confession of Faith and a plan of discipline for the examination of candidates for the ministry to be submitted for adoption at the next General Conference. This committee, of which the writer of this article is a member, was elected.

This movement was no doubt prompted by a fact which the writer of that article grants, viz., "The possibility of having our erstwhile security in this impregnable structure (Mennonite Faith) overthrown. And the companion folly to underestimate the strength of our foes, which are sure precursors of ruin. These foes are not all from without but some may be found within our communion." This expresses it exactly, they used to be without throwing things in, now they may be within trying to throw things out.

Again, it was the concern of some members of Conference who saw these dangers threatening our ranks, and becoming more evident at each succeeding Conference session, that prompted them to make the demand that the fundamentals of our Faith be re-emphasized.

Furthermore, the General Conference had never committed herself to any of the older Confessions of Faith and in all the years of her existence never drafted one for herself, to which she could commit her ministers, missionaries and college professors. And we are living in a time in which people would like to know what a man means when he uses the familiar terminology of our fathers in preaching and teaching.

Why should it require so many years until the draft is presented, and then the consideration of it postponed for still another Conference? Because of obstacles that were intentionally thrown in the way to hold it up. There seems to be considerable opposition to the execution of this Conference Resolution. We hear men say, "We are past the time to commit ourselves to creeds." And I would not be at all surprised if after all the labors of the committee the whole pact would be consigned to the waste basket. There is such a spirit of freedom pervading many of our people, that they shrink from being bound to any system of Doctrine, even Mennonite Doctrine, so every one can believe and teach what they please.

From their very beginning the Mennonites had a system of doctrine topically arranged for the sake of convenience and to avoid confusion. These were extracts from the Word of God but declaring certain fundamental principles of their Faith, some of which are peculiar to the Mennonites, as a mark of distinction. To say that we accept the Bible as our rule of faith does not identify me with the Mennonite church because other denominations make similiar claims.

Our fathers were not persecuted for taking their stand on the Bible only, but they were holding certain Doctrines taught in the Bible that were not accepted by other denominations. The Articles of Faith which they held were not the result of their persecution but the cause of it. Their convictions would not permit them to yield to false doctrine. To say that they did not pay so much attention to what a person believed but the kind of life he lived is a statement which they would not only deny but which their literature and their suffering contradicts.

That our Conference needs such a declaration of our Faith in our day was demonstrated during the last war. When our boys claimed exemption from military service because of the teachings of our church, the government demanded a copy of our Articles of Faith and we had none to give, the Constitution of the General Conference did not satisfy them.

It is argued that we should study the "Faith of our Fathers," and that nothing can excel the Articles written by Cornelis Ris. As to the first we would regard it folly to attempt such a work without a careful study of the doctrines of the Mennonite church as defined by our fathers. It is this very knowledge that causes some Mennonites to be at variance with their brethren of more modern ideas. As to the Ris Confession it is generally pronounced too voluminous, and who would believe all he wrote? How many General Conference members live up to every Article, especially Articles twenty-eight and thirty?

I do not wonder therefore that some feel uneasy when they look into the face of some of the Articles of Faith adopted by our fathers. The new Articles may be different but only in construction and expression. They were expected to be so or some old ones could have been adopted. It is this danger of not living up to the faith of our fathers that has prompted this movement to draft a uniform Confession and that causes much difficulty to the committee to write one.

The attempt at producing such a work is construed as doing violence to their memory, but no violence to their memory, is so great as the departure from the faith and life for which they died a martyr's death.

Recently the writer received a communication from a friend who had always been a loyal member of the Mennonite church, who makes the following remark about the congregation he belongs to: "Poor old Menno would never recognize his child."

Is the Conference committing a sin which she should acknowledge and confess because some loyal sons of her are endeavoring to keep it in the right channel and preserve our ship from foundering on the shoals of liberalism?

The question is raised; "Who of us would dare to pretend that we are qualified to write such a Confession? A Confession is not made in conventions and conferences." This is very true, but conferences can spoil them and there is no small danger of doing so in this case. If a Confession of Faith is only worth anything when it has been tested by the fire of persecution and purified in the furnace of affliction, then the writer of that article and the anti-confessionists have done the Conference and the committee a distinctive service in providing some of the means that should make a good Confession of Faith.

W. S. Gottshall

THE INNER URGE

T. Richardson Gray

The Jews measured their religion with a plumbline. The chosen people believed that a plumbline lowered from above would touch them—and them only. They had but one reach, viz., the up-reach. We write, not as one devoid of respect, or fellow-feeling; but as matter of fact. Most all religions, (Protestant includ-

ed) have made the same claims. Unlike them the Christian is the one religion not measured by the plumbline; and the only system with an angle,—the up-reach toward God, and the out-reach toward man. The measurement of one is the exact length of the other. The up-reach is our Divinity; the out-reach our Humanity. These are inseparable, "Useless each without the other." If, there is one utterance that Jesus, in His reticence might well have closed with, it is this all-inclusive one,—"Love God with all the Heart,"—The up-reach: "And thy neighbor as thyself," —the out-reach.

The Inner Urge: It is the new Life in Christ Jesus, without which this commandment cannot be kept. It is full of "hungers and thirsts," of stirring activities, not indeed such as Jesus condemned—"Ye compass sea and land to make one proselyte", but motived by love for souls. Christ's life was a great urge. "The Zeal of Thine house hath consumed me." It is the "Abundant life" which "panteth after God." With all due praise for the church, are we not facing the spectacle of hundreds of dying, rather than living, quickening bodies? Salt, not only failing in its mission to quicken others, but unable to maintain its own life. The routine of church meetings palls upon many. That which is meant to be a joy, degenerates into mere duty, and, finally, drudgery. Instead of "going up to the Lord's house in a multitude of His mercies," one is reminded of Whittier's "In School days,"—"The feet that dragged so slow to school, went storming out to playing." On the other hand, a sure mark of the inner urge is an unflagging zeal for others, an intensity that grows through the years. The ten-maker of Tarsus, and fishermen of Galilee left their trades to become fishers of men. "Paul, what law compels you: What pay induces you"? And Paul's reply in effect is, "No law at all; no pay; the 'Love of Christ constraineth us,' an inner urge, not an outer law."

The Ancients Blunder: They annulled the up-reach by ignoring the out-reach. They knew not that the road to God was by way of man, in that to be right with God, one must be on good terms with his fellows. Ignorance of this might be pardonable had they not rejected the light saying, "And who is my neighbor?" But here Jesus comes upon the stage of action to set the world right as to the place of Love in the motive of approach both to God and man, "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen."

It is also revealed in His plan of **Forgiveness:** In seeking to be absolved from guilt of sin and trespass, their approach was direct to God, without any preliminaries. What had men to interpose when "only God can forgive sins?" A woman perjured herself against a man, who was sent up for a crime he was not guilty of. The woman later repented, but continued unhappy. She confessed to Gipsy Smith, who told her that she must return to court and confess the lie openly. "But I have repented, accepted Christ, and joined church." Mr. Smith replied, "But all this will never make you happy until you confess in court and free that man." This she did with heart-break and tears, but came away rejoicing. Thus in matters of gorgivness the Great Teacher points out the immutable Law, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." How futile indeed, is a one-sided forgiveness. Midst the World War, English and German women exchanged this beautiful sentiment—"We suffer alike: We are sisters: Let us not despise—but forgive." .....

Ancients Worship: Surely without man's interference, they could worship God alone. All man's differences could be ignored in the one business of bringing gifts to the Altar. Did not the Altar "Sanctify the Gift"? Here again, the Saviour reveals the true spirit of worship, Viz., the out-reach must accord with the up-reach, saying. "If ye remember that a brother hath aught against thee, leave thy gift at the Altar, first be reconciled to thy brother, then come and offer thy gift"

And Who Is My Neighbor?: The Priest was on his way to the temple to pray, a worthy mission indeed: There's no discounting prayer: Nothing of importance has ever been accomplished without it. But it is possible for it to end there. Ignoring the man by the wayside, he over-estimated his church appointment, he thus made ineffective his prayer, and forestalled any possible answer to it. Of the Samaritan who happened along nothing is mentioned of his prayerful up-reach, nor worship, but be it said to his everlasting credit, that though he was perhaps an hour or two late for market and several dollars poorer the rest of his life, he won the coveted commendation of Christ, through his out-reach to man. Indeed, so fixed is this union of God and His children, that Jesus rejects everything offered directly to Himself—"In as much as ye did it not to my brethren, ye did it not to me." Yet again He refuses nothing that includes man,—"Inasmuch as ye have done it unto my brethren, ye have done it unto me."

Finally: The Inner urge is the response of a sympathetic heart, rather than of a calculating head. Not a cold driving force, but an irresistible impulse of love. One cares not for Theological invertebrateness; Zwingli's original science; Augustine's Anthropology; or religious abstractions. But three things count, viz., Christ; His Blood; His Word. From these, innumerable avenues of usefulness open up, until one feels that indeed "the World is my Parish". No distress fails to touch human sympathies. The tapping on the S-4 was heard louder on the hearts of such sympathetic ones, than on the steel sides of the sunken ship. A college diploma is less than an orphan's love. To know the poor, sick, sorrowing, unfortunate, is more than to know Greek and Latin. The reach of the Inner urge is upward till it touches God. And it is no less out-ward till it reaches all men.

REPORT OF THE FOREIGN MISSION BOARD MEETING HELD IN NEWTON,

Feb. 15th - 17th, 1928

The session was opened by the president, Bro. Kliewer, by calling upon members of the board and missionaries present for voluntary prayers. All the members of the board were present except the treasurer, Bro. J. G. Regier, who is not yet strong enough to attend. The four missionaries from Oklahoma, Linscheid, Kliewer, Neufeld and Ediger had come upon special invitation. The board members present were J. W. Kliewer, M. Horsch, S. M. Musselman, G. T. Soldner, P. H. Richert and (as substitute for his brother) J. E. Regier.

Bro. J. G. Regier had sent in the following letter of greeting: "Dear Brethren of the Mission Board:—

"As it is impossible for me to attend this meeting, which I, of course, regret very much, I wish to take this opportunity to extend to you for your deliberations my wishes for the Lord's richest blessings, and wisdom from on high. May everything that is done serve to build up the Lord's kingdom.

"With hearty greetings, yours,
J. G. Regier."

The board voted to return this greeting with our hearty thanks.

Treasurer's Report

Bro. J. E. Regier read the treasurer's report of which the following is a brief resume:

Receipts

General Fund	$ 91466.77
Orphans, Teachers etc. Acc.	10504.87
China Station Acc.	1500.39
India Station Acc	1506.06
China Bldg. Acc.	657.45
Mary Y. Burkhard Acc.	792.00
S. M. Musselmann, Trustee Acc.	614.27
E. Kuhlman Acc.	776.69
Bauman House Acc.	3320.16
Pension Acc.	116.26
Int. & Rent Acc.	3375.85
Petty Acc.	55.00
Missionary Personal Gift Acc.	2671.58
Total Receipts during the year 1927	117357.35
By Balances on hand January 1, 1927	4860.73
Balance and Total Receipts	$122218.08

Disbursements

Budgets, Teachers etc.	$ 52552.75
Salaries to Missionaries	29495.19
Bldgs. & Repairs	7512.16
Special Funds to the Fields	4562.88
Travel and Equipment to Missionaries	7776.33
Children Allowances	4131.25
Auto Allowances	3054 00
Helpers in America	3355.58
Expenses of Board	734.52
Printing and Translation of Gospel	450.00
Mission Quarterlies	1037.83
Interest	229.10
Pannabecker Debt	824.77
Dester Debt	627.50
Secretary's Allowance	500.00
Petter Hospital Expense	243.00
Total Disbursements during the year 1927	117086.86
Balance on hand January 1, 1928	5131.22
Balance and Total Disbursements	$122218.08

1. Resolved, to accept the treasurer's report with thanks.

2. Resolved to ask Bro. J. E. Regier to serve as Assistant Treasurer during the illness of his brother, the treasurer.

The Special Report

by the brethren Kliewer and Musselman was now given. They had upon invitation attended the session of the Congo Inland Mission Board, Goshen, Ind. At this meeting the possibility of co-operation between our and their boards was discussed. We have at present a sister from those churches in our mission, Mrs. Mary Y. Burkhard in India, who

(Continued on page 3.)

THE MENNONITE

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EDITORIAL

At the time of this writing it is beginning to look as though the Administration Naval Bill, with all the force of military men and money behind it, stands a good chance of being either thrown out of Congress, or else so thoroughly trimmed down as to leave nothing but a ghost of itself remaining. The American people may not believe that the Steel Trust is behind a move to make a second Germany out of us but they do know that if we go into the business of making every nation feel a war scare of our creation the Steel Trust will be the big gainer by the munitions it will sell to the Government. With more people out of work than at any time since the panic of 1893, with our farmers hit hard because their products need a market in which they can get enough to pay them for their labor and with the treacherous old Mississippi likely to repeat his antics at any time it would seem to us that our statesmen in Washington might get busier on something else than the creation of a situation that might destroy half of our manhood and plunge the world in a misery more terrible than even the last war.

A former judge from one of our Western states, who has been conspicuous for some time, because of the radical stand he takes on some of our social problems, attracted considerable attention last week by staging a public debate with a well known minister in one of our large cities, on the subject of "Companionate Marriages." The Judge has let it be understood for some time that this is one of the things he favors as a solution of some of the domestic troubles in which many people find themselves. Companionate marriages, so far as we understand the term, simply means that men and women agree to live together as man and wife so long as the arrangement suits them, breaking off the relation whenever either one of them, or both, feel that they are tired of the association. It certainly is a stretch of the imagination to accept such a union as a marriage at all. The lay mind would associate it with prostitution. Both the laws of God and man are against it and the wrong that comes from such a contract marriage because even the children as may be born of such a marriage because, even the children of a godless marriage have a right to that protection and care that only dutiful parents giving them a decent home can give. The fact that companionate marriages defy a sense of morality indicates that they are immoral. Parties to such a contract are simply announcing to the world they have deliberately chosen to live in sin and surround themselves with a barnyard morality that the farmer would not tolerate with his live stock. The fact that the brazen business is getting so much notice from the public is but an indication that religious and moral sensibilities are very much in need of repair with a large portion of our population.

REPORT OF THE FOREIGN MISSION BOARD ETC.

(Continued from page 2)

is supported by them. Two sisters from our conference are now considering to apply to the said board to go to Africa, namely Augusta Balzer and Martha Garber. We had invited representatives of that board to attend our board meeting, but it had not been possible for them to be represented. Consequently nothing has been agreed upon in the matter.

Report from the F. M. Conference

attended by the board members Musselman and Soldner, should now have been read, but it will appear in print in the "Mission Quarterly."

Oklahoma

With the Oklahoma workers present, the questions and problems of this field were discussed, especially the possibility of reducing the number of white workers.

3. Resolved to accept the following recommendation of the Okla. Workers' Conference:

We the workers now in the field, in consideration of the points given below, believe the time has now come when a reduction of the number of workers in our field in Oklahoma should be made:

(1) The limited number of Indians; their lack of interest and appreciation and the proportionately nominal results obtained, do not in view of other and apparently more deserving fields, justify the present expenditures of means, time and energy in this field.

(2) The modern means of transportation, while it increases the sphere of individual activity, and also the necessary expense it should compensate by requiring a smaller force of workers for the same field.

(3) Try to encourage greater activity on the part of these Indians by a necessity of placing greater responsibility on them.

4. Resolved, to approve the recommendation to grant Bro. and Sister G. A. Linscheid a furlough from about the middle of this year to Sept. 1, 1929. Two months of this time is to be spent in church visitation, as the board directs.

5. Resolved to reply to Mr. Bonnin's letter regarding the Red Moon plant as follows:

Resolved that the secretary be instructed to acknowledge receipt of the communication from L. S. Bonnin on behalf of several matters pertaining to the Red Moon Plant, expressing the appreciation of the board of his interest in the matter suggested and of the careful consideration both he and the Department of the Interior have given these matters. It is the hope of the board that should the Dept. at any time in the future wish to consider any projects along the lines already suggested, they give consideration to the Board for favorable co-operation, and correspondence pertaining to these matters be directed to the secretary of the Board."

6. Resolved, to allow the following budgets for the Oklahoma stations:

Cantonment and Fonda:		
Current Expenses	$250.00	
Native help	100.00	
Deficit-moving house	50.00	
Paint. Fonda church	100.00	$500.00
Canton:		
Current Expenses	125.00	
Native help	480.00	
Traveling Exp.	50.00	$655.00
Clinton and Deer Creek:		
Running Exp.	250.00	
Native help	250 00	
Def. repairing roof	50.00	$550.00
Hammon:		
Current Exp.	125.00	
Native help	300.00	
Painting church	100.00	525.00

7. Resolved to allow the Longdale church building deficit of $342.75.

8. Resolved to grant Wm. Weeks a two months' furlough with pay during the coming summer in view of his long, faithful and continued services.

9. Resolved to accept Bro. Neufeld's resignation with the understanding that, while in school, he spend as many week ends at his station as he can, and receive pay accordingly. This is to terminate upon Bro. Linscheid's return from furlough Sept. 1st, 1929.

10. Resolved to extend a call to Bro. and Sister H. J. Kliewer to move to the Montana mission field.

Montana

11. Resolved to accept the following budgets for Montana:

Lame Deer and Birney:	
Bible school, native helpers	$100.00
N. Test. translations (500)	175.00
Native help	500.00
Birney budget	100.00
Lame Deer budget	300.00
Deficit	54.00
	$2285.00
Busby:	
Budget	$240.00
Repairs	200.00
Native help	416.00
	$856.00
Ashland:	
Budget	$200.00

12. Resolved to allow the cost of one meal a day per week for each of the students in the Bible school.

Arizona

13. Resolved to make the following allowances:

(1) $35.00 for church bell tower, Oraibi.

(2) $60.00 a month for Johnson's salary.

14. Resolved to allow Bro. Frey a two weeks' vacation in March.

India

15. Resolved to accept the India workers' Conference report, dated Dec. 12th-15th, 1927. The principal resolutions in the same are the following:

(12) A new girls' school house should be erected on the Janjgir mission compound to accommodate about 150 girls.

(13) To build additional sleeping quarters in the Janjgir Girls' Boarding.

29. Funds for the Zenana bungalow at Basna be raised from special sources, and that the attention of the mission board be drawn to the sanction made for a second bungalow at the Birrra Mission Station.

30-35. We adopt the following budgets:

Champa	Rs. 13,509
Medical station	Rs. 8,300
Janjgir	Rs. 14,598
Birra	Rs. 17,826
Korba	Rs. 12,051
Basna	Rs. 11,463

II. 3. Believing that the time is ripe for some Indian brethren in our mission to have full authority as elders in the church, the committee would like to recommend for such ordination, sub-

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

The dawn comes softly whispering
Of love hid in the dew,
Of peace within me lingering,
And courage brave and true—
When Jesus rides the Morning,
And captains all I do.

The twilight and the evening star
With roseblooms strew the sky,
And wake from where no partings are,
A song for every sigh—
When Jesus rides the Evening,
And leads me Heaven nigh.
—Beamie Ray

CHRISTIAN ENDEAVOR MEETING

March 11th, 1928

A. J. Neuenschwander

Topic: "How Can I Help Others to Follow Jesus?" I Peter 3:8-16.

Make that a "Bring a Friend" meeting. To bring someone along to Christian Endeavor might be a great help to him, to follow Jesus Christ.

Bringing the Scripture Down to Date

To strictly follow verses 8 and 9 in our Scripture passage is the best argument you may be able to use to bring others to Christ.

The way we meet hard and perplexing circumstances, is another way to show others the power and adaptability of the Christian faith and teaching.

The constant clear conscience in our witnessing is a third mighty argument for men to follow and accept your Christ. Men soon know whether your statements are backed by a clear conscience or not.

If we have the meekness of Jesus, people will still find in us some of the strength of Jesus, and our lives will be helpful to others.

The Prayer Thought

We all have need to thank God for help received from others, for the joy of helping another, for the opportunities to witness for our blessed Lord and Christ.

Let us ask humbly for steadfastness, and courage to be true lights for Christ, for forgiveness where we have failed, for ability to use the best ways to win others to Christ.

Dividing the Topic for Assignments

1. Questionable Amusements and Their Reaction on Soul-winning.
2. Essential Qualities for Winning Others to Follow Christ.
3. The Power of a Beautiful Life in Winning Others to Christ.
4. Opportunities to Help Others in the Business World.

The Open Forum

1. How have others helped you in following Christ?
2. What is the biggest reason why we should be anxious to help others to follow Christ?
3. Can you name and discuss "little sins" that are often excused, yet make personal work impossible?
4. Is it possible for Christians to help each other to follow Christ? How?

Helping Others Follow Christ

I might give a long list of suggestions that prove helpful in leading others to follow Christ, and some one might try them, and still fail I think that the biggest thing needed today, in helping others to follow Christ, is **honesty in our Christian life.** By honesty I mean, having each professing Christian try to live up to the standards of Christ with all his might. If this were the case our churches would be much more effective than they are now. Today much of the power of the church has to be used to overcome the dead weight of inactive, 'hangers on'.

In helping others to follow Christ, we so often think only of the outsider, when we have so much that needs to be done on the inside. If for a definite period of time we might concentrate on this problem of inside dead wood, and make each member of our churches a vital, sparkling Christian, then our task of winning outsiders would be greatly reduced.

Each Christian needs to realize that he can do most in helping others to follow Christ, when he follows most sincerely, most intimately, most joyfully. For let us all be assured, whether we talk or not, someone is reading the gospel of Christ we are writing. What kind of a gospel, is the gospel according to you? Is it attractive or not?

Illustration

While I was a student at Bluffton College, we had a voluntary Bible Class. The text studied was "Christian Standards in Life",' by J. Lovell Murray and Fredrick M. Harris. The book gives a series of Standards as illustrated by certain individuals. Enthusiasm, Arthur F. Jackson; Loyalty for Service, Isabella Thoburn; Aggressiveness of the Christian Faith, Adoniram Judson; and Obedience to a Commanding Purpose, Samuel John Mills; are some of the subjects treated. It is a book of many inspirations and each reader will be helped in his quest to help others to follow Christ.

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke and John—
Of Christ and His mission below.

Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do you think,
Of the gospel "according to you"?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ life divine;
And, oh, that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men.
Take care that the writing is true.
'Tis the only gospel that some men will read—
That gospel according to you.
—Evangelical Messenger.

CO-OPERATION

By Mrs. H. J. Schrag
Noble, Iowa

We hear much of co-operation in this age, and rightly so. One great need of the church today is co-operation of individuals with God, of the young people with the older people, of the churches of each denomination, of churches of different denominations. I wish to express a thought on the second mentioned.

Every church must have both older and younger people in order to be a present success and to have a hope for the future. Youth with its activity and ambition plans much for the future and needs the experience of the older folks to guide such plans and to carry the responsibilities. The duty of the parents is **not to discourage** the young people of the church **but to direct** their energy in the way which it will accomplish most for His cause. I beseech you, therefore, to co-operate with God and with each other for the best interests of the church and her one foundation—Jesus Christ her Lord.'

CHRISTIAN SERVICE IN NURSING

By Dorothy Fankhauser
Dalton, Ohio

I have often wondered why, after a hard day's work in the wards of a hospital, when one comes home tired and weary, perhaps only to be called back on duty again for some forgotten deed or an emergency call, why does one find herself enjoying the work? Wherein is the fascination of working from eight to twelve hours a day, around dangerous diseases, for people with whom you have no acquaintance and in whom you have apparently no particular interest? Why does one subdue his own desires, give up his own pleasures and even risk his own life? There are undoubtedly deep, fundamental, underlying causes. Some do it to fulfil a desire to gain a profession and will go to these means to insure a method of gaining a livelihood. Some are interested in the science of medicine and that which accompanies it. There are those, however, to whom the first two suggested causes are subordinated to a third and more noble cause—namely a genuine concern for the physically disabled, a deep-seated desire to help suffering humanity, a genuine love of the work, just because it is one of the greatest opportunities offered wherein one can really serve in a practical objective way. This last type is the Florence Nightingale type. It rises above the pecuniary and scientific motives. It transcends them, impenetrating the entire nursing work with a certain sacredness—a feeling of having helped a human being even if he be seemingly one of the least in the kingdom. It must be this joy of serving that fosters such a fascination for a work that from other points of view would be most undesirable. It must be the genuine pleasure of the knowledge of having made some one else just a little more happy, or comfortable, or having given just the right word of courage or cheer. The great Galilean Physician worked in the same capacity as is shown by only a casual glance at any or all of the four gospels. From Him do we catch this great Spirit, He used it, sanctified it thruout His entire ministry. In the end He even rendered His life for the same general principle—that of service for

the good of others. We in the profession enjoy our work, and hope that some day our blue uniforms that are torn by mistakes and made unclean by selfishness will be replaced by the immaculate white uniforms of pure unselfishness.

SUNSHINE AND SHADOWS

By W. R. Mast
Walnut Creek, O.

Every life has its shadows as well as its sunshine. Perhaps if it were all sunshine, our characters would not develop and we would be weak. By coming in contact with the black patches of life we are made to use our fortifications in our effort to get out of the shadow into the sunlight. This has a tendency to make us stronger, better and wiser than we were when we went in. The best steel is that which has been tried in the fire the oftenest.

Jesus knew human nature so well that He gave so much of teaching on how to live right; how to work out of the shadows back into the sunshine. Life has its ups and downs. "There's nothing against you to fall down flat, but to lie there, that's the disgrace".

Let us here speak briefly of a few concrete cases. Here is a common one. We become weary sometimes, of well doing. We are tempted to give up in despair. Things did not go the way we thought. It may be brought by accident, misfortune or circumstances. We are down and almost out. How do we get back? We surely don't want to stay in such a condition.

Fortunately, things are never as bad as they seem. Usually, good things are in store for us just around the corner. It may be that just one more desperate struggle will bring us up again. Somehow we get help. We are never entirely forsaken. A short review will always bring us much to our remembrance that has not been taken away. The secret is to make another start. Not failure, but low aim, is crime. "I will never leave thee nor forsake thee." Draw on the source of help.

Then there is the temptation to hate others. We feel very much inclined, and we think with good cause, to talk ill about them. We want to judge them. We greatly dislike them. This is a bad situation and yet all too common. What shall we do?

Jesus understood humanity perfectly and yet He always saw the good in everybody. He knew their faults. He was well acquainted with their shadows. He did not like their sin but He loved the sinner. He does yet. He wants us to live in the sunshine. Let us pray for these persons whom we think we can not like. We can not hate anybody for whom we have prayed. If we hear bad things said about someone, we should drop it. A man once said that we should have a cemetery in our minds where we bury those things we hear about others and are not worth passing on. These people are ofttimes as good as we are—at least they are fellow humans. Then Paul says that our righteousness is often like filthy rags. This is a difficult phase of our Christian living. Yet me must develop this side of our lives. We cannot afford to dwell in the shadows of hatred. It is too terrible and it makes us so unhappy.

Here is another case. This too is very common. It comes in the home, at school, in church and everywhere. It is annoying and greatly disturbs our peace of mind. I refer to the error of trying to dodge a difficulty. It may be a task assigned, a lesson to get, in fact anything we feel we ought to do and just don't want to. It may be something we ought to do for ourselves.

We loathe it and indulge in all kinds of maneuvers and trickery in order to get out of it and avoid it. We should know that dodging a difficulty does not put it out of our way. Sooner or later we are going to meet it again. Now a difficulty ceases to be a difficulty after we have once set our wills to its mastery. We often find them much easier than we expected. The mind to do those duties will take the shadow away from it and soon it is beaming with sunshine. It is a rule that we should have to do something each day that we do not like to do, and that we would like to avoid. It gives us discipline. Sometimes we have to kick ourselves into a hard task. The result will always more than repay our efforts. Let us not let the thing bother us any longer but get a mind to tackle it at once.

Now, my readers, this sunshine-making-business must draw to a close. We have about used all the space the editor had alloted. Just one more and this is really the funniest of all and I say it in all seriousness.

You all know that there are times when our moods are such that the slightest, most insignificant thing said by some one will insult us, aggravate us and cause a shadow to creep over us. Instead of smiling at the joke as we should have done, it makes us angry. Isn't this common? Many things which cause harsh words and ill feelings between people could be avoided, if all concerned would see at once how ridiculous it really is. That gossip, that jealousy, that bit of unkindness—how we are disturbed. How dark things appear.

In my business of trying to run a store, if you pardon this personal remark, a customer may say that she does not want anymore of my crackers, that the mice had run over them. I must take the situation in hand, and make use of my sense of humor, and reply that I can hardly see that it can be true, because the cat sleeps in the barrel every night.

And so we could go on and on. To live right is a real business and requires our most sincere efforts. It gives us courage to feel at all times that Jesus, our perfect example knows all about this business of living. He pleads with us for a pure, honest and upright inner life. If this is well lived, the outer life will be pleasant and right.

GOD'S PROMISES

Precious promise God hath given
To the weary passerby,
On the way from earth to heaven,
"I will guide thee with mine eye."

All along the way of life God's Word holds a promise for every contingency. We find the Bible is a veritable treasure house of promises only a few of which we can mention here.

In John 15, verses 9 and 10 we find the promises of God's love. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love even as I have kept my Father's commandments and abide in His love.'

In these days of unrest and agitation for peace it is well to meditate, occasionally, upon the words of Jesus. 'Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid!' (John 15, v. 27) Jesus the Prince of Peace, is able to give us the inward peace which the soul yearns for. He can also bring peace between individuals and nations.

When disappointments and trials come as is inevitable in life, when the future is dark and the way unknown we may hear: "Fear thou not: for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee. Yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41, v. 10). God is our refuge and strength, a very present help in trouble. (Ps. 46, v. 1) Cast thy burden upon the Lord and He shall sustain thee: He shall never suffer the righteous to be moved (Ps. 55, v. 22).

When sorrows seem to overwhelm us God speaks comforting words, "Blessed are they that mourn for they shall be comforted." "Like as a father pitieth his children so the Lord pitieth them that fear Him." And again, "God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. For the former things have passed away."

God promises rest to the weary. "Come unto me all ye that labor and are heavy laden and I will give you rest."

As Jesus forgave sins during His ministry upon earth we can today receive forgiveness for our sins through faith and true repentance.

James says, "And the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.

God's promises are guide posts along the way of life showing the way to safety and leading at last to the Heavenly Home.

May the words of this beautiful hymn find an echo in each heart.

O stubborn will of mine that ever asks to see,
To know and understand the way God leadeth me;
Since He omniscient is,
In Him my trust shall be—
God's promise is enough for me.

No need of heart or soul but in His Word I see
Some precious Hope made known as if alone for me;
Then if the way be dark I'll shout triumphantly,
God's promise is enough for me.

Above the storms of life secure my soul shall sing;
While here in peace I rest beneath His mighty wing;
His Word my refuge is, to it my faith shall cling—
God's promise is enough for me.

Mrs. John L. Baer.

Among the committees of the Berne Mennonite C. E. society is the Good Literature Committee. A large rack in one corner of the church is kept supplied with tracts to which all are welcome to help themselves. Much interest is shown and many people have been helped by the tracts which they have read. Last year the committee purchased and distributed about five thousand tracts and leaflets.

THE S. S. LESSON

March 11

Jesus Feeds the Multitude

Mark 6:31-44

Golden Text: "I am the bread of life; he that cometh unto me shall not hunger, and he that believeth on me shall never thirst." John 6:35.

While the disciples were on the preaching tour, upon which Jesus had sent them, the death of John the Baptist occurred at the hand of King Herod. Upon their return the disciples retired with Jesus into a desert place. We must not understand the desert here to mean a barren place. It refers to uncultivated lands away from human habitations. Jesus found retirement in nature restful where he could center his thoughts on God with nothing but the great works of God in nature all around him. He loved to be with men and to do them good, but the strength of the human body He had assumed needed conservation and the refreshment that comes with rest. The period of the life of Jesus at this time is the Galilean ministry, or, the period of popularity and was marked by the enormous crowds that were surrounding Him continually. Some of those following him were prompted by sincere motives, others came, perhaps, because they saw an opportunity for advancing their selfish interests and others, again, out of mere curiosity. Jesus welcomed them all even though at times His tired body needed the little rest that He could snatch away from the crowd.

Perhaps it was a boat belonging to one of the disciples upon which they embarked for the quiet place where Jesus hoped to find the rest He so badly needed. If so, we have another evidence of how the use of our material posessions may fit into the eternal plans of God. As stewards we should ever be ready to lay all that we have at the feet of our Master.

Upon leaving for the other shore, we are told, "the people saw them" and "many knew Him." The incident suggests to us that when one once becomes a disciple people will note it and will also observe one's life and compare it with the standards that the Lord sets for discipleship. To have been with Jesus makes any one a marked person. It is for His disciples to let their lights shine. The fact that "many" knew Jesus indicates that these many people also heard His messages and saw His mighty works. Now, that they knew about Him, the opportunity was at hand where they might know Him better. A knowledge of Jesus may continue to grow. None should permit anything in their life to hinder that growth.

Jesus, when He saw the multitude and their earnest efforts to get to Him had compassion on them. His great heart of love melted because they were soul-hungry and were without spiritual leadership. He assured the seekers that those who come unto Him would in no wise be cast out. He then "taught" them things. Jesus is the greatest of teachers. He teaches man how to get in right relation with the Heavenly Father and how to live in right relation with fellow man.

As usual, the vision of the disciples was not large. They did not seem to think that the Master could care for this crowd simply because it was big and the means for its entertainment were not in evidence. They had to learn that they owed a great responsibility to the masses and, if the means for meeting this responsibility are not on hand, God has a way of providing that men cannot always see, except through the eyes of faith. As they were to look to Jesus to furnish the needed food, so they were always to look to God for the giving of every good and perfect gift.

The material used in this miracle was insignificant, only a handful of food—but in His hands it became sufficient for the five thousand. God would impress us that much comes from little. A few pecks of seed sown becomes a harvest. The grain of mustard seed becomes the tree, the grain of faith grows and grows. In all of these things we must look to God to give the increase. This miracle, recorded in all of the Gospels, teaches us that God more than supplies all our needs. It was the introduction of the sermon of Jesus on the Bread of Life which He revealed Himself to be. As the body needs food and looks to God to supply it so the soul lingers and finds its satisfaction in **Jesus Christ.**

In carrying out this great miracle, Jesus sets before us an example of two important things that should become life principles namely, order and economy. The orderly arrangement of the people made possible the feeding in the most effective way and insured an equal distribution of the food. God is generous in all the good things He gives us but that is no reason why they should be wasted. Everything He gives should be put to its best use.

DEVOTIONAL READINGS

Sunday—Ps. 32: "Blessed is the man whose transgression is forgiven, whose sin is covered."

The season of Lent is here. It is a time for self searching and earnest contemplation of the mediatorial work of Christ which brought us salvation. It should leave us to greater desire to let Christ purge us from all dross, and to cling to Him in closer union that His life may flow through ours in increasing volume, so that we may indeed have the life more abundant.

As we come to Him confessing sin, we shall find that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," Let us call to mind also John's word: "But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked."

Prayer: Lord, we come before Thee in humility, beseaching Thy forgiveness for our many sins. Grant us to follow more closely in Thy steps, that as we walk in the way, we may not err therein.

Hymn: "A Charge to Keep I Have." New Mennonite Hymn Book—252.

Monday—Col. 1:11. "Unto all patience and long suffering."

It is patent that the followers of Christ need to put patience among the virtues to be cultivated. Peter, in his second epistle, places it among a number of important virtues, and James pays attention to it and exorts, "Be ye also patient." Peter undoubtedly recalled how Christ exercised patience toward him, and remembered also the answer to his question, "How oft shall my brother sin against me, and I forgive him?"

I wonder if sometimes we become almost as hurried in our zeal to arrive at results in the Christian life as worldly men in their get-rich-quick schemes; and especially if, in our work with others, impatience with their attainments does not much too quickly appear. Longfellow wisely admonished, "Learn to labor **and to wait." "Strengthened** ... unto **all** patience."

Prayer: Lord, we thank Thee that Thou art longsuffering to usward, not willing that any should perish. May we learn the lesson and seek to be patient with others, and help us to work patiently, in season and out of season, for the advancement of the kingdom.

Hymn: "Our Blessed Redeemer." New Mennonite Hymn Book—182.

Tuesday—Col. 1:11. "With joyfulness."

Let's try the joy tune. Paul did and we have every indication of success and worthwhileness. "Sorrowful, yet always rejoicing." Can you get ahead of that? Paul knew that godliness is profitable unto all things, and can give what nothing else can. Here was the surest of his inimitable paradoxes, "When I am weak then am I strong," and others.

Now, let us turn to the Master. "Son, be of good cheer," was a favorite expression of His. That is His word to us. It is for us to catch His spirit. Turn to John 16:24, and read: "Ask, and ye shall receive, that your joy may be full."

"Spin cheerfully,
Not tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread with God."

Prayer: Dear Savior and Lord, may Thy joy be ours. Help us meet trial and temptation with all joy, ever looking to Thee, the Author and Finisher of our faith.

Hymn: "Come Ye Disconsolate." New Mennonite Hymn Book—141.

Wednesday—Col. 1:12. "Giving thanks unto the Father."

Again, the secret of joy. The thankful heart is the glad heart. Thankfulness is a fragrance Christians should not fail to carry with them always. Thankfulness issues in praise. To what heights does the Psalmist rise when he touches on praise to God for "His goodness and His wonderful works to the children of men." He loved to recount the blessings of God. Read Psalm 103 and others and see for yourself. If we did this oftener we would be led to praise Him more.

Thanksgiving should issue in thanks-living also. We should seek to be a praise to Him in all we are and do. And in no way can we show more thankfulness than in using wisely the good gifts God has bestowed. As Henry Van Dyke says:

"Whatever gifts and mercies to
my lot may fall,
I would not measure
As worth a certain price in
praise, or great or small;
But take and use them all with
simple pleasure."

Prayer: Dear Father, teach us to be thankful. Many are Thy wonderful works and mercies. We thank Thee for them all and ask for grace to show gratitude in our lives.

Hymn: "Now Thank We All." New Mennonite Hymn Book—383.

Thursday—Col. 1:12. "Which hath made us meet to be partakers of the inheritance of the saints in light."

To be a partaker of good things, that satisfies us. Some time ago, in a local paper, mention was made of a large fortune to be distributed and named a townsman as one who was to share. Later it was reported that the individual was to be disappointed in not getting a share. Here Paul speaks of the greatest inheritance ever to be shared in, and of his good fortune, together with those he was addressing, to be sharers in that inheritance. No turn of circumstances can exclude these "sharers" unless it be their own withdrawal. It is faith, of course, that numbers us among them, for that is the way into the circle of "the saints in light"

But not that our faith, if true, will bring about a correspondence, so that we are meet in the sense that we are fitted to dwell in this circle. It is a circle of "light." Character "fits" us. "But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanses us from all sin."

Prayer: Dear Father, we thank Thee that the inheritance becomes ours by faith. May we seek to fit ourselves for full enjoyment of it. Prepare us for the heavenly kingdom.

Hymn: "When We Walk With the Lord." New Mennonite Hymn Book—235.

Friday—John 15:14. "Ye are my friends, if ye do whatsoever I command you."

Jesus is the children's friend, as well as the friend of grown folks. We are sure of this because of what He said and did when He was on earth. You recall the words of the hymn:

"How He called little children
like lambs to His fold."

I should have liked to have been with Him then."

But He is just as much a friend now for He is just the same Jesus that He was then. Isn't it fine to have good friends—some folks who take time to notice children and say a kind word, and show pleasure in the things dear to children's hearts? Yes, truly. Well, we may be sure in the same way, Jesus is interested in us.

But He wants us to be His friends, too; and He said that folks are His friends if they do what He wants them to do. If we are really glad that He is our friend, then let us try to please Him. What He expects, first of all, is that we love one another. Here is a good little prayer:

"Saviour, teach me day by day,
Love's sweet lessons to obey."

Prayer: Dear Master, we ask Thee to bless the children. Grant them to feel that Thou art their friend. May they seek to do those things that are pleasing to Thee.

Hymn: "What a Friend." New Mennonite Hymn Book—209.

Saturday—Eph. 4:1 — "That ye walk worthy of the vocation wherewith ye are called."

Let us give attention to a committee of Conference that has not the place of a Board but has important functions in the work of the denomination. Use your Year Book and note the membership of the committee. The name this committee is now, "Committee on Doctrine and Conduct." The name was given by action of the last session of Conference and implies that its field is to be widened; therefore it is specially important that we should remember this committee before the throne of grace in order that they may be divinely guided in their efforts to function properly.

(As in case of the Boards, the "Official Minutes and Reports" give fuller information.)

Prayer: Lord, our God, we bless Thee that Thou hast blest us with spiritual blessings in Christ, the Head of the Church. May His life be our life. Grant that Thy truth may prevail and that our walk may be as becometh Thy children. Grant to bless this committee as they are entrusted with far-reaching tasks. Abundantly grant Thy wisdom.

Hymn: "Lord Speak to Me." New Mennonite Hymn Book—255.

REPORT OF THE FOREIGN MISSION BOARD ETC.

(Continued from page 3)

ject to election by the respective churches, per conference of the churches, or both, the following: M. Rufus Asna; Abraham.

16. Resolved to express our gratification for the fact that the time has arrived when we can ordain Indian fellow workers, and hope that this may help to pave the way for participation by ordained Indian fellow workers in the Workers' Conference.

17. Resolved to allow $339.00 of the Dester traveling expenses.

18. Resolved to allow $133.30 of Miss Augusta Schmidt's traveling expenses.

19. Resolved to allow $5000.00 for the medical station in 1928.

20. Resolved to approve of Mrs. Burkhard's letters sent to the churches to whom she appeals for support in building a Ladies' Workers Home at Basna. As soon as we have the money, we intend to build.

21. Resolved to grant Miss Loretta Lehman's request to return to India via the Pacific, and we are planning to send her back in the fall of 1928.

China

22. Resolved to allow the budget for China of M.35,071.00 (G $17,535.00).

23. Resolved to allow $325.00 on the W. C. Voth traveling expenses during church visitation.

24. Resolved to instruct our missionaries in China to use the time they are compelled to stay away from the stations to study. Possibly the Yen Ching School of Chinese Studies would be the best place.

25. Resolved to ask two of our missionaries now on furlough from China to return in the fall of 1928. We would suggest to them the question whether it would be advisable to leave their families in America for a year or so.

26. Resolved to ask the Chinese Conference and the Workers' Conference in China jointly to draft a new plan of co-operation between the two bodies, and report such plan to the board.

27. Resolved to notify sister Goertz that we deem it advisable that she plan to continue her studies in Witmarsum, and probably take her course in massaging in the summer of 1928. If, however, emergencies arise which demand her immediate return, we ask her to keep herself ready to return.

Resolutions of a General Nature

28. Resolved to ask Bro. J. W. Krehbiel to serve as third member of the committee for investing the endowment part of the pension fund.

29. Resolved to express our appreciation to the Missionary Literature Committee for their work of printing and distributing mission literature. We ask them to continue the good work, for which we wish them the Lord's blessings.

30. Resolved to accept no applications of persons who have not yet finished high school or its equivalent.

31. Resolved to ask Bro. Ediger to visit churches this spring, and we assign to him Summerfield, Ill., Fortuna, Mo., Iowa, Minnesota, So. Dakota and Nebraska. This is with the proviso that he can make the necessary arrangements to leave the station.

32. Resolved that we call the attention of our churches to the pension plan as adopted by the last Gen. Conference, and we ask the pastors to co-operate in this to the extent of seeing to it that at least one collection a year is held for this purpose. And we also call attention to the provision that individual gifts and annuities are welcome, and are to be sent to the treasurer of the F. M. B., J. G. Regier, Newton, Kans.

33. Resolved that we highly appreciate the continued loyal support of our **mission** work by the churches, Sunday schools, C. E. Societies, Sewing Societies, and individuals, and we thank them for it with the request to keep up this **support** and to pray for the work with double fervency during the crisis in China. The last report is that on the Kai Chow mission station, where only the Sisters Sprunger and Neufeld remain, all the buildings are occupied by nationalist soldiers. While their general, Feng Yu Hsiang, is considered a Christian and is known to have issued orders to protect foreigners and their property, his underlings may not always carry out these instructions. But so far, praise the Lord, the many prayers for our workers have been heard, except that a little property has been damaged and one native evangelist was fatally wounded, so that he died while being operated.

34. Resolved to thank the Kansas State Bank for the permission to use its fine directors' room for our three-days' session.

35. Resolved to "Praise God from whom all blessings flow."

36. Resolved to adjourn. The session was closed by prayer by Bro. Kliewer.

J. W. Kliewer, President
P. H. Richert, Secretary.

(The statistical reports are mostly not yet in.)

BOOK REVIEW

Forgotten Friends. By Gerhard E. Lenski. Published by the Lutheran Book Concern, Columbus, Ohio. This little volume consists of five sketches of outstanding Bible characters namely, Adam, Moses, Solomon, Job and the Psalmist. An hour spent in reading it is well spent and one lays it aside with a feeling that one has found new angles from which to view these great characters.

Refuge and Strength. A series of forty short addresses by Otto Mees, D.D., President of Capital University, to young people in high schools and colleges, the purpose of which is to awaken and to keep alive in the minds of the young people the consciousness that, while intellectual growth is fostered, spiritual development must not be neglected and that in any crisis of life the soul will find safe anchorage in the eternal verities of God's revealed word. Published by the Lutheran Book Concern, Columbus, O.

JOTTINGS

Bro. D. D. Eitzen, a student in Bethel College, preached in the First church, Newton, Kans., Sunday evening, Feb. 12.

Rev. Jacob Querring of Bluffton -lege will conduct a series of evangelistic services in the First church, Philadelphia, March 18-25.

Dean J. Heinrich of the Northern Baptist Theological Seminary, Chicago, delivered the address at the Bluffton College Vesper service last Sunday. His subject was, "Christ as a Teacher."

Rev. G. T. Soldner of Souderton, Pa., who attended the meeting of the Foreign Mission Board at Newton, Kans., of which he is a member, stopped off at his old home. Berne, Ind., on his return and preached in the Berne church.

Among the recent activities in Grace church, Pandora, Ohio, were a sermon by Professor Richards of Bluffton College on Feb. 12; an address by Mrs. Grace Scott, a national W. C. T. U. worker, on Feb. 5; and a visit from the Bluffton College Glee Club on Jan. 22. A Junior Choir is gaining considerable appreciation for its excellent work. The Intermediate C. E. Society is raising money by selling a much used article of food. A thousand packages have been secured and each member undertakes to sell twenty-five packages. There are twenty-five boys and girls enrolled in the catechetical class. By a rising vote the church decided, at its service on Feb. 12, to send a protest against the huge navy bill now before Congress.

Dr. J. E. Hartzler, of Witmarsum Seminary, delivered his lecture, "New Palaces for Old", in the Brethren church near Beaverdam, O., last Sunday night.

The former pastor of the Springfield, Pa., Mennonite church, Frank F. Gabel, died in his home in Philadelphia and was buried in the Springfield cemetary, February 22.

The Bible class taught by John D. Bergey in the Second church, Philadelphia, Pa., held its 7th annual banquet on the evening of Feb. 24. Speech making, good fellowship and the installing of new officers for the coming year were the features of the evening.

The large Alexanderwohl church, near Goessel, Kansas, which is to be rebuilt this summer, is making preparation for the work. A quantity of material is already on the ground and actual building will begin early in March. It has not yet been decided definitely, where services will be held during the re-building.

The sympathy of the editor and readers of The Mennonite is extended to Rev. and Mrs. A. S. Bechtel, pastor of the Summerfield, Ill. church, whose home was completely destroyed by fire on the afternoon of Feb. 19. The roof appears to have caught fire from a chimney spark. Much of the household effects on the first floor was saved and a little from the second, but Rev. Bechtel's study including equipment, library and papers was destroyed. Fortunately none of the family suffered harm except from the shock.

The (Old) Mennonite Mission in Norristown, Pa., has arranged to celebrate Washington's birthday with an all Bible Instruction Meeting which will be held under the direction of E. W. Kulp of Bally, Pa. This meeting will be followed by a series of evangelistic meetings.

The men's Bible class of the First church, Philadelphia, held its 22nd anniversary banquet on the evening of Feb. 25. The speakers of the evening was Rev. Cox. The pastor of the First church, Rev. A. J. Neuenschwander, plans to attend the Peace Workers' Discussion Conference in Chicago, on March 2-4. On his return he will stop off with Rev. and Mrs. W. S. Shelly and preach in the Wadsworth church.

Dr. Harvey Bauman, writing from his field in India says: "Looking over the records we find that three thousand persons were treated in the dispensary. One hundred patients were admitted into the hospital during the year. We average four in-patients a day. The new ward containing four rooms has been filled practically from the beginning. At this writing, Jan. 6, we have nine in-patients and one more to be admitted tomorrow.

In a communication from "The Peace Committee" attention is called to the fact that there has been great public interest in the Big Navy program. The communication goes on to say:

Hon. Thomas S. Butler, Chairman of the House Naval Affairs Committee, and Hon. Fred A. Britton of Illinois, both known as "big navy" men, confessed to a delegation of Quakers that they had never seen so much interest in any proposed legislation as in the Big Navy Bill. While they both favored the big program, they admitted that the overwhelming majority was opposed to the plan of the big navy.

The extraordinary interest of the public was the big factor in the committee's action in cutting the proposed 71 ships down to 15 and 1 air plane carrier. The cost was also cut down in proportion. Many rejoice at the great saving this means for our country. Surely that is an item not to be overlooked. But the reaction on all the world for good will is an item of much more importance. The program as outlined was interpreted everywhere as a war gesture and either one nation or a combination of nations would have also started to construct immense navies and the only outcome would be another war. Our peace treaty with France, in which, in the preamble we signified our hope to outlaw war would be laughed at and all our peace leadership would be nullified.

Average citizens often think that those in Washington will do just as they please, irrespective of some protests. This is another demonstration that the legislators do know what their constituents want if they express it definitely enough. How many Mennonites took time and effort to write to Washington to their Congressmen and Senators? The bill is now to go to the House and later to the Senate. It is still time to write. Let us use our right as citizens to express our convictions on such vital matters.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilics (L)
Crown After Cross (L)
The Empty Tomb
An Easter Vision (L)
The Glory in the Garden (L)
Crown Him King (L)
Joyful Eastertide (L)
Easter Bells (L)
The Joy of Easter (L)
A Glorious Victory

Price 8 cents per copy; 85 cents per dozen.

EASTER EXERCISES

Easter Treasury No. 25:—Exercises, Dialogues, Decoration Suggestions, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 26.—Recitations, Exercises, Acrostics, Pantomimes, Tableaux, Dialogues, Decorating suggestions, and Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 27.—Recitations, Exercises, Acrostics, Pantomimes, Dialogues, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 28.—Recitations, Acrostics, Motion Exercises, Drills, and Dialogues, for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 30.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Easter Treasury No. 32.—Recitations. Exercises, Dialogues, Pantomimes, Tableaux, etc.

Price 25 cents per copy.

EASTER CANTATAS FOR SUNDAY SCHOOLS AND CHURCH CHOIRS

The Triumph of the Cross ..... 40 cents
Jesus Lives ..... 60 cents
King Triumphant ..... 60 cents
The Living Christ ..... 60 cents
Triumphant Life ..... 60 cents
Light from the Tomb ..... 50 cents
Our Lord Victorious ..... 75 cents
The Thorn-Crowned King ..... 75 cents

The New Mennonite Hymn Book

Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MARCH 8, 1928 No. 10

A CALL

The demands in Home Missions have increased rapidly within the last few years. We pay $640 monthly to our immigrant ministers, and we believe that there is no money better invested than this. This is divided among twelve to fifteen workers. Repeatedly the reports show us how lonesome immigrants, physically sick and spiritually hungry, find help through these faithful workers. Some have been without religious services so long that they grow indifferent.

But also in the States do we find that our work is progressing. In Los Angeles so many children are attending Sunday school that the church must be enlarged; but children cannot build churches. The comparatively small number of adults is very liberal in their contributions for such causes, but alone they are not able to pay the cost of such an enlargement.

The Home Mission Board has a debt of $3000. For Los Angeles we need $3000 more. The Board therefore asks for these $6,000, and furthermore, that the regular stream of contributions may be a little stronger, as our treasury is always so quickly depleted. The General Conference has sanctioned all this work, and we have the confidence in the congregations, that they will consistently support this work for the Master.

The Home Mission Board specifies the third Sunday of March (March 18th), as HOME MISSION SUNDAY, and requests the brethren in the ministry to present this cause to their congregations, and request the congregations to take up generous offerings for the cause of home missions. We request furthermore that you pray for this work, not on this day only, but on many other days as well. The mission workers and the board members feel deeply that this work can be done rightly only then, when the churches pray for them.

J. M. Regier,
Secretary, Home Mission Board.

NOW IS THE TIME TO STOP THE NEXT WAR

H. J. Krehbiel

There is now before Congress a proposition to spend $740,000,000 in building seventy-one additional war vessels for our Navy, including warships, destroyers, submarines, etc. The bill is known as H. R. 7555. When the bill was originally proposed by Curtis Wilbur, Secretary of the Navy, it contained a clause authorizing the President to suspend this building program in case a naval reduction conference is held. The Naval Affairs Committee of the House of Representatives deleted this clause, so that the bill as it now reads, if accepted, would compel us to build 71 ships in eight years and increase our annual naval bill for construction and upkeep, as the New York World itemizes it, to $700,000,000.00 a year.

Senator William E. Borah said, "If the citizens of the United States do not want this, now is the time for them to make that fact known to Congress." We are opposed to this great building program, not primarily because it will increase our taxes, but because it is a challenge to the world, and will lead to war as naval building races always have.

One of the fundamental causes of the World war was that Germany had a naval building program which would have given her in 1915 a larger navy than Great Britain.

That our naval building program will lead in the same direction is evidenced by the fact that Rear Admiral Charles P. Plunkett said in an address in New York a few weeks ago, that we are confronted with an immediate war. Later in an interview with a reporter he said the war would be with Great Britain. While but a short time ago we heard that such a war would be "unthinkable." Admiral Hughes before the Committee in answer to Congressman Gambrill set the date of the conflict ten years hence, and already there is talk of the renewal of the Anglo-Japanese Alliance which was abrogated at the Washington Disarmament Conference.

We have some intelligent men in Congress who are opposed to war and this naval building program. They know that nothing has ever been settled by war and battleships, but must be settled by statesmanship. But neither Senator Borah of Idaho nor Congressman Burton of Ohio can stop this pernicious bill. The capitalists, the munition manufacturer and the Big Navy men will steam roller them. But the American citizens, whose sons are now in the higher grades of the grammar schools and in the high schools, who will have to suffer and die in this war, and whose children will have to pay the war debt, can stop this war ten years before it begins, if they will write or wire to their two senators and representative, a protest against this bill H. R. 7359. This bill is both dangerous and foolish.

If you want our country to be guilty of taking the first step in a naval building competition which will inevitably lead to war, do nothing. But, if you want our country, which is today the richest and most influential nation on the earth to lead in the way of peace and international good will, write or wire your protest to your Senators and Congressmen against the Big Navy building program.

H. J. Krehbiel.

Note:—The above mentioned bill has since been greatly reduced; from 71 ships originally planned, down to 16; the cost reduced from $740,000,000 to $280,000,000.

WORLD MISSIONARY GATHERING AT JERUSALEM

This spring beginning March 24 and continuing for fifteen days, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This council is the direct successor of the Continuation Committee of the World Missionary Conference held in Edinburgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

The opening session will be held at 8:00 p. m. Saturday, March 24th, and the closing session on the evening of Easter Sunday, April 8th. All regular and plenary sessions will be held in the German Sanatorium on the Mount of Olives. This splendid building is a property of the Auguste-Viktoria Institution, which has generously placed certain rooms at the service of the International Missionary Council for the purpose of its meeting. Arrangements have been made by which all members of the Council will live together on the Mount of Olives throughout the fifteen days of the meeting.—Special hostels or dormitories are being erected for this purpose. The delegates will have all meals in common in the dining room of the Sanatorium.

No mere Western program to evangelize the world brings these leaders together. Synchronously, Christian leaders around the world have sensed a peculiar need at this time for international counsel. The declared purpose of this meeting is "to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives and work" of articulate Christian groups around the world. In other words, the Jerusalem meeting promises to define afresh in terms acceptable to this generation and consistent with conditions and demands in every great geographical area as well as in every area of human relationship, the aim, character and scope of our foreign missionary enterprise.

Among the subjects to be discussed are the following:

(1) The Christian Life and Message Today.

(2) Religious Education.

(3) The Relation between the Younger and Older Churches.

(4) The Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs.

(5) International Cooperation.

All these subjects require for their adequate treatment the contributions of all nations. Well-chosen groups in the different countries have been meeting for months in advance to discuss these subjects in order that the delegates to Jerusalem may come together stimulated and prepared for intelligent discussion by some of the keenest thinkers in all parts of the world.

THE CHURCH OF CHRIST IN CHINA

By A. R. Kepler

October 1st is the Natal Day of the Church of Christ in China. It is in itself significant that on that day there could gather in Shanghai, in spite of banditry and revolution and interrupted communications, commissioners from the farthest bounds of the Republic and from the worst ridden of all the war and bandit ridden districts. They came from Harbin on the North, from Hongkong, Hainan, Canton in the South, and from I-chang on the West For this is truly a nation-wide church. The eighty-seven Commissioners represent 120,000 Communicants (almost one-third of all the Protestant Communicants in China), 17 of the 21 provinces, 47 District Associations and 12 Synods. They represent the fruitage of 16 Missionary Societies of the West— Presbyterian, Reformed, London Mission, American Board, United Brethren, Swedish Evangelical Free Church, United Church of Canada, etc.

Then there were 30 Fraternal Delegates from 11 other Communions, some of whom are contemplating joining this Blessed Fellowship, who participated in the discussion, took a keen interest in all the proceedings and contributed not a little to the goodwill and harmony that characterized the entire Assembly.

There were women commissioners as well as men. For woman in the Church of Christ in China is given recognition on equality with man in the worship and work and administration of the Churh. Herewith are some of the General Assembly's resolutions on this subject:

"During the past hundred years the Church has been the leader in the improvement of the status of women and has opened to them many avenues of fruitful service. The great advance in the education of women during the last twenty years has produced a considerable number of women who intellectually are in every way capable of taking their place on an equality with men. Unless the Church today can provide even wider doors of opportunity than in the past such women will find them elsewhere . . . . . No longer will the womanhood of China be content with a position of inferiority, and the situation must be frankly faced by the church.

"Women members of the Church should be encouraged to give voluntary help both in the activities of the Church and in Social Service. They should be eligible to serve as either members of office-bearers on any of the councils of the Church.

"We recommend that there should be women on the General Council."

The Missionary was present too. Twenty-one of the eighty-seven commissioners were Missionaries. The Church of Christ is not a hurried, ill-planned result of the Chinese Revolution. It is not an effort to dissociate the Chinese Church from the Mission Board or the missionary. The first steps leading up to the united Church were taken in 1901 when the several Reformed and Presbyterian Communions began negotiations leading towards Union. In 1918 the London Mission and American Board Churches appointed representatives on the Committee on Union. A provisional General Assembly was held in 1922. Hence the Nationalist Movement did not produce though it undoubtedly gave added impetus to the process toward unity.

The Church of Christ is keenly desirous to maintain a full quota of Missionaries. They earnestly desire those who have withdrawn to the West to return as soon as possible. The conviction of the General Assembly is that the Missionary should be loaned by the Mission Board to the Church, should carry on his work within the Chinese Church, under the authority of the Chinese Church and on a basis of complete equality with the Chinese leadership. They make no racial discrimination in administering the work of the Church when once the above relationship is recognized. As evidence of this, the Rev. A. R. Kepler was unanimously chosen to serve as General Executive Secretary of the General Assembly and Ting-Chiu Fan as Associate Executive Secretary. That a Missionary should be chosen for this responsible position is indicative of the attitude of the Chinese Church toward the Missionary, and his place in the life and work of the Church.

The First General Assembly honored itself in honoring Dr. Cheng Ching Yi by electing him the Moderator. He is undoubtedly the most highly respected and widely beloved Christian leader in China. The Church of Christ is fortunate in having for the next three years such wise guidance and leardership as Dr. Cheng is sure to bring to the Moderatorship.

Unanimity characterized the Assembly throughout, even when facing such questions as "Creed" and "Constitution" which in Church gatherings are full of T. N. T. As a matter of fact the Chinese Curch is not concerned with Modernism and Fundamentalism which have been threatening the peace and unity of the Church in the West. The Chinese Church is deeply concerned with such fundamentals as Loyalty to Jesus, Living Christ's Way of Life, Making China Christian. That these nation-wide representatives of Chinese Christians at a time when revolution has made nerves taut and nationalism has intensified convictions, could face for eleven days the difficult tasks of Church organization with complete harmony good-will and enthusiasm throughout, shows that the Chinese people, widely scattered, can unite provided the fusing power is potent enough.

The General Assembly divided into Commissions to study and prepare findings on such fundamental questions as: The Place of the Mission Board, Mission and Missionary in Our Church; Our Church and the Farmer; Our Church and Literature; Our Church and the Dependent Churches; Our Church and Worship; The Place of Woman in the Life and Work of Our Church; The Educational Task of Our Church; The Ministry of Our Church, etc.

The findings of these Com- of the thought of the Chinese Church on these fundamental problems of the Christian enterprise.

It was the unanimous opinion of the General Assembly that our Churches should be registered with the Government as soon as there is a stable government, and thus begiven a legal status. The schools of the Church are also able to be registered with the government. Religious instruction is to be voluntary in high schools and colleges, but the Government is to be petitioned by the General Assembly to permit required religious instruction in primary schools for the children of Christians.

The missionary and the Church of the West may question the wisdom of registering schools on the present basis of registration. To Chinese Christians there is unanimous conviction that the schools must evidence their loyalty to the Government by registering according to governmental requirements; than after having thus regularized the educational policy, work unceasingly to get the regulations modified so as to allow religious liberty in education and permit private schools to maintain required religious instruction for the children of Christians.

The devotional half hour of each day was led by Dr. T. Z. Koo who has become well known to the people in America and Great Britain for his deep insight into our spiritual need, as well as his sane analysis of China's national and international problems. His devotional half hour brought the Assembly by new approaches to find Jesus Christ the satisfaction of their deepest and neediest longings.

Evenings were devoted to addresses by outstanding Chinese Christian leaders on the varied tasks of the Christian Enterprise.

The General Assembly began its sessions with 87 delegates predominatingly conscious of their separate identities— The General Assembly closed with the 87 commissioners predominatingly conscious of their corporate unity. Only the Spirit of the Living Christ can have produced this integration. This unity reached out and gripped the fraternal delegates as well, who departed all expressing a hope, and a few the confidence, that their own denominations would soon become a part of the united church. This unity in Christ, this spiritual fellowship, found its deepest and highest expression in the Communion Service of an early morning when all the commissioners and fraternal delegates, including Anglicans, Baptists and Lutherans, gave visible testimony to their oneness in the Crucified and Risen Christ.

Undoubtedly the united Church of Christ has gripped the imagination and the heart of Chinese Christians everywhere.

Most significant is this fact: when not a few have been trying to convince the West that the Christian enterprise in China has failed and that Christianity in China is decadent and the missionary work has become a "debacle", we find Christians uniting and hopeful; we find the Church girding herself for her task and never before so confident of ultimate success.

Let the Church in the West ponder over this fact.

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EDITORIAL

Some doleful creatures are beginning to predict that it is but a question of a few years when Protestantism will collapse. They seem to be under the impression that it is useless to hope for any kind of a revival that will either be helpful or lasting. Were we to take such mortals seriously we might have reason for discouragement, if not for outright despair. True, there are some phases of the situation that are not cheerful. Protestant masses are not as loyal to their churches and their church attendance as the Catholics generally appear to be. The mad rush after dollars and pleasure is going on as rabidly as ever. Instead of winning masses of unsaved some Protestants are resorting to stealing one another's sheep and then counting them as gain. There are large un-churched districts on one hand and over-churched districts on the other. The Protestant ministry is not appealing to young men of talent and ability and many Protestant ministers are forsaking the ministry for callings that bring a more comfortable living. On the other hand, the Catholic church is building up large institutions with adequate endowments. It is amazing the world by the large number of communicants it can bring out for display when occasion is suitable. In the town in which the writer lives the parish of the local Catholic church contains no less than thirty-six Protestant churches, seldom filled, while the parish church of the Catholics is crowded to the door at every mass. Moreover a parade of the Holy Name Society or a field mass is an occasion for the turning out of thousands of loyal Catholics, with bands and banners.

Having touched lightly upon the factors that are gloomy from a Protestant side and the showy side of the Catholic end we are still of the opinion that the outlook for Protestantism is as cheerful as ever. For one thing, we agree with Dr. Rufus Jones, that, if the world is not getting better, there are more good people in the world than ever before. And we do not measure people by their creeds but by their lives. Catholics surely have no monopoly of goodness among their people There is a larger percentage of the population of the country's people in the membership of the Protestant churches of our country than there has been for the last hundred years. The great benevolent and missionary programs are amazing in their extent and in the amount of money given to support them. In over-churched districts the people have simply over-built and crowded one another. The same parish which we noted above may fill its church three times on a Sunday but the three congregations together are hardly a fifth of the Catholic population of that territory. It is no fault of the Protestants that they only count as members those who take an active interest in their church while the glaring fault in Catholic statistics is that they count everyone born in a Catholic home, no matter whether these are religious or not. If we have a large field of unreached people the Catholics have a larger one. In many quarters, especially those quarters in which there is a large foreign population the under-churched Catholic population is large and even the priests claim that the only evidence of religion on the part of the men of these sections is what they hold in their wives' name.

CORRESPONDENCE

Zion Mennonite Church, Elbing Kansas, Feb. 29, 1928. Dear editor and readers of the Mennonite. Being appointed by the members of our congregation to serve as correspondent of our church papers, I want to do my duty. The dear Lord has in His infinite love led us so far into this new year. May we each one of us be sure that we have laid our hand into His pierced hand to lead us through this fleeting time into eternity. May we redeem the time in service for our Master so that when we must appear before His judgment seat we may receive reward.

We have gathered regularly on Sundays for our services in Sunday school and preaching of the Word. We also gather once every month for the session of our Christian Endeavor. January 23, in the evening, we gathered in our church to listen to a message Rev. Jacob H. Janzen of Waterloo, Ontario, was bringing to us. His theme was the temptation of Jesus and its relation to us. He brought out to us of the riches of the Word, and of his many experiences. I think everyone that was there was blessed. Rev F. G. Pankratz and his family from Lehigh, Kansas, have moved into our neighborhood, so we have the privilege of having them with us and receiving from him a message of the Word once in a while.

There is quite a lot of sickness among the members of our church and in our community. The weather conditions have been very favorable this winter. After being pretty dry until the fore part of February, we got nice rains and a little snow. I want to close with a word of Paul to the Corinthians, I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abiding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." **Herman Dyck.**

Quakertown, Pa., Feb. 15, 1928. From Flatland—We had 41 sessions of Sunday school during 1927 and three special programs by the school rendered in the afternoon instead of the regular school in memory of Easter, Children's Day and Christmas. Fair sized audiences were present.

On Easter John W. Bowers, a veteran Sunday school worker of Quakertown, formerly of Fayette county, Pennsylvania, addressed us. The offering of $10.00 was given to missions.

The Children's Day program was rendered on June 19. Harry Detweiler of Souderton delivered the address. The offering of $10.00 was given to the Orphans' Fund.

The Christmas exercises were held on Dec. 18. Rev. Rosenberger and Daniel M. Landis addressed us. Each one of the 108 enrolled received a Bible or a good book and a box of candy. Eleven rewards were given for perfect attendance. Good books were presented to John L. Ahlum, Helen C. Ahlum, Daniel J. Ahlum, A Caroline Ahlum and Harvey R. Ahlum for three years' perfect attendance.

H. Raymond Ahlum, Mrs . H. Raymond Ahlum, Merritt E. Ahlum, James F. Ahlum and Aaron W. Ahlum for two years' perfect attendance and Stanley Benner for one years' perfect attendance. The offering of $18.88 was given to the Near East Relief.

A good piano was received in September as a gift from Mr. and Mrs. Clarence E. Hunter of Mont Clair, N J.

The church is going along as usual. We had our business meeting on January 1. Martin Frei was elected a Trustee and John L. Ahlum, Harry O. Huss and John Frei ushers

It was decided to paint and repair the interior of the church soon.

During the past year, Rev. Elwood S. Shelly, of Pennsburg, substituted several times in the absence of Rev. Rosenberger.

A Sunbeam heater was installed and presented by a member, also several other necessary gifts were presented by members.

The health among our members is fairly well. One of our Sunday school teachers is stricken seriously at present. So far this winter we missed only one Sunday's preaching and S. S. session, on January 29, when the roads were impassable from drifted snow. The winter has not been so severe, only on January 30 in the morning we were down to zero.

In material things we hold our own. Let us hope and pray that the mission of the church may be fulfilled, that we become spiritual minded. We hear good sermons, let us see to it that the seed (word) falls on good ground and grows.

THE GREAT "I AM"

The old and great name of God, "I am," was taken by our Lord Jesus Christ and filled up. God revealed Himself to Moses as "I am what I am." To the Jews the Lord declared, "Before Abraham was, I AM," not "I was." He says more, He takes all the symbols of strength, sufficiency and tenderness and adds them to that name, and claims it as His own. He is not only true, but says, "I am the Truth." He says "I am the Door;" "I am the Bread;" "I am the Good Shepherd." Whatever the human spirit needs, that He claims to supply. In Him, if His words are true, all fullness dwells. He invites men to come to Him and He will give them rest. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The words were spoken first to a little knot of forgotten Jews, but they were spoken for the weary generations of men yet to come. He confronts all the multitudes with their burdens, and declares Himself able and willing to give rest to them all. Could this be the claim of One who was only man?—Scripture Truth.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

PRAYER

Three doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie at the Master's breast,
And shunning the life of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking;
They put their strength to the wheel,
For they have not time for the thoughts sublime;
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.
—William Watson

CHRISTIAN ENDEAVOR MEETING

March 18, 1928
A. J. Neuenschwander

Topic: "What Are the Real Values of Church Membership?" Col. 3:8-17.

Secure the oldest member in the church, who will, to speak briefly on this subject.

Bringing the Scripture Down to Date

The Church exists, to transform character. To belong to this organization is in itself a real help and blessing.

We are still human, but we are not to give vent and expression to all our lowest human tendencies, since we have accepted the direction of a higher spirit, the spirit of Christ.

The Church is a family of believers. If love is to be the keynote of the family, as illustrated by its head, certainly the members ought to exhibit the same characteristic.

The Prayer Thought

Lord we thank Thee: for the Church, for the saints of the Church, for the fact that we were lead into the Church, for present day stalwart leaders in the Church, for the missionary outlook of the Church.

We would pray, O Lord, for a spirit of tolerance but also for steadfastness, for a deeper appreciation of Christ's principles, also for strength to live as we ought live in the Church.

Dividing the Topic for Assignments

1. The Real Purpose of Church Membership.
2. Church Membership Places Responsibility on Us.
3. Church Membership and Christian Principles in State and National Affairs.
4. The Church: God's Avenue of Expression.

The Open Forum

1. Are all Christians Church members? Why, or why not?
2. Are all Church members Christians? Why, or why not?
3. What are the values received from regular attendance at worship?
4. What does the Church mean to you personally?

Values of Church Membership

Since church membership and the church are built on God's Word, it seems best to let that authority speak on this important subject. The daily subjects for this week are most excellent as a guide in discovering the values of church membership.

"The Fellowship Value" I Cor. 12:12-27. Here the apostle shows that the body is one, and that its efficiency depends on the ready cooperation and fellowship of all, in carrying on the work of this body. "Its Organization Value." I Cor. 12:4-11. Paul urged organization in his early Church. Proper organization brings out the true values that lie latent in the many members. Responsibility can be placed where it fits best in an organization. "Its Moral Support." Acts 4:31 - 37. Someone has said, no Church ought to be so rich that it has no poor people. Indeed the moral support of the work of the Church so links us together that we accomplish tasks not possible for an equal number, if unorganized. "Its Challenge to Service." I Cor. 15:58. The one thing that always helps me is this: this is not my own work, it is the Lord's, and as such it will succeed. The challenge for service carries with it a promise of remuneration not for self, but for the good of others. "The Broadening Vision." Acts 13:1-3. True worship in the Church gets the member in touch with the Holy Spirit, and the Holy Spirit pushes our small horizons back. "Character Training." Phil. 2:1-16. The Church seeks to inculcate into its members the desire to "have the mind of Christ". The Church succeeds in character building just in proportion as its members imbibe that "mind of Christ."

Illustration

In that memorable book, "The Church We Forget", Philip Whitwell Wilson, calls to our attention, the Church as built by the Apostles. He does not picture it as a perfect Church, but a Church of power, and abiding influence. In that Church, members felt the real values of membership.

THE ORGANIZATION AND AIM OF THE MIDDLE DISTRICT CONFERENCE YOUNG PEOPLE

By Raymond Hilty,
President of Middle District Y. P.

Just as in our individual lives, it is highly necessary frequently to ask "Whither Bound", so in our corporate living the aims and goals demand our most searching scrutiny. Much Y. P work is incurably crippled because of confusion in aims, lack of any aims, or at least absence of any aims concrete enough to make for definite concerted action. Of these faults our Middle District is by no means free. We need a more definite statement of our goal. However what follows is not to be construed as such a statement. It is but an interpretation, one individual's limited view of the goal, which he hopes will be supplemented, developed, perfected.

The primary aim of the Middle District Y. P. organization is to co-operatively discover Jesus' Way of Living for Today. Mennonite young people have a background which gives them a "peculiar" outlook on life. This heritage time is bringing to the fore. This heritage puts a responsibility upon us Mennonite young people of today to have faith in this heritage, in ourselves, in the future, to experiment, to explore, to adventure, as did our fathers. With so much in common, our quest promises more success if we co-operatively seek and share. That I conceive our primary aim as young people of the Middle District. This aim does not mean non-cooperation with other denominations; on the contrary it is but a necessary step towards something greater. Loyalty to our immediate group — Middle District—leads to loyalty to the larger group — all Christian seekers. And through our common quest we as Mennonite young people will have something to contribute to the larger group in exchange for what we receive.

This aim leads to conferences, retreats, personal visits and personal and society correspondence which bring the Y. P. together. A large part of the success or failure of the organization depends upon the common interests and fellowship developed through the aforementioned activities. The youth must be brought together to seek, encourage and share—and we hope find also.

To permit this aim to function, the Middle District has a simple organization, which consists of an executive committee elected by the societies of the 18 churches of the district. This group, consisting of President, Vice-President, Secretary-Treasurer and Chr. of Program Committee are elected for one year at the annual conference of the societies. This committee carries on the work between the conferences. The annual conference convenes each year at the time and place of the church conference. One day of the church conference is given to the Young People to use as seen proper. On this Young People's Day the work of the Sunday School and C. E. receives major attention. Plans are in process of formation to give all the Sunday School work to the Educational Committee of the Church Conference leaving for the Y. P. Organization the work which is more particularly young people's work. With this it is hoped that one whole day will then be available for problems more in line with the aim mentioned above. Since relatively few from each society can gather at the annual conference due to the scattered location of the societies, the societies have been divided into three districts each with its simple organization. The societies of Ohio and Indiana compose one group; the Iowa societies a second; and the Missouri-Illinois a third. It is the aim of each group to meet in a district conference previous to the annual conference to discuss the principal questions to be presented at the official gathering. This plan has proven fairly satisfactory when attempted; a larger percentage of the Y. P. attend which results in greater cooperation and democracy.

The foregoing aims and organization have resulted in at least

one concrete, tangible achievement. Each year a specific project is attempted and past results prove that when folks mean business young people respond. The writer believes that such results are sufficient evidence to conclude that the primary aim is in part at least being achieved. This year's project may serve as an illustration—at the annual conference the members voted, at an average cost of about $5 per Senior member, to give $3250 for various purposes in which the young people of the district are interested; namely:

$1000 for India.
$1000 for China.
$500 loaned thru Home Mission Board to build Canadian churches.
$500 to Home Mission Board for use in extension work in which Mennonite Y. P. might serve part time or short time in practical work.
$200 for Friends' Service Committee for Peace Caravan Work, in hopes that Mennonites will take up such work also.
$50 for Bluffton Retreat.

Perhaps the fact that such or such an amount is contributed is of but slight importance when compared with the fact that the interests of some young people have been captured by worthy and pregnant causes.

Is it too much to believe that some lives are farther on the Way as a result of the aforementioned efforts?

In conclusion, it is the writer's belief that the next step in the development of Middle District Y. P. work is a part time worker Field Secretary, if you please, who will be in a position to direct the work which at present is slighted. If the aforementioned aim is at all pertinent, this belief that a paid secretary is needed, is justified.

AS GOD HAS PROSPERED YOU

By Elma C. Sprunger
Berne, Ind.

"Upon the first day of the week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come." I Cor. 16:2.

Note that the above text advocates systematic giving quite emphatically. However, the standard of giving here is not the tithe—rather, "as God has prospered him (you)". Much has been written on the giving of the tenth of one's income to the Lord's work. Scripture, the New Testament as well as the Old, clearly teaches it. Why, then, should any Christian argue that under grace we are not required to tithe? Neither has he any reason to pride himself on the fact if he is a tither. As well might one boast because he pays for the goods he buys or because he pays interest on the money he has borrowed. "So likewise ye, when ye shall have done all those things which are commanded you say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:10.

In rebuking the Pharisees for their one-sided religion, Jesus commented on tithing as being the right thing, but that it would not take the place of love or the works of love—"these ought ye to have done and not to leave the other undone."

Our heavenly Father is very generous towards His children. Though He expects of them the first-fruits of their increase, He repays them manifold. Christians throughout the world have proved the truth of the statement in Malachi 3:10; "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It sometimes seems almost like magic that after giving the tithe or a greater proportion of one's income the rest will reach just as far in supplying our needs as the ten tenths had done. But it is not magic—it is the Lord. Let no one think that he must pay his other debts first before he can begin paying his tithe to the Lord. This debt is as real as any, and with such a big promise regarding the paying of it, we have reasons to believe that other debts will disappear more quickly if this one is attended to first. Even non-Christians are said to have reaped material blessings because they gave of their increase to the Lord's work.

The law of love should, and will, guide the Christian in his giving. He will not be satisfied merely in doing his duty by paying the tithe, but he will want to increase his gifts "as the Lord has prospered him". The question will not be: "How much must I give in order to stand in good favor with my Lord?", but, "How much can I give to Him who has done so much for me and is continuing to bless and keep me?" Even self-denial will come to be a real joy when the love of Christ constrains us.

Recently there came into my hands a very splendid article on the Christian's relation to his material possessions. It is the chapter "Our Silver and Our Gold" from Frances Ridley Havergal's "Kept for the Master's Use". Let me quote a paragraph from it:

"Ah! if we had stood at the foot of the cross, and watched the tremendous payment of our redemption with the precious blood of Christ,—if we had seen that awful price told out, drop by drop, from His own dear patient brow and torn hands and feet, till it was ALL paid, and the central word of eternity was uttered, 'It is finished!' should we not have been ready to say, 'Not a mite will I withhold!' ?"

"BY THEIR FRUITS"

By Donald Baer,
Summerfield, Ill.

"And that in the good ground, these are such as in an honest and good heart having heard the word hold it fast and bring forth fruit with patience."—Luke 8:15.

Every Sunday presents a wonderful opportunity to the church when we consider how many people are being reached.

Think what it would mean if all those who hear the word on Sunday would remember and apply the words that fall on their ears. But there seem to be too many obstacles in our hearts to prevent the truths we hear from taking root and growing.

There are too many "dead trees". We are planted by the "river of life;" our roots have every opportunity, seemingly, to reach out and take in the refreshing waters of the river. Yet somehow, the tree does not grow. Why? Perhaps there is something which prevents those roots from reaching the waters. Let us see!

Here are the rocks of indifference, selfishness, pride, lack of reverence, the cares and worries of this earth, trials and temptations and many others which we could find. Now if we want this tree to flourish we must remove the obstacles. Let us use the power of prayer and faith and reconsecration to our Lord Jesus Christ, to remove the barriers. How quickly they go down and our tree flourishes, bears fruit and shows to all the world that it has "life."

"By their fruits ye shall know them." Let us produce fruit that the world can recognize as coming from God and that will make it anxious to have too.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument With Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.

WHO SHOULD GIVE NOTHING FOR MISSIONS

Matt. 28:19; Rom. 1:16; Matt. 24:45.

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek." Rom. 1:16.

3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"

5. Those who do not care to have part in Christ's final victory.

6. Those who believe that God will not call them to account because of the way they spent their (?) money.

7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me!" (Matt. 25:45.)—Expositor.

What Shall I Do With Jesus? Another publication by the Lutheran Book Concern, written by Edward W. Schraum. Under this general theme the author gives us seven Lenten Sermons, each answering one of the following questions: Shall I Betray Him? Should I Defy Him? Shall I Condemn Him? Shall I Compromise Him? Shall I Mock Him? Shall I Crucify Him? Shall I Glorify Him? These sermons are timely and heartsearching and leave a deep impression and make a strong appeal.

THE S. S. LESSON

March 18

Jesus Teaches Sincerity

Mark 7:1-13.

Golden Text: "Keep thy heart with all dilligence; for out of it are the issues of life." Prov. 4:23.

Jesus and His disciples had returned from the feeding of the five thousand, an event which caused a great sensation. The attitude of the Pharisees was that all the wonders done by Jesus were "by the prince of the devils." In other words, His deeds were evil and not good. Scribes came down from Jerusalem with the express purpose of watching Him and discrediting Him. They followed the usual way of those out of sympathy with Christ by holding Him responsible for what they thought was unseemly on the part of His followers. This is a method still used by the devil, for many reject Christ because they insist that His followers do not come up to the standards they set for Christians. Inconsistent Christians are always the greatest hindrance in the way of the growth of the Kingdom of God. But, then, those who do not confess or believe in Christ are in no position to raise the issue of inconsistency.

During the feeding of the five thousand in the desert place there naturally was no opportunity for the ceremonial cleansings to which the Jews were given. These washings were from ceremonial rather than from sanitary motives and to disregard them implied a rejection of the formalities of which they were a part. We notice that there were many such washings including not only of the person, but, also of the utensils from which food was eaten and in which it had been prepared. They were intended to symbolize a cleansing of everything that savored of contact with sin and contact with the non-Jewish world.

The Pharisees made much of tradition. They did things not so much because there was an honest personal conviction that they ought to be done, but because their fathers before them had done them. Tradition is not always in itself an evil thing so long as it represents real heart goodness and an honor to God, but when it becomes something that merely insists upon senseless form, it is not only silly but dangerous. In the case of the Scribes and Pharasees traditions were exalted above heart religion. That which was outwardly did not necessarily represent an honest inner feeling. In His denunciation of the way by which the noblest of traditions, commanded and protected by God was perverted by man-made traditions, Jesus cites the law with respect to honor of parents. They had invented a method to avoid their duty to care for parents. If they declared that the property they were bound to bestow to the relief of their parents was a gift of God they thus could avoid paying the gift of affection they owed to their parents. This was not only nonsense but cowardly and a wicked shift of responsibility. Here, then, was a concrete example of the way tradition made the word of God of none effect. It was a tradition for which the scribes were responsible. It was one of "many such like things."

The lack of the disciples, which Jesus defended in this case, indicates that the impurities from which man is to free himself are in the heart and not in the flesh. Sin is a deeper thing than mere physical shortcoming. It is a moral lapse.

Tradition is a human invention. It deals with the outer man. God's law deals with the whole, man, but particularly with the inner man. Traditions can never be made sacred by man. If they add to or take from the Word of God they are a curse and bring nothing but curses with them. God's law is stern and severe. The traditions of men are generally an effort to tone them down or to unduly exalt the human element which is not in accord with the truth.

The whole lesson brings before us Christ's attitude toward form. Form is the death of faith. The thing that is really vital is the substance and not the form. If religion were merely a form it would be easy to be religious, but such a religion would bring no fruit. Religion then would be only what it appears outwardly and not what is and comes from within. Society is given to many outward forms. One may be polite in action without the spirit that makes one really the lovable and courteous person that betrays the real gentleman or lady. It is possible to go through a form of worship when there is no worship in the soul. Words may be used to express love even though those who utter them are full of hatred. To please God, faith is essential. Heb.11:6. The faith life must be a sincere life giving no place to pretense or hypocrisy. There are several forms of worship. Some people delight in liturgy and get great blessing out of it because they enter into the real spirit of worship. Others, who may insist that liturgy is too formal for them may be just as lacking in the spirit of worship when not following a set form. Let us remember that God looks upon the heart and not just the outward appearance.

DEOTIONAL READINGS

Sunday—Col. 3:15. "And let the peace of God rule in your hearts."

We may well put the emphasis on "rule" in reading this injunction. It is not to be intermittent, coming and going at intervals, this enjoying the serene atmosphere of the calm of God's presence and spirit. It is to have an abiding place. To be sure of this, give it the throne. Bid alien disturbers of that peace flee.

Remember that men's lives are troubled not because of outward circumstances, but because of inward lack of harmony with the mind and will of God. Oneness makes for peace.

And it is in Him who overcame, that we can possess this peace. How significant Paul's expressions, "Christ in me," "In Christ;" "Christ liveth in me." There is a note running throughout the epistles of absolute oneness between the disciple and his Lord. In Him we have abiding peace.

Prayer: O, Father, we thank Thee for Thy legacy of peace to the world. May it be ours, and may we not hold it lightly, but treasure it in our hearts.

Hymn: "Peace, Perfect Peace." New Mennonite Hymn Book—229.

Monday—Col. 3:15. "To which also ye were called in one body."

Why not claim and enjoy our heritage? Christ is the great sharer. To the disciples in the final hours, He said: "Peace I leave with you. My peace give I unto you." We cannot fully sound the depths of that peace beneath the disturbed surface; but whatever it was, He wanted His disciples to be the beneficiaries. They might not know then, but they would know hereafter.

And all this is the gift of God's love. Let us think much of that wonderful love. Just as that love is measureless, so is the peace that may come to our hearts full and unbounded. We are called to other blessings by the gospel of love, but none can be more blessed than this one of sharing in God's peace, deep, full, abiding, satisfying.

"In Jesus for peace I abide,
And as I keep close to His side,
There's nothing but peace doth betide,
Sweet peace, the gift of God's love"

Prayer: Blessed Master, we thank Thee for Thy great gift of peace. May we claim it and make it our own by Thy grace. Keep us abiding in Thy love.

Hymn: "O Love Divine." New Mennonite Hymn Book—228.

Tuesday—Col. 3:16—"Let the word of Christ dwell in you richly in all wisdom."

The Bible is a "best seller," We are glad of this. But we wonder whether the reading of it keeps pace. Many times we have doubts that it does.

The Bible is the word of Christ for us because in it we are taught about the Christ and by Christ. How precious these truths ought to be to us. We ought to feel about these teachings as the Psalmist felt about the law, and ought to say to ourselves, "Oh, how love I these truths; they are my meditation all the day."

The fathers and mothers oftimes were men and women of one book, and that book was the Bible. We need not be thus limited in our day and still we may be well-informed about the truths of the Bible; and more than ever, we have the means at hand to guide us in using the faculties God has given us to catch the spirit of the teachings as well as to know the letter. Let's aim at both the "richly" and the "in all wisdom".

Prayer: Our blessed Lord, we thank Thee for the revelation given us in Thy word. Make us true disciples.

Hymn: "O Word of God." New Mennonite Hymn Book—185.

Wednesday—Col. 3:16. "Teaching and admonishing one another in psalms and hymns and spiritual songs."

There is a hint here of informality for some church services at least. We may need the reminder. The reading of the injunction will tell us that teaching and admonishing are not to be limited to one man. There would seem to be ample warrant here for prayer meetings, Young Peoples' meetings, etc., in addition to our "regular" services for worship. The minister may find profit in being taught by members of the congregation. A leading Divine tells of his experience in visiting an unlettered colored woman, who had been a slave. When he explained passages of Scripture, she would interrupt with comments that were not without value to him, because she had "lived them."

The freedom, if it is found, in such a meeting tends to inspire and uplift. "Let the redeemed say so," and let suggested hymns and spiritual songs "teach and admonish."

Prayer: Dear Master, we thank Thee for the privilege of meeting together to praise Thy name, and to hear of Thee. Bless Thy people when they gather for worship and instruction.

Hymn: "Lord, Speak to Me." New Mennonite Hymn Book—255.

Thursday—Col. 3:16. "Sing with grace in your hearts to the Lord."

The heart songs are the real songs. From the heart wells true praise unto the Lord. Such singing needs not always to become vocal. And when it is vocal, how we should see to it that it embodies the sentiment of the soul's inmost recesses. Something might be said here also of the need of careful selection of hymns so that we may sing with grace in the heart, when we are asked to join heartily in congregational singing.

An old refrain has it:

"Singing, singing from the heart,
Oh what joy our songs impart."

And the good we may do by songs of the heart is beautifully told by Longfellow:

"I breathed a song into the air;
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of a song?

And the song from beginning to end,
I found again in the heart of a friend."

Prayer: Dear Lord, we thank Thee we may have Thy joy in our hearts. Help us to "keep the heart singing in sunshine and in storm."

Hymn: "Immortal Love." New Mennonite Hymn Book—90.

Friday — Col. 3:17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Our Christianity is not to be a Sunday affair only. It is good for every day and belongs to our everyday life. "Do all in the name of the Lord Jesus"—that includes business and recreation, school and vacation; in fact, leaves nothing out.

While speaking of words, it is well to remember these lines:

"Boys flying kites haul in their white winged birds,
You can't do that when you're flying words."

We would especially set these words before the children. It is well to begin in our early days to be guided by the instruction; so shall we make our words and actions day by day pleasing to Him in whose name we speak and act, namely the Lord Jesus.

Observe Goethe's words:

"Like the star
That shines afar,
Without haste
And without rest
Let each man wheel with steady sway
Round the task that rules the day,
And do his best."

Prayer: Our Lord Jesus, we thank Thee that Thou art mindful of us. May we in turn be mindful of Thee, and seek to please Thee in all we say and do.

Hymn: "Take My Life." New Mennonite Hymn Book—251.

Saturday—Romans 12:13. "Distributing to the necessity of saints."

The interests of the Girls' Home in Winnipeg and, the need of a Home for Saskatoon may well occupy our attention and become the subject for intercession today. Bro. D. Toews writes in the 1928 Year Book, "At present we have 75 girls in Saskatoon and about 100 to 150 in Winnipeg. These girls had no place in the cities where they could go for advice. In Winnipeg the home has been established at 458 McDermot Ave., with Bro. and Sister G. A. Peters in charge. We have not been in a position financially to establish a home also in Saskatoon." You may want to read the entire article.

Prayer: Our Father, we thank Thee for having put in the hearts of Thy servants to establish this work and to plan for its extension. Bless those in charge and those who enjoy its sheltering care. May these homes be a sanctuary to those who may benefit by meeting here for worship and Christian associations. Grant support may be given by our churches to this "labor of love."

Hymn: "I Would Be True." New Mennonite Hymn Book—246.

DEATHS

Leber—On Feb. 13th, 1928, in Souderton, Pa., Esther, daughter of Alvin G. and Addie F. Leber, aged 8 months and 15 days. Funeral services on the 17th, A. M. Fretz officiated.

Mother Luise Mueller Ringelman was born in Dietenhausen, Nassau, Germany, on December 31, 1842. In 1857 she immigrated to the United States with her parents. In 1864 she was married to George Ringelman, who preceded her in death in 1910.

To this union were born six children, two sons and four daughters: Fred and Henry Ringelman, Mrs. Katie Krehbiel, Miss Emma Ringelman, Mrs. O. P. Ruth, of Geary, Okla., and Mrs. E. D. Ruth of Arcadia, Calif., all of whom are still living.

In 1897 she came to Oklahoma and has made her home near and in the city of Geary till the time of her death. She became a member of the Lutheran church in early youth. Later in life she transferred her membership to the Mennonite Church, and has been a faithful and consistent member of the Geary congregation up to the time of her death. She departed this life Feb. 20, 1928, having reached the age of 85 years, 1 month and 20 days. She leaves to mourn her departure the above named children, two sons-in-law, one daughter-in-law, fourteen grandchildren and two great-grandchildren.

Funeral services were held Wednesday, Feb. 22, 1928, at the First Mennonite church in Geary, conducted by the pastor Rev. H. D. Penner. Funeral text: Rev. 14:13.

Interment was in the Geary City Cemetery.

Kraemer—Alfred Arnold, son of Henry and Barbara Kraemer, was born on Nov. 13th, 1907, and lived all his life on the present farm of his parents, three miles south west of Trenton, Ill.

On February 14 he was taken to the Aviston, Ill., hospital and the following day was operated for a serious case of appendicitis. For several days his condition was quite favorable. Unlooked for complications set in which were beyond medical control. He grew worse and passed away on Monday evening, Feb. 20th, aged 20 years, 3 months and 7 days.

He joined the Summerfield Mennonite church admitted by the rite of baptism on June 19, 1921.

He was an industrious and faithful worker on his parent's farm. He leaves to mourn his early departure, his parents, one brother, one sister, and many relatives and friends.

Funeral services were conducted in the home and Summerfield church by his paster, Rev. A. S. Bechtel on Thursday afternoon, Feb. 23rd.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR FEBRUARY 1928

Elisabeth Voran, Moundridge Kan., $15.00; Eden Ch., Inola, Okla., $9.43; C. E. Soc., St. John Ch., Bluffton, O., $25.00; S. S. Bethel Ch., Inman, Kan., $40.00; Bergtal Ch., Corn, Okla., $11.52; S. S. Bethel Ch., Dolton, S. Dak., $12.92; Amanda T. Hirschler, Upland, Calif., $25.00; Christian Ch., Moundridge, Kan., $19.30; Interest (Immigrant Note) $24.00; Peter M. Mandl, Freeman, S. Dak., $50.00; C. A. Krehbiel, Long Beach, California, $30.00; Friend, Hague, Sask., $35.00; S. S. Menn. Ch., Summerfield, Ill., $14.00; P. J. Schrag, Moundridge, Kan., $30.00; C. E. Soc., Menn. Ch., Farnsworth, Tex., $17.50; Theresa and Wilhelmina Kuyf, Collingswood, N. J., $15.00; Lizzie Rees, Pulaski, Ia., $30.00; H. C. Harder Whitewater, Kan., $30.00; John A. Dueck, Laird, Sask., $30.00; Jacob A. Becker, Los Angeles, Calif., $25.00; S. S., Menn. Ch., Scottsburgh, Sask., $32.88; Dietrich & Marie Dyck, Pasadena, Calif., $30.00; S. S., Ebenezer Ch., Mt. View, Okla., $104.48; S. S., Menn. Ch., Escondido, Calif., $20.00; Menn. Ch., Buhler, Kan., $27.92; Menn. Ch., Burrton, Kan., $10.25; First Menn. Ch., Lostwood, N. Dak., $39.10; Friend, Mt. Lake, Minn., $9.00; S. S. Class No. 33 Berne, Ind., $17.10; Hebron Ch., Buhler, Kan., $21.23; John Koehn, Goessel, Kan., $75.00; Alexanderwohl Ch., Goessel, Kan., $184.28; S. S. Johannestal Ch., Hillsboro, Kan., $80.00; S. S. Bethany Ch., Kingman, Kan., $27.65; Menn. Ch., Hutchinson, Kan., $2.78; Ebenezer Ch., Mt. View, Okla., $23.00; Grace Ch., Pandora, O., $66.67; C. E. Soc., First Menn. Ch., Mt. Lake, Minn., $23.00; Gerhard Zerger, Moundrige, Kan., $100.00; C. E. Soc., Bergtal Ch., Winkler, Man., $15.50; S. S, Hereford Ch., Bally, Pa., $30.00; Mrs. J. C. Mehl, Upland, Calif., $30.00; Friend, Chicago, Ill., $20.00; Choir, Bethel Ch., Butterfield, Minn., $19.50; Menn. Ch., Deer Creek, Okla., $10.75; Menn. Ch., Pretty Prairie, Kan., $75.00; S. S. Swiss Ch., Alsen, N. Dak., $5.02; Herman Jantzen, Plymouth, Nebr., $65.00; Tabor Ch., Goessel, Kan., $32.54; Gnadenberg Church, Whitewater, Kan., $41.80; Menn. Ch. & S. S., Pratum, Ore., $32.00; Menn. Ch., Carnduff & Carievale, Sask., $3.00; First Menn. Ch., Geary, Okla., $15.50; S. S. Brudertal Ch., Hillsboro, Kan., $75.45; Mr. and Mrs. D. B. Unruh, Meno, Okla., $59.20; Home Mission Board, (For Mission Quarterlies) $67.60; M. M. Horsch, Beatrice, Nebr., $10.00; C. E. Soc., Zion Ch., Souderton, Pa., $35.00; Mrs. H. H. Brey, Souderton, Pa., $20.00; Greenfield Ch., near Carnegie, Okla., $16.01; Salem Ch., Dalton, O., $54.84; Einsiedel Ch., Hanston, Kan., $11.60; Menn. Ch., Hillsboro, Kan., $72.62; S. S. Menn. Ch., near Beatrice, Nebr. $160.95; Friedensberg Ch., Avon, S. Dak., $100.00; 1st Menn. Ch., Mt. Lake, Minn., $20.10; John P. Linscheid, Arlington, Kan., $30.00; Friend, Elbing, Kan., $100.00; Menn. Ch., Ruff, Wash., $13.21; Hoffnungsau Ch., Inman, Kan., $25.12; Friend, Aberdeen, Ida., $40.00; Menn. Ch., Escondido, Calif., $5.30; Bethesda Ch., Henderson, Nebr., $138.00; English C. E. Soc., Henderson, Nebr., $20.00; Missionary Refund, $15.00; Bethesda Ch., Marion, S. Dak., $28.00; Intermed. C. E. Soc., Menn. Ch., Reedley, Calif., $30.00; Jacob Klaassen, Laird, Sask., $50.00; Mrs. P. C. Wedel, Moundridge, Kan., $24.00; S. S. Christian Ch., Moundridge, Kan., $49.60; First Menn. Ch., Halstead, Kan., $73.03; Menn. Ch., Greensburg, Kan., $32.50; A. M. Ch., Milford, Nebr., $30.60; Jr. C. E. Soc., Salem Ch., Dalton, Ohio, $60.00; Menn. Immigrants Waterloo, Ont., $9.16; Conference Trust Fund, $241.75; Ex. Com. of Miss Soc., (Receipted by Mrs. J. G. R.) $1,642.30; Total, $5,139.56.

Bal. in Bank on Feb. 1st, 1928		$1,007.08
Gifts for:		
General Fund	$3,092.94	
Orphans, teachers, etc.	1,301.50	
India station	56.44	
China station	16.44	
China Building Fund	164.00	
Pension Fund	123.89	
Sundries	142.60	
Interest and Rents	241.75	$5,139.56
Bal. and Total Receipts		$6,146.64
Money borrowed during the month		$3 300.00
		$9,446.64
Pd. on orders during month	$6,313.67	
Pd. on debt during month	2,300.00	$8,613.67
Bal. in bank, Mar. 1, 1928		$ 832.97

On March 1st, 1928, our Board has a debt of $1 000.00.

The Treasurer has received $700.00 from Jacob K. Penner, Hillsboro, Kan., Legacy; also $125.00 from Jacob W. Penner, Hillsboro, Kan., both for Permanent Endowment Fund.

Gratefully Acknowledged,

J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton Kansas.

JOTTINGS

Rev. H. R. Voth, of Newton, Kan., is on an extended trip visiting Mennonite churches in Oakly, Kan., Vona and Kirk, Col.

Rev. C. E. Krehbiel, field secretary of the Gen. Conference, paid a visit to the congregation at Geary, Okla., and preached at both the morning and the evening service.

Dr. J. W. Kliewer, the President, and Rev. Riesen, the Business Agent of Bethel College, are on an extended trip to California, where they expect to spend two months in the interest of the college.

Rev. J. W. Lorenz, pastor of the Pretty Prairie, Kansas, church, received ordination as elder of the church on Feb. 25. Rev. P. H. Unruh officiated at the ordination. Special exercises were held on the occasion.

A series of Thursday evening services are to be held in Bethany church, Quakertown. Rev. S. M. Rosenberger, the pastor, began the series with a sermon on the topic, "The Temptation". Dr. Hartzler, of Witmarsum Seminary, will preach on March 8, on the topic, "America Coming to God".

Bethany C. E. of Quakertown, Pa., held a joint meeting with the West Swamp society early last month, which was quite a successful affair enlivened by good attendance and splendid singing. Bethany society is putting over a drive for larger membership and better attendance and is making its programs unusually attractive.

The Germantown, Pa., church, which is without a pastor since the death of Rev. A. S. Shelly, continues its activities. The services announced for March are to be conducted by Rev. H. M. Johnson, pastor of the Lower Skippack Mennonite church; Mr. S. R. Watson; Prof. Aaron Myers of Temple University; and Rev. William G. Robison. Mr. Walter Temple, who superintends the Sunday school, lives in Wilkes Barre, Pa., and makes the long journey for that purpose regularly.

Brother Russell Hearing reports the following activities started in Lansdale, Pa.: "It may be of interest to you to learn that Lansdale, Pa., an industrial and railway center, in which live between seventy-five and one hundred twenty-five communicants of the various churches of the Eastern District Conference, having no General Conference Church nearer than six miles, have been holding Bible study and Prayer Meetings for the past several weeks at the homes of members every Thursday night. On Thursday evening, February 23rd, at the home of Jacob R. Fretz, they decided to organize as a Mission and elected the following officers: President, Jacob R. Fretz; vice-president, Clayton Fretz; Secretary, Russell Hearing; Treasurer, Raymond B. Stubbs; Pianist, Martha Fretz; Chorister, Menno G. Oberholtzer. This new venture has a very good start, but we need your prayers and well wishes that we can do good work, not only among members, but that we can spread the Gospel to others."

The auditorium of Tabor College, Hillsboro, Kan., was filled with students and friends on the afternoon of Feb. 5, who came together to celebrate the birthday of the President, Rev. H. W. Lohrenz, who has just come to the end of the first lap of his century run.

Rev. W. S. Shelly, pastor of the Wadsworth, Ohio, church teaches a Bible study group of 75 in the Junior Hi-Y Club of the local high school. He has recently returned from the Ohio Pastors' Convention and is quite enthusiastic in his report of that meeting. On Mar. 4, Rev. A. J. Neuenschwander of Philadelphia is to be the guest of the congregation. The church recently installed as Trustees, William Stover and Harry G. Weber, and Russell Hart has been installed Deacon.

Rev. John C. Kaufman of Freeman, S. Dak., conducted meetings in the First Mennonite church of Mt. Lake, Minn., Feb. 19 - 26, delivering nine sermons. At his first appearance he expressed the wish that those who heard him would hold fast the message but forget the messenger. This desire was fully realized as his work continued for the crucified and risen Lord whom he preached, became steadily more real and majestic and personal to his audiences. The purpose of the meetings was to bring the young people of the church to a definite decision to stand on the side of Christ. During the week Rev. Kaufman spent much of his time to bring cheer to the sick and the widows of the community. Rev. I. J. Dick is pastor of the First Church.

Andrew, the son of Rev. Elwood Shelly, assistant pastor of the Hereford Mennonite church, Bally, Pa., who was operated upon for a serious attack of appendicitis, is reported to be mending, the operation having been successful.

The Forty-first Anniversary of the founding of the Hereford, Pa., Mennonite church Christian Endeavor Society was observed on Sunday evening, Jan. 15. Greetings were read from Rev. C. H. A. van der Smissen, Berne Ind., pastor at Hereford from 1887 to 1880, and from Dr. Daniel Poling, New York.

Rev. W. H. Grubb, for the past seven years pastor of the Normal, Ill., church recently accepted a call to the Congregational church in Cobden, Ill., and preached his farewell sermon Sunday morning, Feb. 26th. The entire congregation united in a dinner in the church in honor of Rev. Grubb and family. In the afternoon an interesting program was rendered consisting of music and addresses by Rev. Dr. Gilmore and Rev. E. Troyer. During the program beautiful gifts were presented to Rev. and Mrs. Grubb and members of the family. A resolution complimentary to Rev. Grubb and family in recognition of their loyal service rendered to the church was adopted. The Normal church has extended a call to Rev. Troyer to become its pastor. Rev. Troyer has been pastor of the East White Oak church near Carlock for more than twenty-five years. The Normal church is an outgrowth of this church.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
The Empty Tomb
An Easter Vision (L)
The Glory in the Garden (L)
Crown Him King (L)
Joyful Eastertide (L)
Easter Bells (L)
The Joy of Easter (L)
A Glorious Victory

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Easter Treasury No. 26.—Recitations, Exercises, Acrostics, Pantomimes, Tableaux, Dialogues, Decorating suggestions, and Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 27.—Recitations, Exercises, Acrostics, Pantomimes, Dialogues, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 28.—Recitations, Acrostics, Motion Exercises, Drills, and Dialogues, for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 30.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

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The Living Christ ..... 60 cents
Triumphant Life ..... 60 cents
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MARCH 15, 1928 No. 11

AN APPRECIATION

Rabbit Lake, Sask.,
Feb. 18, 1928.

In the North of Saskatchewan, northeast of North Battleford, the reader will find on the map the post offices of Mayfair, Mullingar, Rabbit Lake and Glenbush. In these districts, on wild lands of Canadian Pacific Railway Company, have settled since 1926, a number of Mennonite immigrant families. The land is mostly scrubby and bushy, and it takes a man to handle it, particularly if he lacks the necessary power and machinery, as is the case with most new settlers. Nearly everyone had to start with practically no means, with horses and cows borrowed from kindhearted friends, and with machinery often taken from the discarded oversupply of prosperous farmers in the older districts or bought cheaply and on time at auction sales. Few roses were strewn on the path of the new settlers. However, old timers of the districts who have been farming for 20 years have shown that, with hard labor and thrift, a living can be made, and we are determined to make our homes here too.

As best as we could, with the means at our disposal, we started to break the sod in 1926, and in spite of bush and stones, quite a few acres could be broken. Full of hopes, in the spring of 1927, we put our first crops in. More land was broken up. The crops were growing fine and in fall the fields promised ample reward for toil and sweat. But, alas, our hopes were not to come true. As full of hopes as we had sown our seed into the ground in spring, so bare of hopes we stood before our frozen fields in August. An early frost had killed our crops and with it our hopes. With payments coming due for stock and implements, for bread and seed and taxes, and our only source of income gone. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Is. 55:8.

But today we must say reverently with the psalmist: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," Ps. 50:15. He has found ways and means where we felt lost. Help has come in the form of donations and loans from nobleminded and kindhearted people all over the country: from the C. P. R., the Mennonite Colonization Board and many individuals, in clothing, flour, seed and money. A great part of it could be distributed on the eve of Christmas and thus bring joy and happiness to many families in dire need.

And to all who, known or unknown to us, have in any way helped, by donations or loans, we extend our heartfelt thanks. May the Lord give grace, wisdom and power, so that we may repay noble deeds by noble deeds, and may He enable us to become citizens of our new country who at all times strive to seek and do the best for the country and its people. Jerem. 29:7.

For the new settlers,

Rev. P. H. Plennert,
C. C. Matthies.

VIEWS ON NAVAL BUILDING

Construction of fifteen 10,000 ton cruisers and one aircraft carrier is recommended to Congress by the Naval Affairs Committee of the House of Representatives. Interests which hope to profit from a larger program are now reported to be mobilizing their forces on behalf of the original building program of 71 ships, to cost at least $740,000,000.

In judging such a program, the ordinary citizen and tax payer is interested primarily in its probable effect on the relations between his country and other nations. Modern war is so disastrous and so expensive that he cannot afford to have his government do anything that will increase the likelihood of war.

Armaments are deservedly regarded with suspicion. They breed distrust and fear. A nation which suddenly increases its armaments lays itself open to misunderstanding.

Instead of guaranteeing security and peace, armaments are believed by many people to tend to cause war. Major-General Tasker H. Bliss, Chief of Staff of the American Army during the World War, holds this view. Professor Latam of John Hopkins University, in his recent "History of American Foreign Policy", says that the lesson of history is clear, that competitive armaments lead to war. Congressman M. D. Hull, of Illinois, said recently that the biggest navy in the world is not defensive, but provocative of war. "If we start that way," said Mr. Hull, "we simply start competition in armaments, revive old protective alliances and stimulate justified bitterness against this nation which boasts of its stand for world peace."

"We can never convince other nations that we harbor the dove of peace while preparing to unleash the dogs of war," said Congressman William D. Upshaw.

The State Department has just taken the initiative in urging on France that these two republics join Great Britain, Italy, Germany and Japan in a treaty, committing them never to go to war with each other under any circumstances. A nation cannot, with dignity, offer such treaties and at the same time plan to build the biggest navy in the world.

England meanwhile is reducing her cruiser- building program. Two of the three cruisers that she planned for last year have been abandoned, and reports indicate that further reductions are to be made in this year's program.

The United States, by refusing to be drawn into a program of enormous naval construction, can make it much easier to establish that confidence among nations which is the necessary foundation for lasting peace.

"THE SIGN OF A MAN'S KNEES IN THE SAND"

By A. W. Bailey of the South Africa General Mission

For three and a half years there had been neither dew nor rain in Israel. Their dire distress had divided the people into seven companies. Spiritual dearth and declension in our own land today seem to have divided us into similar companies. The story of Israel's dearth is told in James 5:16-18 and the 17th and 18th chapters of 1st Kings; ours is told in press and pulpit, playhouse and prison - house, courts and capitols—EVERYWHERE.

COMPANY ONE. The Ahabite self-seekers. "Ahab went up to EAT and to DRINK." (I Kings 18:42) Feeding their stomachs and gratifying their craze for amusement and pleasure, the Ahabites are a mighty company in America today.

COMPANY TWO. The mourners over the drought. The Scriptures do not need to mention this crowd. They are a sure crop in every drought. We can see them gazing mournfully at the deep cracks in the earth—signs of the worst drought Israel ever had suffered, but they were not closing a single crack by their plaints. They are still with us today.

COMPANY THREE. The seven thousand who had not bowed the knee to Baal, Israel's MODERN religion. (I Kings 19:18) But neither were they bending their knees to Jehovah to any apparent purpose. Looking for the restoration of the worship of Jehovah in Israel, they were doing nothing effective to bring it to pass. They represent the solid but silent body of Church members who today listen appreciatively to an orthodox pastor, or without protest to a destructive modernist.

COMPANY FOUR. The straddlers, or "middle of the road" men. The sample shown was Obadiah. He was a believer in Jehova and a supporter of the prophets, but running with the machine (I Kings 18:3-16). He tried to look out for the glory of God with one eye, and for his position in Ahab's corrupt court with the other. Obadiah's name can be written many times, with varying spelling in our land today.

COMPANY FIVE. The bread and water prophets. A

hundred prophets of the Lord, in a cave, divided into two camps, looking for their bread and water. This is perhaps the saddest spectacle on the whole horizon. Here were men, called of God to the prophetic office, and having God's message, hiding from danger in a cave, looking to Obadiah for their daily supply of bread and water, but neither preaching the Word nor praying for a revival. We need not look in vain for this company in our midst today.

COMPANY SIX. The sky-gazer—a lad with an intent, wistful face, gazing upward, looking for the "sign of a man's hand in the sky". (I Kings 18:43-44). Spiritual, unselfish, unworldly, we love the lad; yet he was doing nothing to bring to pass that for which he longed and watched. We must look beyond the gazers for the sign of a revival to find the man of whom God used to turn the tide.

COMPANY SEVEN. One man—Elijah. He wrote in the sand the sign for which God was looking—"the sign of a man's knees in the sand." It was when Elijah furnished that simple sign, which any one of the others might have furnished, that there was the "sign of a man's hand," "a sky overcast with clouds," "a sound of abundance of rain," and "a very great rain." Clad in an ox-hide mantle, knees in the sand, and head between his knees, one man won the victory.

While the Ahabites today look for their restaurant signs and movie signs; while the calamity mourners look for more and deeper cracks in the spiritual life of the Church; while the seven thousand with dustless knees listen with equal urbanity to orthodox or modernistic sermons; while the Obadiahs look to see some Ahab for the signals of the machine; while the hundred prophets of the Lord look for their "bread and water" instead of declaring the whole counsel of God; while the sky-gazers gape for some supernatural sign in the heavens;—God is watching for "the sign of a man's knees in the sand."

In what respect does the one differ from those of the other six? Not PHYSIOLOGICALLY—he was a man. Not PSYCHOLOGICALLY—he was a man of like passions. Not THEOLOGICALLY—he was a righteous man; but so are all believers in Christ. HE DIFFERED GEOGRAPHICALLY—"As Jehovah liveth in whose presence I stand" (I Kings 17:1). He lived in God's presence, hence his knowledge of God's will, his courage and certainty in prophecy, and HIS RESISTLESS POWER IN PRAYER. His life was not Ahab-ward, nor earth-ward, nor other-ward. Therefore he furnished the sign for which God looked,and is still intently looking—The Sign of a Man's Knees in the Sand.

CORRESPONDENCE

West Swanp, Pa. Greetings from the West Swamp congregation. The church and auxiliaries are active, even if little had been heard from them this winter.

Our pastor has been bringing us God's message regularly, with the exception when our services conflict with the Flatland charge, when either Rev. E. S. Shelly, Bro. R. V. Stubbs or Bro. D. M. Landis, have preached inspiring sermons.

As a whole health and fair weather have played a predominant part in the good church attendance, along with the series of sermons our pastor had been preaching.

The Ladies' Aid and Missionary Society and the Young Women's Missionary are about tie for honors of recognition for work done for missionary purposes.

The interest in our C. E. is somewhat better. We meet biweekly instead of weekly in order to increase activities and attendance. The Junior C. E. are very active. They are busy memorizing Bible verses.

Five aged persons have journeyed to their heavenly reward, and whose bodies are resting in our cemetery. All five were once identified in our church. Three were life members, the other two, Bro. Anthony Shelly, who labored so earnestly in His service and Henry Rosenberger, father of the pastor, who was identified with the Bethany, Quakertown church since its birth.

The West Swamp community is known as an agriculture community, we as a congregation do not wish to boast, but feel proud that, tho we are only a few more than eight score we have had almost one score of our members in the service of giving or securing education. Of this number we have one who is a medical missionary, two nurses, five public school teachers, four high school students and four in institutions of higher learning.

May God be with us in our endeavors and may He comfort those suffering on beds of affliction. May those whose tender care is bestowed be strong then to bear the burdens, tho many and great. May only "His will be done' 'and ours according to "His will." Let patience have her perfect work that ye may be perfect. **Cor.**

Burrton Mennonite Church, Burrton, Kans. Already the first quarter of the year 1928 is almost gone and with it some opportunities to sow seeds for a later reaping. In preparation to do this in an orderly way our annual business meeting was held January 31, at which time the necessary offices were filled and other minor business attended to. The number of our membership has not increased last year but a live interest is shown in church activities. The Ladies' Missionary Society meets regularly once a month and is usually well attended. The money collected by them is used for both mission and charity purposes. The Christian Endeavor met regularly all the year while formerly they suspended the meetings during the summer months. Increased interest is also shown by the young people in music in both vocal and instrumental music. All of these activities pressed in between the regular duties of household, school, farm or wage earning keeps the person who is interested in one or several of these activities hustling even in the supposed long winter hours.

Quite a few cases of colds and "flu" have been reported but no serous sickness. The Lord has dealt very kindly with us and to Him belongs all praise and honor.

March letter from the Hereford Church, Bally, Pa. Dear readers of the Mennonite, both North and South, and East and West. Again we take our pen and greet you at our love's behest.

And tell the news that's fit to tell; of guests that entered Hereford's gates; of love feast, and of festival, and bring our friendship up to date.

So folks, we'll gossip just a bit, starting with the Yuletide Season; and if our letter lacks in wit, call it rhyming without reason.

The weather was a wee bit cold; the ground was bare but frozen hard, as once again that Tale of Old, brought peace and joy to every heart.

As usual here, on Christmas morn, the children held their Festival and told anew how Christ was born to bring to earth love's magic spell.

Of course there was for every mite of preciousness upon the stage, a book, an orange, or the like; some gift according to the age.

That very night the older folks then played "ye merry Christmas game" and from their gobbler-greasy throats, the yule-tide legends rang again.

And then on Monday night, O boy! the Bluffton Glee Club sang for us, and if there is "dessert" to joy, there sure is "cream" to that chorus!

Again on New Year's Eve we met to hold a social and watch night. We sort of feel a stiffness yet from resolutin' left and right.

Then on January fifteenth, our C. E. was forty one. We found, somehow, though strange it seems, we can keep young by growing on.

(We had a lovely greeting from the Reverend Van der Smissen, who served us in "eighty-seven and the "babe C. E." did christen—

When Bally still was called Churchville, and men were not yet spoiled by money; when "Vandy" lived on Zion Hill, and preached the Truth with "feuer und flame"!

When airships were not e'en a dream, and juggernauts a fisher's yarn; and Vandy walked or drove a team to call on us in town or farm.

Those were the days for a pastor—took faith and grit and patience too. Problems there were for a master, but Vandy pulled us through!

Again on February twelfth, we thanked the Lord for Abe Lincoln, who gave his humble war-scarred self, with love to all, and hate toward none.

And one thought more for those who walked through the Valley of the Shadow to meet their Maker and their God, and find the peace they sought below.

We think of Sister Mary Simmon—cheerful and friendly as could be; true wife, mother, best of women—we thank the Lord for such as she.

And though we mourn a loved one gone, the Lord who took gave back again, and brought a boy to her son, John, to 'guile our grief as babies can.

And in the late Reverend Shelly, a star of hope is lit above, which for a quarter of a century had shown below, a lamp of love!

P. A.

The Herford Mennonite church, Bally, Pa., had decided to replace its old Hymnals with the new Mennonite Hymn Book. Other congregations who have not already done so, are considering the matter of making the same change. The Hymn book gains popularity wherever it is introduced and it should be only a matter of a little while before it will be found in every General Conference Mennonite church.

Rev. Jacob Quiring of Bluffton College, delivered a stirring address in the Berne, Ind., church. He was accompanied to Berne by Mrs. Quiring and Paul Stauffer of Quakertown, Pa., a student in the college. He will leave for the East within a few days to conduct a series of meetings in the First church, Philadelphia, Pa.

THE MENNONITE

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EDITORIAL

BALTHASAR HUEBMAIER

March 11th marked the 400th anniversary of the death of Balthasar Huebmaier which day was observed by some special recognition in many Baptist churches. Huebmaier, of whose martyrdom there is an account in the Martyrs' Mirror, rightly deserves to be regarded as one of the outstanding characters in the Anabaptist movement that took place in South Germany and in Switzerland. The Baptists who, like the Mennonites, trace descent from this movement, hold Huebmaier in higher regard than they do other leaders of this period for the reason that he seems to come nearer their present day attitudes than do the other reformers.

Huebmaier was a leader of the Baptists in the time of the Reformation. His name had been submerged with the Anabaptist movement that was cut short by perescution. Only recently have scholars brought out the work of the man. He was born in 1481, at Friedburg, in South Germany, and gained secular and theological education by supporting himself. He was rector of the University of Ingolstadt in 1515, and the following year became priest at the Cathedral of Regensburg on the Danube.

About 1522 be came to the Protestant view, influenced by Luther's tracts and in 1523, at Zurich, Switzerland, made public declaration of his change in faith. He then became pastor of the Reformed church in Waldshut and brought the surrounding country into Protestantism. He married Elizabeth Hueglin, who was destined to follow him to the tortuous end of persecution that he met. In 1525 he was baptized and became the leading propagandist of the Anabaptists.

He fled to Zurich in order to save his congregation from ruin when they were commanded to deliver him to Archduke Ferdinand. There he was tortured on the rack by Zwingli, who forced him to recant on his views on infant baptism. He escaped to Nicholsburg in Moravia. He renewed his teachings there and wrote tracts in several languages. Ferdinand, of Austria, finally overcame the resistance of his friends and captured Huebmaier.

A second time he was placed upon the rack, after nine months of imprisonment, which his wife was made to endure with him. He compromised, under great physical pain, but in final examination stood firm on his beliefs and was sentenced to burn at the stake in 1528. His wife, whom modern students claim deserving of honor equal to his, was drowned in the Danube several days later.

AN EXPERIENCE WITH CHINESE SOLDIERS IN OUR MISSION FIELD

Sister Frieda Sprunger, who is stationed at Kai Chow, China, recently wrote a letter to her parents, in Berne, Ind., an extract of which appeared in the Adams County Witness which we herewith quote, believing it to be of interest to a wider circle than the one covered by the local paper.

"The letter, which was written in considerable length interestingly relates conditions at the missionary compound as they have become during the Chinese revolution, through the presence of thousands of Chinese soldiers.

"At the time she wrote only two foreign missionaries, she and a Miss Neufeld, were left at the station, together with a few native workers. Miss Sprunger is head nurse at the hospital, with a staff of Chinese nurses and physicians.

"About the 10th and 12th of January some army officers appeared in the city of Kai Chow and at the compound and their actions indicated that they were looking for a location for soldiers' headquarters. They walked back and forth, inspecting buildings, occasionally peeping through doors and asking if anybody was living there. This created suspicion and anxiety among the missionaries and workers. A short time later the purpose of their visit became manifest through the arrival of hundreds of soldiers who poured into the city and station, until 4,000 had poured in. The troops took possession of the church and school building and Miss Sprunger was commanded to hand over the key to Missionary Brown's house. (Mr. Brown is now enroute on furlough). Next Missionary Gehrig's home had to be opened, then Dr. Lohrenz's home. The Drs. Floyd and Lloyd Pennabecker homes were also not spared. They, at the time, were with their families near Peking, with the intentions of returning to the mission station. A portion of the hospital had to be surrendered to the troops for indefinite quarters. The soldiers, however, are not molestant, and in decency and politeness they measure up fairly well. However, their supplies are gradually diminishing and the safety of the inhabitants may be threatened if physical needs arise.

"The commanders were quite nice in entering the buildings by giving the workers time to take care of their belongings. As much of their goods as possible were stored and locked in closets.

"Miss Sprunger writes that in Rev. Brown's home the commander himself occupied the reverend's bed while on the children's beds uniforms and guns are piled high, giving the house anything but a homelike appearance.

"Miss Sprunger's furlough is due and she intends to leave China for home as soon as she is able to do so. At the time of her letter her route to the harbor at Peking was intercepted with the war front, which would have made an attempted trip to Peking very unsafe. Nevertheless she states 'so far the Lord is upholding us wonderfully.'"

THE MINISTER'S HANDICAP

This caption expresses a condition in many a minister's life to whom these lines may be suggestive.

Are you handicapped by age limit, bodily infirmity, lack of earning capacity, or opportunity? Your thoughts travel back to earlier years of crowded churches, great revivals, happy conversions. But times and conditions are changed, your days are slipping, you would make the remaining days count. Is there not a law of compensation by which one may replace some waning activities with new, and hitherto unnoticed ones? Many a minister has staged a "comeback." Why retire prematurely? The minister prays for—

An Extension of Time: He is not easily reconciled to retirement; he would toil on till he "cease at once to work and live" The picture of a captive turtle appeared in a daily paper, a man stood on its hard back, its weight 1500 lbs., age 500 years. What longevity for a cumbersome, useless creature, while a human life is limited to a pitiful "few days and full of trouble." O, for 50 years of that turtle's time in which to carry on. But our very handicap often turns one into channels of service heretofore over-looked. Instead of counting conversions, accessions, revivals, our later years reckon worth in tender sympathies, weighty admonitions, winsome influence.

"E'en children follow with endearing wile
To pluck his gown and share the good man's smile."

And this precipitates your growing interest in and,

Love for Children: Why not specialize as the children's friend? Visiting public schools constitute one of our "irons in the fire." The deplorable number of children lacking religious training is causing State Sunday school officers to make urgent appeals to ministers everywhere to join in concerted effort to remedy this condition by speaking in every school within driving distance. I confess with regret that my early ministry was barren of school visitation, another reminder that those days also had failings to be repented of in "Remember not past years." Who that bewails lost opportunity can resist this open door, where glad welcome and uniform coutesy greet the visitor, where the child mind awaits seed-truth as a garden in spring; and the additional effect of the minister's wholesome presence may serve as religion caught as well as taught. While a minister's work accumulates rather than diminishes, he is a necessity and not a

Castaway: An antequated church building was replaced by a new and modern one: the old bell was thought to be no longer a necessity, and was thrown into a scrap-heap. To some it seemed a sacrilege a ruthless ignoring of a sacred past; it recalled happy memories, when like a friend of their childhood it chimed with the hymns they sang with childish voice.

Like the bell, some ministers too readily submit to the discard, as the boy "Traffic Cop." Some children took turns at playing traffic cop: A lad of ten with policeman's cap, gloves, and star stood on a crossing directing traffic with dignified and commanding authority. Boys on ponies, bicycles, small girls with baby carts, doll buggies, wheeling baby sister or brother; and grown ups, all obedient to the diminutive cop's whistle and beckon. Later a little girl wore

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as snow, though they be red like crimson, they shall be white as wool." Is. 1:18.

To be a follower of God and Jesus Christ is reasonable, in fact it is the only reasonable way to live a life. But to be a follower of Jesus does not mean that one can reason out all things. We want a religion which is greater than the mind of man; where that is not true there is no room for progress. And the religion of Jesus Christ is progressive.

MY MISSION

By K. R. Shelly, Pennsburg, Pa.

Hark! A voice is whispering
Close beside my ear;
"Jesus, I am listening
For my soul would hear."

He tells me of a lowly task
That He would have me do:
"Why?" my heart must never ask
But to His will be true.

Altho' my life, if I had planned,
A different course might take,
I'll yield my all to His dear hand
And live for Jesus' sake.

Many of our schools and churches and Christian Endeavors have sent letters and telegrams to our representatives in Washington in respect to the Naval Building Program. It has again been proven that our lawmakers are rather sensitive as to what public sentiment says on any subject. To reduce from 71 ships to 16, and from $740 million to $280 million is no small reduction. And yet, even in this day of our Lord 1928, some so-called Christians maintain the church has no business to mingle in politics. Jesus did not hesitate to do as much.

The Bethel Retreat is planned for August 23-31. A fresh, constructive program is planned. The Bluffton Retreat is scheduled for August 1-8. George Collins and other able speakers will be present there.

The Retreat spirit has entered the thinking of our young people who desire to do things. For those who perhaps cannot go to those farther away as well as for those who can go, shorter week-end Retreats are being planned among the Illinois Central people for June 16-17 and in the Eastern District Conference for June 22-24.

A good sized delegation from the Salem C. E., together with the pastor, A. R. Keiser, accompanied a large Wayne County delegation to Cleveland, where they enjoyed an evening with 800 other Endeavorers. Daniel Poling, who had just returned from Europe, gave the main address.

Is your Young People's Society working or merely meeting?

Is it our business as Christians to be good church members or followers of the Christ?

CHRISTIAN ENDEAVOR MEETING

Sunday, March 25th.
A. J. Neuenschwander

Topic: "What Is My Share In The Missionary Enterprise?" I. Thes. 1:1-10.

Bringing the Scripture Down to Date

The missionary enterprise goes forward today just in proportion as we give our "labor of love and work of faith".

The Thessalonian Church was one that did not only hear, but also worked with power in the Holy Spirit. My share in the missionary enterprise is some definite work in response to the teaching of this Spirit.

Missionary work is to turn men from idols of any kind to the one and true God. We who want to help others in this work must also take the lead.

The Prayer Thought

Let us all thank God: that we are Christians and not heathen, that we heard the gospel of truth and not a message of falsehood, that we had parents who accepted the responsibility to lead us aright.

May we ask the Lord: for an increasing missionary responsibility, for a new turning to the Lord in China, many more supporters for mission work.

Dividing The Topic For Assignments

1. Name and describe four ways of spreading the missionary spirit.

2. Name and describe four ways of supporting missionary work.

3. My personal support of the missionary enterprise since I am at home.

4. Extraordinary supporters of missionary enterprise in the home land.

The Open Forum

1. Why did you not go personally into some full time missionary work?

2. Why do so many Christians care so little for missionary work?

3. What can our society do to increase interest in the work?

4. Would a union of Mennonite forces make for a larger interest and a greater program in the missionary enterprise? Will you work for such a union?

My Share in Missionary Work

No real Christian has any right to think that the missionary on the field is doing all the work, and that he himself is free. Each one needs to come to the realization that the missionary enterprise demands the interest, prayers and financial support of every follower of Christ. Those in the service can work effectively only when we who stay at home, support them properly.

Now what can we do? First, subscribe for the Church paper—in our case it is The Mennonite. Next, subscribe for the Mission Quarterly. Our next duty is to read them faithfully and talk them up among your friends and fellow church members. Let's get away from the idea that we dare not talk religion and missions except in a stated meeting. After we become interested we may write letters to missionaries and encourage them. Do not expect too many letters from them in return, because we have over 20,000 members in the General Conference and they simply cannot write to each one.

We may also show our interest by supporting a child in school, or possibly a Bible woman or a native helper. The cost is about $30.00 per year for a child or $70 for a native helper. Just think what that would mean to you to have a growing young Christian or a Bible teacher in India. You surely get more than $600.00 per year. If you tithe you have enough for this and $30.00 besides for church work. This is only one suggestion. But do something definite. There is something to be done by us and if we fail, some work will be left undone.

Illustration

It was my good fortune to attend the Foreign Missions Convention at Washington in December, 1925. The report of this great gathering is in book form. I have a copy; several of our ministers have copies. Borrow one and read some, if you do not have time for all of the addresses, and I am sure you will find many opportunities for doing your share in the great missionary enterprise.

THE CULTIVATION OF ALONENESS

By Elnore Locher, Pandora, O.

"What is truth?" asked a jesting Pilate, and turned directly from the source of that self-same virtue without an answer. "What is the value of prayer, of solitude?" question many folk, and search publicly among the crowds—without satisfaction.

The amount of enjoyment a man receives from his own company in leisure, to me, shows the richness of his inner life. Can the average person endure his own entertainment? Is he bored in the few minutes he spends with himself? His thoughts, his problems, his tastes in literature should make periods of solitude a time of happy anticipation, rather than an intermission between scheduled working hours when morbidness and spirit depression seize him quite easily.

Why is it so unpopular to stop doing things and then be still? Keen social interest has led many to think that quietness and worship in seclusion is after all selfish and superficial, but most of all, it is due to that mobility, that restlessness that is never happy unless it is in motion. Everywhere students realize this. A straw which shows which way the wind blows is an increased attention to worship in student circles. Individuals from their ranks take charge of chapel exercises, and books on worship and devotion are appearing both in the United States and Great Britain from the presses of the Christian Associations.

This evident longing for something can be satisfied by a thoughtful utilization of periods of solitude. To be sure, one must remember that life within is not a substitute for life without. Rather, it is a means to get new strength and endeavor for this life in the mass. Our path is forward, not back. We go not from work or any form of service to prayer, but forward through prayer and meditative quietness to more effective and more enduring service.

There are obstacles in the way.

Laziness, inattention, carelessness and love of excitement are so prominent that it is not strange that remaining quiet for any length of time has almost become a lost art. But it would be highly profitable to revive it. In the first place, we can make effective use of helps that come to us from others' experience of God only as each person has courage to approach God by himself.

Jesus is our authority for this principle. No one has emphasized the solitude of the soul in prayer and thought as He has done. He said explicitly that we should pray in secret within our closets with our Father. Again He announced, "If any man come to Me and hate not his father or mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple". These are among the hardest of Jesus' sayings, because they are true. They express Jesus' view of the individual's personality, the worth of it, and its responsibility to God which it can share with no other. Others can talk to us about God, but we must experience Him alone.

The privacy He advocates is not a substitute for human fellowship, but simply a preparation. Fellowship is sharing, and the more you are the more you have to share. But no one can measure what he really is, still less what he may become, until he draws apart from others and thinks for himself. Human fellowship sets limits of growth, but there he and God are alone. Often we accept standards of our environment, and find it extremely difficult to break with the judgment of those we love and admire. Again, it is easy to surrender conscience, and become blind to what God wants us to be.

It is to be noted that periods of this type of fellowship do not give only help on what one has to give, but I can learn what I can receive. Only as one discovers in his own experience, the infinite values of human nature, is he in a position to realize the potentialities in others and see the finest in their lives. The ideal friendship is with the person who, like you, has learned to be alone. This independence is not a substitute for fellowship; it is only a pre-condition. We do not stay in obscurity permanently, but come out to work better with our fellows.

With this conviction, shall we neglect to be quiet for our own and others' sake, as a great majority do? We can very easily and quickly yield to the conformity of the crowd, but let us remember that that standard is rather low. And we refuse to accept it.

"SUNSHINY" VS. "RAINY"

By Alberta Lowenberg,
Donnellson, Ia.

The Senior Society held a contest in order to raise funds for State C. E. work. The Intermediates were members and so both societies were divided into two groups. Names and colors were given to both sides—one the "Sunshiny" whose color was gold, while the other was "Rainy" whose color was purple. Every member was handed a bag made of the color which his side held. For example a member of the Rainy side received a purple bag and within that bag he was to place a penny for every rainy day during a period of two weeks, (this may be longer if preferred). In like manner the members of the Sunshiny side received a gold bag and were required to place a penny for every Sunshiny day during the period of time. If there was a day that was partly cloudy and partly sunshiny, members of both sides paid a penny. The side which had the most pennies at the end of two weeks was the winning side.

THE HARDENED HEART—AN EXAMPLE

"And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go." Ex. 7:13,14.

"But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them as the Lord had said." Ex. 8:15. As soon as the plague disappeared Pharaoh again hardened his heart, as the Lord had said. How often do we call upon the Lord when we are in affliction and as soon as the affliction is removed, we forget the Remover and in a sense harden our hearts?

"Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." Proverbs 28:14.

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him." Daniel 5:20. Many a king, like Nebuchadnezzar, had all glory and power on earth but because of a hardened heart lost all glory as well as their soul.

One of the richest merchants in Champa, India, has been building a temple in Champa. Being childless he desired to do some act by which he could obtain eternal merit and also appease the gods. It is considered a terrible misfortune not to have children, in fact one of the greatest misfortunes that can befall a person, hence people will do anything within their power to make recompense for it.

On the morning of the twentieth of December, 1927, while inspecting or supervising the building of the temple, he fell and injured his left ear, received a compound dislocation in the right hand and fractured the bone in the right thigh. All injuries were treated according to the best methods available and the patient made comfortable. For a few days the patient made good progress. Recovery seemed certain, although he was very stout and over sixty. However, the patient was not at ease. Less and less medicines and food were taken. The pain was not decreasing. He became more and more non-cooperative. First he had the servants lessen the weights, then he would loosen the bandages, and finally take off the splints and refuse to take any nourishment or food save what I administered with my own hand. Though a Hindu, he would take milk from my hand and no one elses. This is unusual. Honoring one like that means that either they are afraid some one may poison them in order to obtain their wealth, or that they consider them angels and as such cannot make mistakes.

The patient was admonished to put his trust in Jesus and also warned that he who cannot obey man whom he can see will much less obey God whom he cannot see. There was no response.

He lapsed into coma. The last time I was called, I found the Brahmans sitting there reading their sacred books. Upon my approach the signal was given to stop and all was quiet. Usually they read on until they are finished regardless of who comes. I inquired if the medicines had been given as prescribed by me four hours previously. The reply came, "No, we have discontinued all medicines." This statement together with the reading of their books told me that they were starting their death ceremonies, and admitted that he was dying. I turned to them and asked whether they knew why he was dying. They all replied, "No, you have not told us. Please tell us." I said, "This man is dying because he disrespected Jesus Christ. He said that a missionary told him that he would obtain no merit from this temple and that he should spend his money for worth while causes, such as donations to the Leper Home and other philanthropic work. There is merit in building this temple, and added slighting words about Jesus Christ, taking His name in vain. No one on earth can disrespect Jesus like this and escape punishment. He said this one day and the following day he fell from the temple. "Oh, he did not mean anything bad by his remarks," said one. "Yes, but he said it, didn't he?" asked I. "Yes," said they, "He said it." I told them that I was afraid that he meant it and if he did not mean it then he should not have said it, pointing out the danger of trifling with Jesus Christ. I mentioned that I was fully persuaded that this was a direct punishment for his sin and an immediate punishment. For this reason it was not the will of Christ that he should co-operate with us. He was supposed to die. How he did suffer for his sins. His heart had been hardened to the Gospel and there was no response in the last days and no peace of mind and soul.

I added to the people that this should be a lesson for all of us. One asked, "Are those words true?" When given the answer he said, "Well, we didn't know this." Most of the listeners seemed deeply touches. Let us pray that much good may result from this sad but touching experience. May many be brought to the true Light.

Jesus brought the persecuting Saul to his knees. He convicts sinners daily. The hardened heart is hard to touch. If it has sinned against the Holy Ghost it cannot be touched.

"He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." John 12:40.

Yours in His service,

H. R. Bauman, M. D.

Was it You?

One little boy was tardy at school
Failed at his lesson and broke a rule,
Pouted at Mother, frowned at wee Brother,
Stamped his foot, too—
WAS IT YOU?

One little boy was prompt as could be,
His face was so bright, 'twas a pleasure to see,
He made people happy, this gay little chappy,
His lessons he knew—
WAS IT YOU?

—Roberta Symmes

THE S. S. LESSON

March 25

Review

Golden Text: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom and healing every sickness and every disease among the people." Matt. 9:25.

Devotional Reading: Malachi 3:1-6.

Lesson I. John the Baptist and Jesus. John the Baptist, the greatest of the Prophets, proved his greatness by his humility. His entire life was consecrated to the business of announcing the coming of the Lord. His message was "Baptism of repentance unto remission of sins". Jesus submitted to baptism in order to identify Himself with sinners, though He Himself was sinless. The Voice from heaven acknowledging Jesus as the beloved Son of God was the Father's certification to the fact that the life of the Lord to that moment was a sinless one.

Lesson II. Jesus and the Sick. This is illustrated by two incidents from the healing ministry of Jesus. In one case it was a body afflicted by disease. In both instances the Lord proved Himself the "Great Physician". We may look to Jesus, if we will do so in faith, for the cure of all ills of body, mind and spirit. The authority with which He taught, and even commanded, demons caused great amazement. The world had yet to learn that He was Lord.

Lesson III. Jesus and Sinners. Two incidents are here noted, namely the man sick of the palsy brought to Him by his friends and His eating with sinners. In reply to His critics Jesus asks: Which is easier, cure the body or cure the soul? Jesus came to save the whole man. He came also to save sinners. That was why He mingled with them. Those who would admit no sin have no assurance that their sins are forgiven.

Lesson IV. Jesus and the Law. Two matters about which the Jews were very strict come to notice in this lesson, namely, fasting and the keeping of the Sabbath. These things had come to be nothing more than outward rites without the real piety that should have gone with them. They had also made service of God a burden rather than a joyful pleasure. The folly of fasting at inappropriate times was noted and rebuked. The Sabbath was shown to be an occasion of real helpfulness rather than mere hypocritical form.

Lesson V. The Growing Fame of Jesus. The picture here is of the period in the life of Jesus that is generally spoken of as his Galilean Ministry or Period of Popularity. The people had been neglected by their spiritual leaders and gladly responded to the invitation of Jesus to come to Him. They sought His help and He gladly gave it to them. Varied motives led people to come to Jesus, but, all were welcome to hear His teaching, He helped in their miseries and directed in the way of life.

Lesson VI. Jesus Misunderstood and Opposed. We have two types of opposition, one from His friends, the other from His enemies. His friends, who cloaked their opposition under what to them appeared a charitable attitude, said He was beside Himself. Many another man with a message or lofty ideal has had to have his friends say that he was crazy. The Scribes who came to watch Him attributed His power to the devil. It is an old trick of Satan to call good evil and evil good. The neighbors at Nazareth illustrate one of the basest of human traits, namely jealousy. The jealous person can bring himself to nothing less than hating and opposing those who surpass him in goodness and love.

Lesson VII. Jesus Pictures the Kingdom of God. The two illustrations here are of seed planted in the earth. Like seed the Kingdom begins small, but God gives the increase. Often its growth is not noticed or appreciated, but the harvest follows the planting nevertheless. Sowing seed is our part. Faith is a large factor in the sowing. The mustard seed, the smallest of cultivated seeds, illustrates how that from the smallest beginning faith becomes a mighty tree.

Lesson VIII. Miracles of Power. Again we have two illustrations. In one Jesus proves his power over natural forces by stilling the storm, thus showing Himself the Lord of nature, in the other He shows His power over the supernatural forces of the evil one and drives demons out. His power is the same, be it over matter or spirit. In the latter instance it is sad to note that the owners of the swine preferred their swine to having Jesus with them.

Lesson IX. Other Mighty Works. Two striking instances are used to show the might of Jesus. In both cases faith brought the desired result, as it always is bound to do. The raising of the daughter of Jairus is one of three miracles of raising the dead by Jesus mentioned in the New Testament, all of which confirm our belief that He has power over death. The woman was cured by faith, though unnoticed by man did not escape the note of the loving Jesus.

Lesson X. Jesus and the Twelve. They were called, they were taught, they saw with their own eyes, they learned more and more of His living sacrifices and His messages. Then, they were sent forth. They were to attend strictly to the business on which they were sent. It was to be a journey of faith and so they were to take no thought of themselves but to set an example of a faith that cast all its cares upon God.

Lesson XI. Jesus Feeds the Multitudes. With Him all things are possible. His concern is for those who follow Him and He cares for them. As He feeds the body, He feeds the soul, for Jesus is the bread of life.

DEVOTIONAL READINGS

Sunday—Ps. 46:1. "God is our refuge and strength."

Safety and security are not everything, but they count for much. "Safety first" may not truly characterize the Christian's first concern, but recklessness and indifference to safety as a policy are not to be commended. It would be foolish to attempt a voyage in an old hulk with no guarantee of safety. When we consider man's helplessness, the need of God as a shelter becomes apparent, and "God is a shelter and stronghold for us," Paul said, "I can do all things," and would brave any perils in order that he might do his Master's work, but recognizes also the need of a stronghold and adds, "through Christ which strengtheneth me," Lincoln is said to have declared that he was often driven to his knees in prayer to God because he had no other place to go. In the plural, we declare: "God is our refuge and strength;" in the singular, "The Lord is my shepherd."

Prayer: Our God, we thank Thee that Thou dost not dwell alone in heaven, but in humble and contrite hearts. Be our strength and stay in every hour of life.

Hymn: "A Mighty Fortress". New Mennonite Hymn Book—57.

Monday—Ps. 46:1. "A very present help in trouble."

He is not only a sure refuge, but one that is close at hand. "This high tower, which no foe can scale, can be climbed at a thought, and a wish lifts us within its mighty walls," observes Maclaren. What the world needs very much today, is a God that is not far off, but one within easy reach. How near to us Christ has brought Him! "After this manner therefore pray ye: Our Father—"

John Oxenham writes:

"I have been tried,
Tried in the fire,
And I say this,
As the result of dire distress,
And tribulation sore—
That a man's happiness doth not consist
Of that he hath, but of the faith
And trust in God's great love
These bring him to:
Nought else is worth consideration."

Prayer: Our Father, we thank Thee for Thy nearness to us. Grant that this knowledge may be ours at all times. Guide us, we pray Thee, by Thine own hand.

Hymn: "O God Our Help in Ages Past."—New Mennonite Hymn Book—55.

Tuesday—Ps. 46:4. "There is a river."

Of course, we'll read the entire psalm some time, and we'll notice how "the waters of the sea roar and be troubled." In contrast, the river is quiet and gentle. When we put our confidence in God we pass from the storm and the raging billows into quieter waters.

We think, too, that the river brings refreshment and is life-sustaining as it flows through the land. It is a picture of God's love and grace communicated to us. And then from us it should flow on to enrich other's lives. May this river be to us indeed purifying, enriching, satisfying.

"Love of God, so pure and changeless;
Blood of Christ, so rich and free;
Grace of God so strong and boundless;
Magnify them all in me."

Prayer: Dear Lord, we thank Thee for Thy refreshing grace. Lead us beside the still waters, we pray.

Hymn: "O Have You not Heard?"—New Mennonite Hymn Book—147.

Wednesday—Ps. 46:7. "The God of Jacob is our refuge."

Yes, Jacob's God is our God. We have here the pledge that the same God who did not fail the servants of former days will not fail us. And then, too, Jesus Christ is the same, yesterday, today and forever.

This word is an assurance of God's care of individuals. How that helps! He is the Lord of Hosts. He rules the universe. What power is His! But with the thought of His power we link the thought of His goodness and kindness. His thoughts are toward us.

Then, think of the fuller revelation: "And they shall call His name Emmanuel, which being interpreted is, God with us."

And again at the close of Matthew's gospel are recorded these words of the Master: "Lo, I am with you always."

Prayer: O Lord, our God, give us trusting hearts. Thou who changest not, abide with us.

Hymn: "O God Our Help"—New Mennonite Hymn Book—55.

Thursday—Ps. 46:10. "Be still and know that I am God."

Blessed quietness! Do we practice it? Notice the order. Knowing God brings peace and quiet, but let us also give God a chance to reveal Himself more to us as we are quiet before Him, and open our hearts to His Spirit.

"And she had a sister called Mary, which also sat at Jesus' feet and heard His word."

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:39, 42.)

Lucy Larcom sweetly sang:

"Shut in unto silence, my midnight
Is dawn, if Thy presence I see;
When I open my doors to Thy coming,
Lo! all things are radiant with Thee."

Prayer: Dear Master, we thank Thee that we may have Thy Spirit in our lives. Teach us to take time to speak to Thee and to hear Thee speak to us.

Hymn: "Pass Me not"—New Mennonite Hymn Book—148.

Friday—Matt. 7:24. "A wise man who built his house upon a rock."

Children are fond of building. It may be with building blocks. And they seem sometimes to take as much delight in throwing down and taking apart as in building. Well, that is all right in play, but we used to learn, and should learn early, that in life we are putting up a building, and this building should be put up to stay. It is made of the lives we live day by day. Longfellow writes:

"Our todays and yesterdays
Are the blocks with which we build."

Christ teaches that we need a good foundation on which to build and Paul tells us that the good foundation is Jesus Christ. Then Paul tells us again: "If any man's work abide which he hath built thereupon, he shall receive a reward." And Longfellow again tells how to build:

"Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place."

Prayer: Dear Lord, we would learn how to be good builders. May we not try to live without Thee. Help us day by day to live as unto Thee.

Hymn: "My Hope is Built"—New Mennonite Hymn Book—230.

Saturday—John 17:21, "That they all may be one."

A subject of increasing interest in our denomination is that of unity. Two papers were read at Berne that are well worth reading; viz., "What Significance Should the All-Mennonite Convention have for our Conference?" and "Mennonite Unity." You will find them in the "Official Minutes and Reports." The All-Mennonite Convention, a periodical meeting of interested persons from the various branches of the denomination, is a move in the direction of unity. Church schools are endeavoring to cultivate the spirit of unity. Retreats are furnishing opportunities of fellowshipping to the young people of the different conferences. May the spirit of unity grow, and these movements be productive of good results. Let us pray God's blessing.

Prayer: Dear Father, we are all Thy children through Christ, our Lord. Help us to have the spirit of unity in essentials, of liberty in non-essentials, and of love in all things. Bless the movements that seek closer co-operation and fellowship in Thy service.

Hymn: "Glorious Things of Thee are Spoken"—New Mennonite Hymn Book—290.

THE MINISTER'S HANDICAP

(Continued from page 3.)

the uniform, and just as proudly kept traffic on the way to safety. But the lad, divested of official insignia, sat, downcast. A gentleman remarked, "Well my boy, so you are no longer traffic cop." To which the lad mournfully replied, "No, I'm nothin' but a common human bein' now."

A Stimulating Example: Rev. A. B. Churchman of Bethany Reformed chuch, N. Y., cannot walk ten inches; gets about in a wheel chair, is lifted to his pulpit where he delivers two Sunday sermons, superintends Sunday school, numerous week meetings and has served ten years as a cripple in a chair. He writes:

"Never ask odds because of handicap. Stand on your feet, cherish friendship, cultivate childhood, their happiness will infect you; find the best in men, no one knows better than a cripple the kindness that is in human hearts; ask of God, and keep the tear-ducts dry."

Thus, as president of the Iowa "Shut-in-Society," I could multiply examples of handicapped, who stave off retirement by getting busier.

A word about myself: Ten years ago I began to dread retirement because of bodily weakness. But through prayer and will, I reversed this condition. My activities have steadily increased; I find great satisfaction in visiting 30 to 40 schools, and I send my poem, "School Children," and other helps to many other schools. Am still going strong in the pastorate. Send the "Open Window" to aid shutins in many states. Print 18 variety poems by known and unknown authors, used by ministers and others interested in the sick, schools, church, friendships etc. All this in spite of my handicap.

T. Richard Gray,
Green Ridge, Mo.

MARRIAGE

Miller—Steiger. On Feb. 25th, 1928, in Perkasie, Pa, by Pastor A. M. Fretz. Franklin T. Miller, and Lottie H. Steiger, both of Passer, Pa.

DEATHS

Gabel—In Philadelphia. Frank F. Gabel in the 75th year of age. Services and interment on the 21st at Springfield Mennonite church, where the deceased was for a number of years the esteemed pastor; Pastor A. M. Fretz officiated.

Schumacher — Benj. Schumacher passed away at his home in Bluffton, O., on Lawn avenue, Saturday afternoon, Feb. 25, 1928, aged 67 years, 11 months and 16 days.

Death came following several weeks' illness preceded by failing health. He was married to Sarah Miller of Wayne county, who together with two sons and two daughters survive.

The family resided in the Swiss settlement until four years ago, they retired and moved to Bluffton, O. Mr. Schumacher was a faithful member of the St. John's church, a good husband and father. Funeral services were held at the St. John's church Tuesday, Feb. 28, conducted by his pastor., Rev A. S. Rosenberger.

CONTRIBUTIONS

REPORT OF THE EX. COMMITTEE OF MISSION SOCIETIES

For February, 1928.

Girls' Home, Canada: Jr. Mission Sew. Soc., Henderson, Nebr., $50.00; Mesino Ladies' Aid, Lind, Wash., $10.00; Eigenheim Sew. Soc., Rosthern, Sask., $10.00; Ladies' Aid Soc., Lind, Wash., $10.00; St. John's Ladies Aid, Pandora, O., $10.00; Sew. Soc., Berne, Ind., $25.00.

Postage and Printing Expenses of Ex. Com.: Mission Soc., Summerfield, Ill., $3.00; Mission Soc., Trenton, Ohio, $2.00; Grace Menn. Ladies' Aid, Pandora, Ohio, $10.00; Ebenezer Sew. Soc., Mt. View and Gotebo, Okla., $1.80; St. John's Ladies' Aid, Pandora, Ohio, $5.50; Hoffnungsfeld Mission Soc., Moundridge, Kan., $0.25; Ebenezer Mission Soc., Bluffton, Ohio, $4.00; Sew. Soc., Menn. Ch., Hillsboro, Kan., $4; Girls' S. S. Class, Pawnee Rock, Kan., $3.00; Mission Soc., Burrton, Kan., $3.10; Sew. Soc., (Country). First Menn. Ch., Newton, Kan., $1.70; Sew. Soc., Medford, Okla., $2.00; "Mission Workers", West Zion, Moundridge, Kan., $6.00.

Miscellaneous: Jr. Mission Sew. Soc., Henderson, Nebr., China bldg. fund, $40.00; Sew. Soc., Berne, Ind., China Building Fund, $100.00; Mission Soc., Salem-Zion Ch., Marion, S. Dak., China, $62.20; do., India, $62.20; do., U. S. Indians, $15.55; do., Jonathan J. Schrag, China $31.10; do., City Missions, $15.55; Tabea Sew. Soc., Tampa, Kan., Loretta Lehman, $25.00; Eigenheim Sew. Soc., Rosthern, Sask., Gen. Treas., Home Missions, $22.00; Bergtal Sew. Soc., Corn, Okla., do., $100.00; do., Gen. Treas., Foreign Missions, $25; do., orphan, India, $25.00; do., Canada, $25.00; do., orphan, China, $23.00.

Total, $732.95.

Gratefully acknowledged,
Mrs. J. G. Regier, Treasurer.

CONTRIBUTIONS

Emergency Relief Commission, Month of February, 1928.

For Russia: Christian Congregation, Moundridge, Kan., $41.00.

For Germany: Heinrich Froese, Inola, Okla., $10.00.

General Fund: Bergthal Ch., Pawnee Rock, Kan., $25.24.

For Canada: Hoffnungsau Sew. Soc., Buhler, Kan., $10.00; Menn. Ladies' Aid, Shafter, Calif., $50.00; San Marcos Menn. Ch., Paso Robles, Calif., $9.15; Peter J. Stucky, Moundridge, Kan., $10.00; members of Alexanderwohl Ch., Goessel, Kan., $2.00; Herman Jantzen, Plymouth, Nebr., $10.00; First Menn. Church, Newton, Kan., $335.70; West Zion Ch., Moundridge, Kan., $35.00; Herman A. Wiebe, Whitewater, Kan., $150.00; Tabor Ch., Goessel, Kan., $15.56; Emmanuels Ch., Aberdeen, Ida., $17.67; Newton, Menn. friend, Newton, Kan., $20.00; Brudertal Ch., Hillsboro, Kan., $40.60.

For Near East Relief: Mennonite Ch., Butterfield, Minn., $4.12; Alexanderwohl Ch., Goessel, Kan., $87.42; Bethany, Quakertown S. S., Pa., $155.00; West Swamp S. S., Pa., $66.00; Flatland S. S., Pa., $18.88.

For Ernest Kuhlman Mission: Herman Jantzen, Plymouth, Nebr., $10.00; anonymous, Newton, Kansas, $10.00.

For Distributing Bibles in Russia: J. J. Pauls, Inman, Kan., $10.00.

For Mexico: Sichcar Ch., Cordell, Okla., $7.94.

February 1st, balance	$ 28.10
Received for:	
Russia	41.00
Germany	10.00
General Fund	25.24
Canada	705.68
Near East Relief	331.42
Kuhlman Mission	20.00
Distributing Bibles in Russia	10.00
Mexico	7.94
Total	$1,179.38
Paid out during month	1,177.54
March 1st, 1928, balance	$ 1.84

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

President Mosiman of Bluffton College, is on a trip in the interest of the College to California.

Miss Norma C. Brown, of Bloomington, Ill., a member of the Flying Squadron, addressed a Union meeting in the First Mennonite church, Bluffton, O., on the evening of March 11, on the subject of Prohibition.

The Men's Chorus of the First Mennonite church of Reedley, Calif., is preparing to render "The Seven Last Words of Christ" on the coming Good Friday. Recently they gave a concert in the church in the neighboring town of Dinuba.

Tabor College, an institution of the M. B. church, located at Hillsboro, Kan., is coming to the front as a musical center. During Music Week a series of concerts were given in the College Auditorium, which were of a high artistic value and greatly appreciated by the community.

The latest meeting of the Mission Workers of the Zion Mennonite church, Moundridge, Kan., was held in the home of Mrs. J. W. Krehbiel, The main topic of the program was child welfare. The leader in charge was Mrs. A. F. Dyck. At roll call the members responded by giving some sayings of children. Mrs. D. O. Rupp ably discussed the topic, "The Children of the Slum Districts". In a mild but appealing manner, Miss Margaret delivered a talk on "Save the Children". The twenty members and one guest were then served with refreshments by the hostess.

Rev. Andrew S. Bechtel and family, who recently lost their home and its contents by fire, are making their home with a daughter. Brother Bechtel severely misses his library with its many items, some of them from the library of his uncle, Rev. A. B. Shelly, which cannot be replaced.

A Gospel team of the Mennonite church of Berne, Ind., under the leadership of Mrs. Ben Sprunger, motored to Spencerville, Ohio, on the evening of March 8 and gave a program at the Christian Union church of that place. Members of this team are the Misses Dessie Amstutz, Eva and Mary Burkhalter; Martha Lehman, Lorena Habegger, Frieda Lehman, Sybilla Sprunger, Mr. and Mrs. W. Nussbaum, D. D. Stauffer; Sylvan Habegger and Herman Sprunger. Rev. P. R. Shroeder accompanied the party.

In the First Church, Allentown, Pa., the pastor, Rev. V. B. Boyer, preached a series of sermons on the Life of Jesus, during February. These sermons were well received and a marked increase in attendance was noted. They were all delivered at the evening services. During March, the pastor will participate in the community noon-day Lenten services held in the historic Zion's Reformed church and will be the speaker on March 23. The Sunday school of the Allentown church is showing a splendid spirit and interest. The local Mennonite Brotherhood has proved itself a splendid help to the pastor and never fails to do its duty, much to the appreciation of pastor and people.

The Pacific District Conference, S. S. and C. E. Convention and the Retreat will be held in the Colfax, Wash., Mennonite church. Those who are already planning to attend no doubt wish to know the date which shall be June 10th.

The Gospel Herald gives the following account of how (Old) Mennonites are interesting themselves in the welfare of the Russian Mennonite refugees in Canada: "Mennonites in Lancaster County, Pa., are supporting very liberally the plan approved by the Canadian Mennonite Board of Colonization and the Mennonite Colonization Board, (U. S. A.) to help Russian Mennonite brethren to find homes in Canada. The assistance is given through the purchase of bonds. The method of help appeals to them strongly because it is similar to the method their congregations had employed a generation ago when a large number of Mennonites had come from Russia. When the present plan is explained many of the older brethren recall with evident satisfaction and appreciation the time when their forefathers, staunch old time Mennonites, loaned funds in a similar way, though without even any security, to those Mennonites who left Russia for the sake of their non-resistant principles, coming to Lancaster county about 1874 and going into the west to settle on the raw, uncultivated prairie lands without houses or other implements. Then our fathers valued their Mennonite faith and Christian love above all dollars and cents. That fine Christian act of brotherly helpfulness extended by our forefathers always calls forth naught but commendation. Both Amish and Mennonites joined heartily in the good work".

The First church, Philadelphia, recently sent a shipment of clothing for the relief of the Russian Mennonites in Canada. The congregation is getting ready for the series of meetings to be conducted by Prof. Jacob Quiring of Bluffton College, which are to extend from March 18 to 25. On the morning of March 4 a representative of the Gideons gave the message.

The Christian Endeavor societies of the Zion Mennonite church of Donnellson, Ia., observed the Anniversary Week of Christian Endeavor in the following way: On the first Sunday, Jan. 29th, Rev. J. E. Kaufman spoke on the subject, "Jesus and the Church". On Thursday evening a pleasant social time was held with another C. E. society of the town. On the concluding Sunday, Feb. 5, Rev. Kaufman used for his morning sermon the subject, "Jesus and the Child". A joint program by the Junior, Intermediate and Senior societies was planned for the evening service. On account of extremely bad roads and weather this service was given several Sunday evenings later. The program consisted of three orations "Youth and World Peace", "Youth and Evangelism", "Youth and Christian Citizenship", also special songs, readings, etc. This observance of Christian Endeavor week is mainly to create greater loyalty to its principles, greater service to Christ and to the church.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
The Empty Tomb
An Easter Vision (L)
The Glory in the Garden (L)
Crown Him King (L)
Joyful Eastertide (L)
Easter Bells (L)
The Joy of Easter (L)
A Glorious Victory

Price 8 cents per copy; 85 cents per dozen.

EASTER EXERCISES

Easter Treasury No. 25:—Exercises, Dialogues, Decoration Suggestions, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 26.—Recitations, Exercises, Acrostics, Pantomimes, Tableaux, Dialogues, Decorating suggestions, and Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 27.—Recitations, Exercises, Acrostics, Pantomimes, Dialogues, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 28.—Recitations, Acrostics, Motion Exercises, Drills, and Dialogues, for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 30.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Easter Treasury No. 32.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Price 25 cents per copy.

EASTER CANTATAS FOR SUNDAY SCHOOLS AND CHURCH CHOIRS

The Triumph of the Cross ..... 40 cents
Jesus Lives ..... 60 cents
King Triumphant ..... 60 cents
The Living Christ ..... 60 cents
Triumphant Life ..... 60 cents
Light from the Tomb ..... 50 cents
Our Lord Victorious ..... 75 cents
The Thorn-Crowned King ..... 75 cents

The New Mennonite Hymn Book

Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace. Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MARCH 22, 1928 No. 12

MENNONITE HOME FOR THE AGED
Frederick, Pa.

The Board of Managers of the Home for the Aged, proposes the following changes in conditions of admission to the Home in the portion relating to the monetary consideration. The changes consist in inserting the underscored words.

"Any person who is a member of the congregation of this Conference shall be eligible for admission to the Home at the age of 60 years or upwards, if recommended by the Pastor and Deacon of the congregation of which he or she is a member, and approved by the Board of Managers. No entrance fee shall be made a condition of admission in such cases, if by reason of indigence they are unable to pay, provided, that in order to be admitted under the provisions of this section without paying an entrance fee, a person must have been a member of the Mennonite Church for at least five years immediately prior to his or her application. In cases, however, where a person holds property, or after his or her admission into the Home obtains property, the same shall be secured to the Conference for the use of the Home, to such extent as agreed upon with the Board.

"Persons not members of any of our congregations may be admitted upon satisfactory testimonials as to moral character and payment of an entrance fee according to the following rates: Age from 60 to 65 years, $1200.00; from 65 to 70 years, $1000.00; from 70 years and upwards, $800.00. All other conditions of entrance for such persons shall be the same as above outlined.

"The Board of Managers may also admit into the Home persons of eligible age and qualifications without the surrender of their property or means, provided such persons will pay board at a rate, the minimum of which shall be $6.00 per week; said board shall be due and payable at least once a month. In no such case of admission shall a person be permitted to remain as a boarder for a period to exceed six months, except they be members of the Mennonite Church as above outlined."

The changes were tacitly approved at last Conference and need only the constitutional approval to become a part of Conditions of Admission.

A. M. Fretz,
Conference Secretary.

EASTERN MENNONITE CONFERENCE NOTICE

The next annual sessions of the Eastern District Conference will be held in the church at Bally, Pa., convening Thursday evening, May 3rd, and continue over the following Lord's Day. The Conference sermon will be preached by Rev. S. M Rosenberger, president, on Thursday evening; business sessions will be held Friday and Saturday. The Lord's Supper will be celebrated on Sunday, May 6, 10:00 a. m. Various other services will be held during these sessions, as arranged for by the program committee with the local church. Delegates and visitors are urged to attend all the sessions.

The secretary urges the speedy sending to him of statistical reports and delegate credentials, so he may be able to arrange a complete and correct report for Conference.

The Bally people wish to give the following information to those attending Conference.

The Ladies Aid Society of the church will prepare meals for Conference at the church. Busses run from Allentown and Pennsburg past the church to Boyertown, and from Boyertown back to Pennsburg and Allentown again. If people want to come to Boyertown, Barto and Palm by train, they shall inform Edgar Kulp, Bally, Pa., chairman of the reception committee.

A. M. Fretz, Secy
Perkasie, Pa., March 10, 1928.

The Retreat of the Pacific Conference is announced to begin June 14. Dr. J. W. Kliewer of Bethel College and Prof. Quiring of Bluffton College and others are expected to attend.

CORRESPONDENCE

Immanuel Mennonite Church, Los Angeles, Calif., March 5, 1928. We greet you with Ephesians 1:3. As we look back over the three and a half years since our church is in the new location (on 79th Street). we say with grateful hearts, the Lord has indeed blessed us with spiritual and material things. The work is going on at an even, steady pace, nothing spectacular, but quite happily and harmoniously. Every now and then a new condition opens and must be met with prayer and waiting on the Lord, and He answers so graciously. There are also times when the way seems very dark and difficult, and great discouragements arise, but the Lord is sufficient. We praise Him.

The annual business meeting of the church was held on January 8th, and was well attended, as usual. The reports of the various church officers and committees were encouraging, as were also the reports from the church auxiliaries, such as the Sunday School, the three Christian Endeavor Societies, the two choirs, the Women's Missionary Society, and the Mary and Martha Circle. The usual church and Sunday school officers were elected, except, of course, the pastor, the Sunday school superintendent and the district visitor (or lady missionary', as these are appointed by the Home Mission Board.

Besides the Adult, Junior and Primary Departments in the Sunday school, we have the Cradle Roll and Home Departments, also a fine Teacher Training Class. The officers are: Rudolph Schmidt, Sunday school superintendent; Olin Krehbiel, assistant; Mrs R. Schmidt, superintendent of cradle roll, and Miss Lavina Burkhalter, superintendent of the primary and home departments. The church choir is directed by E. E. Yoder, and the ladies' chorus by Miss Maude Byler. Rev H. B. Dirks leads the teacher training class. Our pastor has a class of eight members which meets during the Sunday school hour to study Bible doctrine, and a deep interest is evident. He also has a Bible reading group of boys of junior and intermediate ages, which meets on Wednesday evenings, and furnishes the pastor an interesting hour. The boys of course seem to enjoy it too. Among other activities of the week are the children's meeting which meets on Tuesday afternoons after school when the children spend an hour in singing and Bible study, and there is choir practice on Wednesday evenings, and the regular prayer meeting on Thursday evenings.

One item of special interest at our annual business meeting was the plan for enlarging the present church building. The matter has been under discussion for some time, and the need is constantly more pressing, particularly for the sake of the Sunday school. Class rooms have been improvised wherever possible; a number of classes are again too large for efficient work, but they cannot be divided as there is no available space for another class. During the closing exercises of the Sunday school, when the whole school is assembled, it is sometimes necessary for the little ones to sit two in a seat (our church being furnished with individual chairs), so that all may be seated. The highest attendance of pupils the past quarter was 285, but the enrollment is over 300. There are always a number of visitors present, and there is hardly a Sunday when new pupils are not enrolled. There is no special effort being made at present to draw in those children in the neigborhood who do not go to Sunday school, as they could not well be accommodated, but the children themselves bring in the new pupils as they come. There is a great work to be done among the children of this neighborhood. However, the parents are not to be neglected. Our congregation has voted to assist the Home Mission Board in the work of enlarging the church. Our work here is still largely missionary work, although the congregation is growing nicely.

The Mennonite students at the

Bible Institute are helping splendidly in the Sunday school work, seven of them serving as Sunday school teachers, and one as church organist. One Sunday evening Albert Schroeder, a senior student, presented an illustrated lecture on China; on another Sunday evening a group of Student Volunteers presented a missionary program for the C. E. On January 22nd Rev. and Mrs. Aaron Jenzen, of the Congo Inland Mission gave an interesting lecture (illustrated) on their work in Africa. These friends are of the Brethren Church, and have been visiting their churches in southern California. We appreciate this opportunity for this intimate touch with the noble work being carried on in Africa.

The California Mennonite S. S. and C. E. Convention is to be held in our church some time in May. The committees are planning for a good convention.

Among the many visitors to our church during the winter, only a few can be mentioned here: Mr. and Mrs. Henry Hege, daughter Elma, and niece, Alice Lehman, of Aberdeen, Idaho; Mr. and Mrs. John Regier and children, Ellen and Elmer, of Elbing, Kans.; John Janzen of Elbing; Sister Agunetha Wiens, of Bethel Hospital, Newton, accompanied by her sister and family; Mr. Linscheid, of Butterfield, Mont; Henry Penner, of Beatrice Nebr.; Rev. and Mrs. John Toevs, of Aberdeen, Idaho. Bro. Toevs has several times brought the message in the German service.

Friends, pray that the Lord's work may prosper in this pdace.

Corr.

Nappanee Indiana. A Gospel team composed of Rev. and Mrs. S. T. Moyer, missionaries on furlough, Carl Landis and Martha Graber, all students at Witmarsum Seminary of Bluffton, Ohio, spent a week in evangelistic services with the First Mennonite church of Nappanee, Ind. This group of young people sent out by the seminary, came to Nappanee partly as an experiment, as this was the first Gospel team sent out by the school.

The work from beginning to end was well organized and very effectively carried out. The work was divided into three phases: personal visitation, to which a part of each day was given; the general meetings in the evening for the congregation as a whole; and last but of very great importance were the youth group meetings which were held each evening after the general meeting.

The church at Nappanee is convinced that this is a very effective way of doing evangelistic work and is looking forward to another series of meetings similar to this sometime in the future. All are agreed that another week should have been given to this work at this time, but it was impossible.

The final evening was given over to an instruction meeting and baptismal service. Nine members were received into the church by baptism administered by Rev. S. T. Moyer and the pastor, Rev. E. S. Mullet.

THE CHURCH AND THE NAVAL BUILDING PROPOSAL

By Rev. Charles S. Macfarland

There has been a good deal of misunderstanding, largely caused by a misinterpretation in the Press, of the recent visit of representative leaders of the Churches to the President on this issue.

For example, certain propagandists of the original so-called "Big Navy" program have asked the question, "What do these Churchmen know about the exact number of the different kinds of vessels needed?", the assumption being that the Church representatives had endeavored to deal on their own account with the technical aspects of the situation.

The Church forces did not need to have any detailed information of this kind when the original proposal was made, with figures which were staggering as compared with all previous naval proposals. Moreover, the interpretation of the bill given by the Secretary of the Navy and by the Admirals was sufficient to indicate the general nature of the proposal. The result was that there arose from all over the country a volume of protest, which the Chairman of the House Naval Committee said had never been equaled in Congress. Thus, the protests did not come from professional pacifists, nor from such organizations, except to a slight degree They were from citizens in general, but of course from the Churches and Christian people for the most part.

President Coolidge himself set the date for the conference with the Church representatives, and requested that, instead of the entire committee of 100 coming to him, there should be a sub-committee of ten. When this delegation appeared, the House Naval Committee had already cut the proposal down to about one-third of its original proportions, because of the evident attitude of the American people.

The representatives who waited upon the President followed the action of the Federal Council of Churches and presented a constructive and permanent proposal. They did not discuss any details as to the number of ships, or as to the cost of them. They went straight after the main issues, as follows:

1. They appealed to the President to continue the work begun by the Washington Conference on Limitation of Armament.

2. They requested him to consider the proposed Naval Bill in the light of the larger issue of general armament limitation.

The following quotations form the message which was presented to the President will indicate this constructive attitude:—

"We believe that neither the difficulties and limitations nor the temporary failure of the last naval conference should deter the United States from constantly making clear to the nations its willingness and desire to bring about thoroughgoing limitation and even positive reduction of naval armament, and its readiness to enter upon another conference for the achievement of these objectives. We suggest that our representatives at the high courts of the nations interested be instructed to confer with the representatives of the nations to this end. Thus shall we best attain for ourselves and all the nations both security and disarmament.

"Our concern goes deeper than the technical details of comparative navies and building programs. The church constituencies represented are, we believe, wholly adverse to the purely negative procedures of seeking national security through ever-increasing naval and military armaments."

One of the representatives said to the President:—

"We are concerned mainly with the constructive aspects and the permanent procedures of the matters under consideration.

"The Washington Conference on Limitation of Armament was, we believe, our outstanding service in this interest, and it is because we feel that the naval building program is a step backward, as interpreted both by our own people and by the peoples of the world, that we urge further consideration of the entire question.

"Interpreted as it has been, by those who are called upon to administer it, as an actual preparation for more or less imminent conflict, our people have been seriously disturbed by its undoubted effect upon the state of mind of the world at large.

"We believe, therefore, that your largest opportunity is to press on towards the ultimate completion of what was begun by the Washington Conference, undaunted by any temporary set back, or by any difficulties, present or future.

"If our precept seems to be contradicted by our example, the world at large will lose confidence in our good faith."

I think it may be unhesitatingly affirmed that at least the overwhelming majority of our churches and Christian people are in sympathy with this attitude and that such proposals do not require that these Christians shall have intimate acquaintance with the technicalities with which the Admiralty is concerned.

The "New York Times" in an editorial entitled "A Constructive Policy" commends the statement made to the President, and adds, "Our naval policy must be adjusted to the constructive world-peace policy in which we have made a beginning. We have put our hand to that plow; we can't in honor turn back."

EARTHLY FAME

"In Westminster Abbey there are a number of monuments bearing names which no one seems to know anything about. Probably when the persons who bore these names ended their earthly careers they were famous, but through the lapse of years, they have been forgotten. A visitor to Westminster Abbey, not long ago, asked a custodian for information concerning a man who had been accorded the honor of a memorial in that stately edifice, and the officer replied that he had not the slightest idea who he was. **Such is earthly fame. Men toil hard to make names for themselves, but in the majority of cases they are soon forgotten.**— Westminster Teacher.

The Wadsworth, O., church shipped a box of clothing and bedding to the home maintained for the Russian Mennonite girls employed in Winnipeg, Man. The church will celebrate communion on Sunday, April 8. During Passion week, the pastcr, Rev. Wilmer Shelly will conduct special services every evening.

"Japan is becoming a Christian nation, slowly but surely," says the Rev. T. T. Brumbauh, missionary to the city of Sapporo. "The final product may not be just like an American Methodist, a German Lutheran, or a French Catholic, but lives are coming under the influence of Jesus' spirit, and a nation's thought and conduct are molded along Christian lines. Witness the strong present agitation in Japan to abolish licensed vice and its attendant evils, consider Japan's delegates revealing the desire of their people at the Geneva Disarmament Conference. 'We labor not in vain in the Lord'."

THE MENNONITE

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EDITORIAL

Plans have been completed for giving the readers of the Mennonite an opportunity to benefit by a better illustrated paper. A series of cuts is in preparation covering the history and development of our church. The material has already been collected and the reader will soon have brought to him pictures of persons, places, documents and books that will throw considerable light on our church and its development. We trust that this new feature will meet with the hearty approval of our patrons and that they will thereby be prompted to induce their friends to subscribe for the paper.

The Ministers' Conference of the Eastern District has arranged to give the study of the Ris Articles of Faith a prominent place on its program. Though our church is not committed to a standard Confession of Faith, in the sense that other denominatinos are committed to their creeds, we have the Articles of Faith coming to us through the Fathers as an evidence of what were the items of belief on which they agreed and it is well, with all the reaction there is in our church to current theological discussion, for us to have a general understanding of what is the historic basis for the existence of our beloved church. The confession that will be studied in the Eastern Conference was authorized as a General Conference publication two decades or more ago. The English translation was made by the late Rev. A. S. Shelly. It originally was the work of a Dutch Mennonite and adopted by a group of churches. In 1776 it received the acceptance of the Hamburg, Germany, church and a German edition appeared. During the half of last century there was need of a new edition in Germany and Rev. C. J. van der Smissen, of Friederich Stadt, later of Wadsworth, Ohio, made a modern translation, into German. It is interesting to note that in his preface he says that a call was coming from America for German doctrinal books and that was one reason for his undertaking the work. At the same time we know that the request to Germany for Mennonite works was being made by Father Oberholtzer who was actively engaged in supplying literature for Mennonites in America. We thus see that there is a vital connection between American Mennonites and the Ris Articles of Faith.

A news item of recent issue brings the information that the United States is to send one thousand more Marines into Nicaragua. The layman has often cause to wonder at the high handed methods of our government in its relation to smaller powers. Are we at war? Have we the right to ask? Why are we at war and what is our object in waging this war, if war it be, as one must naturally conclude when an armed force goes into another nation and kills people? To have asked such questions during the World war would have meant that the one asking them would have been thrown in jail without ceremony. Perhaps the authorities may say that, because we are exercising our rights as free citizens and questioning the high hand methods of our authorities, it may be taken as a sign that we are not really waging war. Had any nation of consequence, during the time our Colonial fathers were struggling for their independence assumed the attitude we are now assuming, we doubt whether there would ever have been a United States. It seems that we have come so far that we take it for granted that smaller nations have not the right to do as they see fit in their own affairs. Perhaps our rights are bigger because we are a bigger nation, but we dissent from that proposition and insist that it is tyrrany for us to impose our will upon any nation in the settlement of its own affairs. True, American interests are involved. But, what are the interests? They certainly are not interests that involve our free right to do as we please in our own country and our own affairs. As we see it, somebody sees a risk of losing investments in Nicaragua and our Marines are there to make the dollar safe. The difference is that when a small business at home does not "pan" out it is no concern of our government, but when large financial interests make bad investments in foreign lands our benevolent government goes into them, if they are small and weak countries and cheerfully uses the Marines in killing people for no purpose but guarantee bad debts that even in our own land the sheriff's aid could not be secured to collect, or to protect.

EVIL OF LYNCHING

A Call to Penitence and Prayer to Free Our Nation from It.

New York, Dec. 16.—A summons to church people to penitence and prayer to free our nation from the evils of lynching and mob violence was issued today by the Commission on Race Relations.

"Lynching is a crime which leaves its stain upon us all," the call declares. "Any community that flouts the dignity of the law and courts of justice opens the way to the violent rule of the mob throughout the nation. It assaults the very ideals upon which our civilization is dependent. A nation's penitence and prayer must be summoned both to check the lynching evil and to build up deeper respect for the processes of justice and new sympathetic understanding among all the people. In the attitude of penitence and the atmosphere of prayer the best things come forth."

"The sobering fact that more than four thousand people have been victims of lynching in our country has filled all people of good will with a sense of horror and shame," states the call. "That mob violence should have continued through the years, so that in 1926 there were as many as 30 persons lynched in the United States, is so flagrantly opposed to the process of right and brotherhood that all who are committed to the way of Christ are asked to observe a day of penitence and prayer that our American nation may be purged of this blot upon our civilization."

The day chosen for this observance is February 12, known as Race Relation Sunday.

The call, continuing, urges national confession before God for "our failure to act on the belief that we are all 'of one blood' and have one Father," for "the callous indifference and silence we have shown in the face of monstruous wrong, thereby ourselves becoming guilty in the sight of God and man," and for "our false sense of racial superiority and all the heartless attitudes that accompany it."

The statement suggests as grounds for thanksgiving "the new sense of the unity of the whole human family to which our generation is coming," and "a deepening sensitiveness of conscience with reference to all discrimination against any of our fellows because of race or class." America should also be thankful, it is suggested, "for all public officers who courageously defend the majesty of law and orderly government, who faithfully protect those for whom they are responsible, and who resolutely do their duty even in the face of danger and death."

The call urges prayer that "all arrogant self-assertion, all prejudice and suspicion, all attitudes that make for strife, may be purged away" and that "the life and liberty of all the people may be held sacred and secure." It pleads that "a deepened sense of the Divine Fatherhood and consequently of our human brotherhood may be born in all the people," and that "we may have fearlessness in facing intrenched wrongs and unflagging energy in striving for a social order permeated by the spirit of love and fellowship."

"The sin and evil of mob violence in America has become a burden upon our conscience, a stain upon our national honor, and a menace to our law and order," said Dr. George E. Haynes, of New York, in discussing the national conditions which have led to the issuance of the call to prayer, the need for which was stressed by the Commission on Interracial Co-operation.

"In the 45 years ending with 1926, American mobs lynched 4,551 persons, about three-fourths of whom were Negroes, about ninety-one of whom were women. Only four states—Massachusetts, New Hampshire, Rhode Island and Vermont— have never had a recorded lynching. In 1922 there were 57 victims of lynching mobs in the U. S.; in 1923 there were 33; in 1924 and 1925 there were 16 each year; in 1926 there were 30; and in 1927 to November 15 there were 14 victims, two of them burned at the stake," stated Dr. Haynes.

"Actual or attempted assault upon women, which many people think the sole cause of lynchings, was alleged in less than one-fourth of the cases and proven in the courts in none," he said.

"Every lynching that occurs is an indictment of Christianity before the world," he declared. "American lynchings, according to the testimony of missionaries abroad, are doing much to hinder and discredit mission work around the world."

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

TO KEEP A TRUE LENT

Is this a fast, to keep
The larder lean,
And clean
From fats of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look, and sour?

No; 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife;
From old debate
And hate
To circumcise thy life;

To show a heart grief-rent:
To starve thy sin,
Not bin.
And that's to keep thy Lent.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden into the which He entered and His disciples. John 18:1.

We are coming to that time of the year when we will be thinking again about the sufferings of our Christ for us. Some denominations put a good deal more emphasis on this season than we do. They fast and abstain from many kinds of pleasure. But mere form without the true spirit of preparedness for Good Friday and Easter means but little.

Many churches in the past years have found it very helpful to urge each family to buy a copy of "His Last Week." It is a small booklet containing the story of the Passion and Resurrection of Jesus in the words of the Four Gospels. They are usually sold at ten cents each. It is a novel way of reading this Bible story with all of its beauty and love. It can be procured through the Mennonite Book Concern, at Berne, Ind.

We wish to announce some good things which can be expected in some of the coming issues of the Y. P. Department. The March 29 issue will be the product of the Bluffton College Student Volunteer Band. The April 5 issue will be edited by the Bethel College Volunteer Band and the April 19 issue by the Western District Conference.

Keep an open eye on the work of those who will be the future of the Church of Christ, in truth they are already beginning to take their places.

MISSIONARY SAYINGS
That Have Become Classic

Prayer and pains through faith in Jesus Christ will do anything. —John Elliot.

Now let me burn out for God. —Henry Martyn.

The prospects are as bright as the promises of God.—Adoniram Judson.

The end of the exploration is the beginning of the enterprise.—David Livingstone.

I have seen in the morning sun, the smoke of a thousand villages where no missionary has ever been.—Robert Moffat.

I'll tell the Master.—Eliza Agnew.

CHRISTIAN ENDEAVOR MEETING

Sunday, April 1st

A. J. Neuenschwander

Topic: "What happens When Young People Dare to Follow Christ?" Luke 9:57-62; Matt. 4:18-20. This is Consecration Meeting.

Suggestion. Assign the task to someone to get several concrete examples of the result of young people who dared to follow Christ. Such a report will be inspiring.

Bringing the Scripture Down to Date

We hear men apologize for the demands that the Christian religion makes. This is all beside the mark. If it would not cost anything, then it would not be worth anything.

Looking back from the plow, is the first step in going back. Christ and His Kingdom needs men and women who have their goal set and all efforts bent toward that end.

Peter and Andrew quit making a living when Jesus called them, but they lived a life. Too many people are so busy making a living that they fail in living a Christ centered life. To live such a life is not to be a burden on society, but one of society's greatest aids.

The Prayer Thought

Lord, we ask: for young people who will take a definite stand for Christ, for men to bring messages that challenge the best in us, a deeper appreciation of the Christ, who is our Savior and Friend.

We would thank the Lord: for the scores of young people who did give up all for Christ, for the blessing that follows sacrifices, for the joy that comes from service.

Dividing the Subject for Assignments

1. Biblical Examples of those who dared to follow Christ.
2. The call of Christ and what it means.
3. Facing the call openly.
4. Christ teaching us new estimates of the values of life.
5. Present day examples of young people who have dared to follow Christ.

The Open Forum

1. Why do young people find it difficult to truly follow Christ?
2. What do you understand by following Christ?
3. Is it possible to follow Christ today as the twelve disciples did?
4. Are Christ's teachings for business, the home, peace, amusements applicable for our present day? Is it possible to follow Him?

Daring to Follow Christ

To many it is a "dare", because they are so tangled up in the affairs of present day life, that the idealistic seems inadequate. We are so set on the present values of life that we are blind to the spiritual things around us. The ones who follow Christ soon discover that other things besides money and position are a greater blessing and help humanity much more. To make this discovery is wonderful, but it entails a "dare". The making of a living looms so large that many fail to live a Life.

There is an increasing number who are definitely seeking to follow Christ. Many of these young people stay at home. These enter busines as a calling and use the profit for the Lord's work. Others enter the professions and use their talent to help those in need in a truly Christian way. Still others give their first and best loyalty to the local church where they are members.

Illustrations

In our General Conference we have men and women who might be earning hundreds and even thousands of dollars more if they would go into the open market and sell their talents to the highest bidder. They have however chosen to follow Christ and are willing to make the sacrifice in material things, only to be rewarded in spiritual things. We know of one young man who left school work and is preaching in a church for $1,000 less than he got before. We know of a man who might be running a big Kansas wheat farm, but he has served under our Mission Board for almost 10 years. We know of one minister in our church who might be a bank cashier with a handsome increase over his present salary. We know of a girl in our mission field who might be earning $50.00 per week as a trained nurse. We might continue. All these mentioned gladly follow Christ without complaining, for they see the greater worth of Christ's work.

What happens when young people dare to follow Christ? They are the ones who fill the ranks and carry on His all-important work.

A CHALLENGE

By Clara Kuehny, India

Ganga was her name. She was an Indian girl of about twelve or thirteen years. Her childhood had been spent in the small village, which was her home. Her mother loved her as Indian mothers do and her childhood was spent in the free abandon of the Indian village girls. She attended no school and learned no letters because India parents do not usually send their girls to school even if there would be one in the village. At special festival times she received a few pice to buy sweets. Once or twice a year she went to the Wela with her parents and their friends, where forgiveness of sin was received through various religious ceremonies.

When Ganga was about five years old she was married, according to Indian custom. Her husband was two or three years older than she. The wedding was a joyous affair, lasting several days. There was much feasting and merry-making and last of all the marriage ceremony. Ganga wondered a little what it might mean but seeing everybody happy and merry, she forgot her fears and joined in whole-heartedly. After the ceremony was over and the guests had departed, life went on much as before. When asked if "her marriage had become," as the Indian says, she would answer, "Yes," with much pride. Now, at twelve years of age, the time for her "patauni" was drawing near. This is a festival con-

nected with the bride's leaving her mother's home and going to her mother-in-laws home. There she would live the remainder of her life because the sons of an Indian household remain in their mother's home. The mother is sole mistress in the home. Her daughters-in-law are her obedient servants, sometimes veritable slaves. The mother-in-law may treat them with kindness and love, but if one or the other should incur her displeasure, she will rule them with a rod of iron.

Ganga's mother was worried because her daughter seemed to be threatened with blindness. From her babyhood she had frequently "had eyes", as the Indians call infected eyes. The mother was ignorant of all laws of health and sanitation. Frequent attacks together with neglect, had weakened the girl's eyes. Because of this condition of her daughter's eyes, the mother was often concerned about her probable lot in the mother-in-law's home. Would she receive ill treatment for this affliction? Would she receive beatings from the mother-in-law's hand if her work was not well done?

One day the family guru—priest or teacher—came on his regular visit to receive the gifts which were due him. To him the mother revealed the girl's condition and her own fears. The priest informed her that in a previous birth Ganga must have sinned for which she was receiving her reward. But she might ward off the punishment if she would implicitly obey the god's command. This particular god was Shiva or Mahadeo, who is one of the first and also greatest of the Hindu gods. He is the Destroyer. The girl must have a part of her tongue cut off and while the wound was healing, she must live in a small hut away from other dwellings. Here she must see no one and spend her time in meditation. By this act the god would be appeased and she would receive her eyesight again.

Ganga was persuaded, probably forced, to submit to this cruelty. A small crude hut was constructed from the branches of trees a distance away from the village. In it the patient was placed. No one was permitted to see or speak to her. She received no treatment for the wound, no consolation from anyone. If she would speak or anyone speak to her, everything would be in vain. The men of the family stationed themselves near the hut to keep the curious crowd at a distance.

Do conditions like these constitute a challenge to us? Do we, who know the true God, and know that true worship can be only in spirit and truth, have a duty toward those who live in darkness and sin?

A FEW SUGGESTIONS FOR SUNDAY SCHOOL

By W. R. Mast, Walnut Creek, O.

The use of chemicals to illustrate a religious truth has proven very helpful. Children like these demonstrations because they can employ their eyes to a large extent. Many of these chemicals have beautiful colors and in their use with others some wonderful changes occur. One example might help to show just what is meant. Suppose we want to teach the passage where the forgiveness of sins is spoken of in this manner: "Though they be red like crimson, then shall be as wool." Is. 1:18. Materials: A small piece of red silk, two tumblers, water in one and concentrated nitric acid in the other. Operation: The silk, when dropped into the water, of course will not undergo any change. When dropped into the acid, in a few seconds it has not only changed in color, but entirely disappeared. Jesus forgives us our sins, and remembers them against us no more.

Caution: One using chemicals should read up on the dangers of some of them. There is no danger whatever if one understands just a few simple things concerning their use and is careful.

I have already made a list of say twenty-five or fifty hymns that I felt should be known by all members of my Sunday school. By known, I mean the tune should be familiar and the first stanza be given. Several times I have made tests for the smaller departments, to determine just how many of the hymns which we call good and use, they know. It is surprising, in several respects. They know some that we had not expected, and others that we had thought would be known, did not seem to have been familiar at all. We take much time and effort to try and teach an appreciation for the grand old hymns. We feel that it pays.

LEST WE FORGET

By Elden R. Schrock,
Nappanee, Ind.

The huge amphitheater had suddenly come to life. The bare, black seats, weatherbeaten by wind and rain, were rapidly being filled by eager, pulsating, noisy humanity. The light posts were now shedding their dim rays over the vast assemblage, 50,000, more or less. The hour had come. Save for a few late stragglers, the huge stadium was nearly filled, and all eyes were focused on the "squared circle" in the center, illuminated by a powerful galaxy of lamps. A figure in white stepped forth and signalled for silence. Before beginning the main event of the evening, he asked the multitude to bow their heads in silence and petition the Creator of the Universe for the safety of a young man, later to become our ambassador of goodwill, who was at that moment somewhere out over the Atlantic Ocean on his perilous flight from New York to Paris, alone. The crowd was suddenly stilled and for several moments not a sound was heard, not a movement made. They weren't all praying, thousands, perhaps, didn't know how, had never learned, and yet thru the common bond of brotherliness respectfully remained quiet.

What was this vast audience, you ask, a great religious revival? No, it had assembled for the express purpose of seeing two youths engage in the questionable art of pugilism, or in other words a prize-fight.

The scene changes. Travel with me to a small-town church. Instead of thousands, the number is limited to hundreds. It is the devotional hour. The minister has explained the need of prayer, emphasized the prayer-life of Jesus, and pleads for a spirit of reverence as he asks for silent prayer. There is silence for a second and then—a rasping cough breaks the quietness. A heavy foot is dragged clumsily across the floor, and over here I hear a hoarse whisper while back of me a child's metal toy rolls clattering over the floor. Some one drops a hymn book and it falls with a dull, sullen thud. My efforts to concentrate my thoughts in worship are in vain.

Unusual instances, you say? Yes, perhaps, but not rarely so.

And again, the whole nation was recently horrified by an abnormal, atrocious crime. Everyone agrees that the criminal should be removed forever from society, but how? The death penalty? In the words of one minister "it would be no sin in the eyes of God nor a blot on the community if this man were put to death by the people, Michigan's laws to the contrary, notwithstanding". And then on the other hand, from an avowed agnostic, opposed to all churches, comes "the death penalty is the acknowledgement of society of its failure to deal adequately with its misfits, and absolutely contrary to the principles of brotherly love and good-will. For what right has the state to take life when it cannot give life?"

Again, instances rather unusual, yet happening every day. Now what do they, alike only in that they both represent mental attitudes, have to do with present-day youth? Simply that we as the Youth of today are the Church of tomorrow, and that Church is going to be determined by the attitude we form now. The Church, instituted to perpetuate the principles of Jesus, is being viewed with critical eyes by the community, the state, the world. Lest we forget, what is our attitude?

The following paragraphs are taken from a letter addressed to the World League Against Alcoholism from Karl Weber, chairman of the International Railway Temperance Union, Mutschellen Str., Zurich, Switzerland.

"Our International Railway Temperance Union will hold this year its regular Congress (every two years) in Stockholm on June 30 and July 1 and 2. The Congress is divided in a meeting of welcome, a meeting of delegates and a public meeting with conferences on alcohol and security of traffic. It will be held at the residence of the Swedish Medical Union.

"To our International Temperance Union belong the Temperance societies of the railway employees of the following countries: Austria, Bulgaria, Czecho-Slovakia, Denmark, Estland, Finland, France, Germany, England, Netherlands, Norway, Poland, Sweden and Switzerland."

"Christian faith and Christian moral standards will all be completely lost together if we lose faith in Christ. When faith in Christ is undermined, our moral foundations are undermined also. —Bishop William T. Manning.

CALVARY

Under an Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

Thorn-crowned His blessed head,
Blood-stained His every tread;
Cross-laden, on He sped
For me.

Pierced glow His hands and feet;
Three hours o'er Him heat,
Fierce rays of noontide heat,
For me.

Thus wert Thou made all mine;
Lord make me wholly Thine;
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do, Oh, lead
My soul, e'en though it bleed,
To Thee.

(Author unknown and is credited only to "F.P.P.")

THE S. S. LESSON

April 1

Jesus the Suffering Messiah

Mark 8:27-37

Golden Text: "Whosoever will come after me, let him deny himself and take up his cross, and follow me." Mark 8:34.

The unusual popularity with which Jesus was regarded in the Gallilean country was beginning to show signs of fading out and therefore it is significant that when Jesus was withdrawing to the smaller villages He should have deemed the time opportune for pressing His disciples for a declaration of their personal attitude toward Him. Tried by the numerous desertions, by the superficial followers, our Lord calls for a decision on the part of His disciples. There was this difference between the followers of Jesus and the disciples. The followers were with Him while they hoped to be benefitted by Him and while, in a way, they understood Him. The disciples stayed with Him because they had the deepest loyalty for Him even though His utterances were strange to them.

The question: "What do men say that I am?" is important. Men have said by their lives and work what Jesus is. The poet, the artist, the writer and the preacher have for centuries been saying that He is the greatest and best character that men may know. Christian and non-Christian agree that He is the most outstanding personality of all time. Indeed, we mark the course of years from the time He was here upon earth every time we write a date. The answer that the disciples gave was complimentary to Jesus. Moses, Elijah or another Prophet were, in the mind of the Jew, the holiest characters and Jesus placed John the Baptist above all of them. Yet, to say, or believe, that Jesus was but a re-appearance of these noble characters was not enough. For one to say so clearly showed that one had no right conception of Him and therefore could not rightly believe on Him.

The question, "Whom say ye?" is an expression of greatest emphasis and directness. After all the opinions of others are of slight importance when it comes to making a personal estimate of Jesus. It is only one's right conception of Jesus that brings one into right relation to Him. All kinds of people are saying all kinds of things about Jesus, but the vital thing for us is, how do we answer the personal question, "What say ye?" Upon the answer of this question rests our highest present good and our eternal happiness.

The answer of Peter, given not for himself alone, but all of the disciples, voiced an appreciation of Him, that, with all their following and seeing Jesus, the multitude did not have. To the crowd He might have been great, good, the miracle worker and the wonderful teacher, but that was not enough. He was Messiah and Saviour and until men found Him such all their admiration for Him amounted to little. In accepting Him as the Christ, He was accepted as the real Son of God, the one of whom the prophets had spoken, the Savior and Redeemer, the Lord of life and the atonement for the sins of the world.

It seems at first strange that Jesus should have called upon His disciples to be silent about Him as the Christ, but His atoning work, which could not then be understood by the disciples, much less the world, was not yet completed. It was under a test that they were accepting Him then as the Christ, but their faith was to be put to a greater test, a test that saw Him crucified and buried, before they would be competent witnesses of His being the Christ.

None of the disciples realized the meaning of the cross then. Jesus revealed to them the doctrine of the cross, He must be killed and rise again. It seemed that such talk was placing a dampner on their hopes. How could a dead Jesus be their living Christ coming from the grave? Again Peter is spokesman. No doubt Peter and the rest, having in mind His miraculous power, particularly His power over death, could not conceive of their Christ being killed. There is a suggestion in Peter's rebuke that seemed to say: Master, you have power to avoid all this. Here Peter missed the whole aim of Christ's coming, namely, to give His life a ransom. His suggestion was like that of Satan when he tempted Him to make bread for His hungry body, perform an unnecessary miracle and seize temporal power. Jesus would not perform a miracle for His own benefit nor was His kingdom of this world, therefore the words of Peter were to Him a repetition of the devil's former temptation; therefore our Lord called Him Satan and ordered him away with his suggestion.

It was to further enlighten the disciples concerning the doctrine of the Cross that Jesus laid it down as a rule that cross bearing is a necessity in the life of the disciple and salvation can come only through offering one's self a living sacrifice as a reasonable service. Peter had suggested that Jesus might save His life. Jesus now reveals that salvation comes only through giving up life.

DEVOTIONAL READINGS

Sunday—Ps. 1:3. "And He shall be like a tree planted—."

This psalm is the Old Testament beatitude of the godly man. It tells also of the "nothingness" of the ungodly, but we shall occupy our minds with the blessedness of the godly.

He shall be like a tree that strikes its roots deep. We are reminded of Paul's words: "that ye, being rooted and grounded in love". The thought is that if our godliness, or our Christian character is real, it will have depth. The Psalmist speaks of it as rooted in the law of the Lord; Paul, as rooted in love. And they point to the same,—

"All's love, but all's law."

There is nothing superficial about true religion. It must strike its roots deep if it is real. Being real, it will hold.

We turn again to Paul's words to the Colossians, where he writes: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith." Let us note it is first rooted, then built up.

All this points to permanence. Once more, as a concluding thought, let us note John's word: "The world passeth away, and the lust thereof: but he that doeth the will of God, abideth forever." (I John 2:17)

Prayer: Lord, our God, may our lives be truly rooted in Thine. Give us grace to be steadfast and true. This we pray in the name of the Saviour, our Rock Foundation.

Hymn: "My Hope is Built", New Mennonite Hymn Book — 230.

Monday—Ps. 1:3. "By the rivers of water."

This speaks of refreshment and nourishment. How much of staleness and exhaustion there is in ordinary human life. No so the life of the godly man, who is "like a tree planted by the rivers of water". In order that one may thus experience reviving of spirit and constant renewal of life, he must be sure to keep himself in the environment that is invigorating and life-giving. The river that supplies these gifts, God's grace, flows from the fountain of life, God Himself. It is the heart consecrated to God's will and service, and so finds delight in God's law and His love, that will experience freshness and joy apart from, or rather through depressing and burdensome experiences in life.

Our Christian lives need growth and for this we need nutriment. We need to be sure that we plant ourselves in congenial soils that will furnish a supply of what is needed. Earnest devotion to the law of God, as the Psalmist puts it, or seeking first the Kingdom of God and His righteousness as Christ puts it, will put us in the way of His soul nourishment; and in the atmoshere of prayer our souls can grow into more and more of the image of the Master.

Prayer: Blessed Lord, abundantly supply us with Thy rich grace that our lives may be enriched. May we open our hearts to Divine currents of life.

Hymn: "Breathe on me, Breath of God", New Mennonite Hymn Book — 174.

Tuesday—Ps. 1:3. "That bringeth forth his fruit in his season."

The life that brings forth fruit is not lived in vain. A tree is a beautiful object in nature. It adorns. But then we look for usefulness too, and a tree that furnishes fruit has the mark of utility.

Christ definitely told His disciples that He expected them to bring forth fruit. The Christian virtues are the fruits of God's spirit in the heart of the believer. There is life and the virtues are the outgrowths of this life.

And so by our fruits we shall be known. Like produces like, and the grace of God in our lives will simply flow out in a natural practice of righteousness and goodness.

Prayer: Dear Lord, help us to make our lives fruitful. May we continually abide in Thee and so be enabled to bring forth much fruit.

Hymn: "Gracious Spirit, Dwell with me", New Mennonite Hymn Book — 177.

Wednesday—Ps. 1:3. "His leaf also shall not wither."

How we long for that which abides! And we yearn for completeness also. So much in life is but for the passing moment and disappoints because it is fleeting; but the leaf on the tree "planted by the rivers of water", gives promise of fulfillment of life's fairest hopes and promises. This complete fulfillment comes from the boundless resources of the Christ life. Paul writes: "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him. (Col. 2:9, 10) Consecration to Him and His service will develop the highest and best in us, and we, too, shall be "complete in Him".

Prayer: Our Father, give us assurance that Thou wilt perfect that which has been planned for us. May Thy perfect work in us bring it to pass.

Hymn: "Just for Today", New Mennonite Hymn Book — 198.

Thursday—Ps. 1:3. "And whatsoever he doeth shall prosper."

How we love the note of prosperity! Here is the secret for the Christian: "Even as thy soul prospereth." (3 John 2). Then take the marginal reading of these words in the Psalm and you get at the root meaning,—"In whatsoever he doeth he shall prosper." The venture itself may fail, but if in line with God's will and purpose, we will get good out of it.

What is prosperity? Is it not in reality that which enriches life and saves from the evil and destructive tendencies in life? And Paul reassures us with the oft-repeated words, "All things work together for good to them that love God". In this assurance we may well place our confidence and have the peace that passeth understanding.

Prayer: Guide us, Thou Great Jehovah. May we ever seek the highest and the best. Bring our lives into harmony with Thy will.

Hymn: "Trust and Obey", New Mennonite Hymn Book — 235.

Friday—Ecclesiastes 12:1. "Remember now thy Creator in the days of thy youth."

Why? Because it is the best time. Youth is the time to "lay up" for later life. It is the time of preparation. That is one of the reasons why children go to school and learn. The greatest lessons to learn, however, they will learn in the Sunday school, the junior society and in the Christian home. Here they are taught not only that God is our Creator, but that He is our Heavenly Father and that He loves us.

Some one has called love "canned sunshine", and youth is the time to store up a rich supply of love for use later in life. Then when you have grown up and sickness and other troubles may come, you have something that will bring sunshine and happiness to brighten even dark days. God is our creator, and God is love. Let us remember.

Prayer: Thou Good Shepherd, our Master, bless the children and youth in our homes. Bless the Sunday schools and young people's societies that they may be true schools of teaching and training.

Hymn: "By Cool Siloam's Shady Rill", New Mennonite Hymn Book — 358.

Saturday—Eph. 3:7. "Whereof I was made a minister."

Shall we make intercession today for the ministers of our churches? The workers in our Mission fields solicit the prayers in their behalf; no less do the pastors at the home bases. Happy the shepherd who knows he has a praying people, who especially pray for their pastor! In many of the churches, special services are in progress at this time. Let us pray that everywhere in our churches the messages brought shall be words of life and salvation. "And for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador—." (Eph 6:19, 20).

Prayer: Dear Lord, bless the ministry of Thy Word in our churches. May Thy servants go forth in Thy strength to lead their flocks. Give wisdom and light from above.

Hymn: "O Master, When Thou Callest", New Mennonite Hymn Book — 249.

SPLENDID PEACE PAMPHLETS

Some weeks ago I visited a Quaker Book Store in our city, and saw some pamphlets on Peace. I naturally bought a number, and read them with absorbing interest. The stories had such an appeal and were so full of teachings on principles for which our church has been standing, that I cannot refrain a few comments on two booklets, in the hope that you will also want to buy them. Boys and girls in their teens will find these stories full of interest and inspiration.

"Fierce Feathers" by L. Violet Hodgkin. 20c.

The story has its setting in a Quaker community in Saratoga County, New York, in 1775, when Indians were numerous and revengeful. The country being at war with Great Britain, the Indians seemed to feel free to do much as they pleased. They plundered many back-woods settlements. One day a number of Indian warriors in their full feather decorations happened in on a Friends' Meeting. One of the members of the small group of believers had just quoted "He shall cover thee with his feathers all day long." And, lo, Indians!

A Treaty Never Broken" and Other Stories. 40c.

There are six stories and one poem in this pamphlet. "A Treaty Never Broken" refers to the relationship of William Penn and the Pennsylvania Indians. The scene of the story is an island in the Delaware River within the city limits of Philadelphia. Peaceful means will work. "The Christ of the Andes" is that gripping story of how Argentina and Chile made peace, and with the cannon formerly designed for war made a statue of Christ as a symbol of peace. For more than a decade the peace established at the foot of this monument has held. "What I Believe Peace Means" is the story of a man in Indiana, who during the Civil War had many exciting experiences. It all started from this statement: "I felt it right to do nothing, feeling that I could not go myself or give money to hire others to go." Brand Whitlock, that eminent writer, tells a story of practical good will and its consequences under the caption, "Golden Rule Jones." The man in question is none other than a former mayor of Cleveland, Ohio. "The Good Bishop" is an abridged form of the story by Victor Hugo, and is taken from Les Miserables. The setting is in France during Napoleon's reign. It shows how one man was not militarized, but still held to the principle of faith and confidence in others. "The Story of Richard Doubledick" by Charles Dickens, has a soldier as its central figure. Yes, even a soldier can forgive. "Five Souls," a poem by W. N. Ewer shows the false illusion under which many go to war.

Order all pamphlets from the Mennonite Book Concern, Berne, Indiana.

A. J. Neuenschwander,
Member Peace Committee.

AN EXAMPLE OF THE BUDGET SYSTEM

John T. Neufeld

The question of the Budget system has recently been called to our attention by several articles in the Mennonite. It would be well in this connection to see what other churches are doing in this matter and to hold them before us as examples.

The budget system of the Fourth Christian Reformed Church of Chicago has merits that are worthy of notice.

Their finance committee meets at the beginning of the year and makes a schedule of the amount needed for the coming year, to meet the expenses of the church such as pastor's salary, janitor's salary, supplies, payment on debts, etc. They then decide also how much they think that they can give for schools, missions, etc. Their report is referred to the church at the regular business meeting. The amount per family and per member is then ascertained; it is not, however, assumed that each family must pay the exact amount; rather, each family decides on whether they can pay the amount, or more or less as the case may be. Each contributor receives a package of 52 envelopes for bringing their weekly contributions, the amount to which they have agreed. The envelopes also have printed on them the budget in detail for the year so that the contributor always knows for what his money is used.

The budget for the year 1927 called for an expenditure of $15,000.00 divided up into two parts "For our own Church" and for "Other Causes".

We would at first assume that this must be a church of a large membership and perhaps with many wealthy members. The church report for the year ending December, 1927, showed the following:

The church had a membership of about 200. This was from 80 families. The majority are of the working class.

The financial part of the report showed the expenses corresponding closely to the budget and there was no deficit in the treasury.

This budget meant a weekly offering of $3.60 per family, or $1.45 per member; a yearly offering of $187.50 per family, or $75.00 per member.

It was said that before the budget system was adopted, the minister's salary was hardly ever brought forth without much pleading. Now the money is brought together in regular business style.

When the minister recently declined a call from another church his congregation presented him with a seven passenger Buick sedan. And he does not cater to their fancies but earnestly preaches the Word of God.

PROGRAM OF MENNONITE MINISTERIAL CONFERENCE

Schwenksville Church, Monday, March 26th, 1928, at 10 A. M.

1. Opening Devotions — A Lenten Service, Rev. Freeman H. Swartz.
2. Conference Sermon — Rev. H. G. Nyce.
3. A Study of the Ris Confession of Faith — Rev. S. M. Grubb.
4. Christian Stewardship — Rev. L. Foulke.
5. What the Churches Owe to Our Educational Institutions, Rev. E. E. S. Johnson.
6. Round Table — Question Box, Rev. D. J. Unruh.

Discussion of subjects after their presentation. The meeting is open to all. A full attendance of ministers, evangelists and deacons expected.

S. M. Rosenberger, Pres.

A. M. Fretz, Sec.

JOTTINGS

The Ministerial Conference of the Western District Conference will be held in the Halstead, Kan., church, April 17. An interesting program has been arranged.

On March 25, from 6:30 to 7:30 p. m., a lecture on "The Mennonites" by Rev. J. J. Friesen, Henderson, Nebr., will be given over radio station KGBZ at York, Nebraska.

At the recent series of evangelistic services, conducted by Rev. Lester Hostetler in the Upland, Calif., church, several young people made the decision to dedicate their lives to the service of the Master. A chorus of 60 voices is practicing Gabriel's cantata, "Jesus Lives" to be rendered at Easter.

A communication from our Mission Field in India, dated Feb. 14, brings the information that Rev. and Mrs. H. P. Krehbiel of Newton, Kan., who are making a trip around the world, stopped off in India and visited our Mission stations, much to the delight of our missionaries.

In the absence of the pastor, Rev. H. J. Krehbiel, the C. E. Society of the Reedley, Calif., church, has been doing its part in maintaining services in the evening with an occasional program. The teachers and parents meeting held monthly have had "Conventions" for the subject recently, and the Mennonite Convention at Los Angeles, the State S. S. Convention, and the International S. S. came in for their share of attention.

The general subject for the meetings which Prof. Jacob Quiring will hold in the First Church, Philadelphia, Mar. 18-25, will be "The Challenge of Eternal Life According to John's Gospel."

On Feb. 29, the Junior Men's Choir of the Berne, Ind., church motored to Lima, O., to sing for Rev. John Thomas, who is holding meetings in that city. Dr. Thomas recently closed a successful series of meetings in Berne.

According to plans, the Annual Retreat at Bluffton is set for August 1 - 9. As usual, the Retreat will be held on the campus of Bluffton College. In making the program a number of new leaders are included as well as those who have been associated with the Retreat since it was first instituted.

An event of great interest is being prepared for in the Emmaus church, Whitewater, Kansas, that will link the church more intimately with the home mission work. The occasion, on Mar. 25, will be the ordination of Sister Jan Entz, who will enter the Home Mission work in Chicago.

The Evangelistic Commitee of the First Church, Philadelphia, Pa., arranged the service at the Brotherhood Mission on the occasion of its 29th Anniversary. A goodly number attended. Prof. Quiring of Bluffton College began a series of meetings in the First Church on March 18. A Primary Party was given for the benefit of the little ones and the 70 boys and girls who attended enjoyed it immensely.

Until the addition to the Los Angeles church is completed, the date for the Pacific Conference, S. S. and C. E. Convention, which is to be held in this place, will not be announced. A few of the outstanding features on the program will be addresses by Rev. Lester Hostetler, pastor of the Upland church, and Roy Creghton, field secretary of the Los Angeles C. E. Union.

Rev. and Mrs. C. H. Sucau, of our Mission station in Korba, C. P., India, are on their way home to spend their furlough. They left Bombay March 16. Instead of coming home by the most direct route, they plan to stop over in Palestine believing that the stop will not only be helpful to themselves but that their children, who are with them will find that the visit will mean much to them in an educational way. From Palestine they will proceed to Germany to visit relatives and to England to visit friends. Their address will be "Newton, Kansas" for some time to come.

Beginning March 11th and continuing to March 18th, the First Mennonite church, 73rd and Laflin St., Chicago, Rev. Wm. Clyde Rhea, pastor, has been holding a series of evangelistic meetings under the leadership of Rev. Ellery Gilbert Aldridge. Rev. Aldridge is a man of wide experience as an evangelistic singer and Christian worker, who for some time was a teacher of Bible in connection with the Bible Institute of Los Angeles, Calif. In his services he makes use of his golden trombone with considerable effectiveness.

Announcement is being made of the Centennial Anniversary of the American Peace Society to be held in the Hotel Cleveland, Cleveland, O., May 7 to 11.

The Gnadenberg, Kan., Young Peoples Society gave an interesting program at the evening service of March 4. Music and several addresses were the features of the program.

According to pictures brought back to Winnipeg, Man., by Mr. A. A. Rogers, General Director of the Intercontinental Co., the Mennonites in Paraguay are prospering nicely. He has pictures of houses, gardens, fruit, "Oxmobiles", and children in school.

As reported at its 34th annual meeting in New York recently, nearly $1,500,000 has been raised in the United States since 1893 for the work of the American Mission to Lepers. During the past year $190,561 was received from various contributions, and during December, 1927, the contributions amounted to $41,614, about one-half of which was received as a special Christmas fund.

The East Swamp, Pa., Mennonite church, Rev. H. G. Nyce, pastor, having discontinued its German services, arranged to send its German Hymnals to Ganada for the use of the Russian Refugee Mennonites. The East Swamp church, having completed the rebuilding of its church, is now happily settled in the comfortable and improved building. The dedication services attending the opening were in every way the most satisfactory.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
The Empty Tomb
An Easter Vision (L)
The Glory in the Garden (L)
Crown Him King (L)
Joyful Eastertide (L)
Easter Bells (L)
The Joy of Easter (L)
A Glorious Victory

Price 8 cents per copy; 85 cents per dozen.

EASTER EXERCISES

Easter Treasury No. 25:—Exercises, Dialogues, Decoration Suggestions, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 26.—Recitations, Exercises, Acrostics, Pantomimes, Tableaux, Dialogues, Decorating suggestions, and Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 27.—Recitations, Exercises, Acrostics, Pantomimes, Dialogues, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 28.—Recitations, Acrostics, Motion Exercises, Drills, and Dialogues, for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 30.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Easter Treasury No. 32.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Price 25 cents per copy.

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The Triumph of the Cross ..... 40 cents
Jesus Lives ..... 60 cents
King Triumphant ..... 60 cents
The Living Christ ..... 60 cents
Triumphant Life ..... 60 cents
Light from the Tomb ..... 50 cents
Our Lord Victorious ..... 75 cents
The Thorn-Crowned King ..... 75 cents

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Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

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Full leather, $2.50 post paid. 12 ies, $2.15 not prepaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MARCH 29, 1928 No. 13

MISSIONARY H. J. BROWN ON THE WAY HOME

P. & O. S. N. CO., S. S. Rajputana, March 4, 1928.

Dear Friends at Home:—

Greetings. Imagine me just passing through the Suez Canal, going toward Port Said and Cairo and then by train to Jerusalem. This morning we passed the place where Israel most likely passed through the Red Sea on their march to Palestine. Last night we had a glimpse of Mount Sinai. All is wonderfully interesting.

At Jerusalem and in Palestine I intend to stay one month. At Naples my address will be "The American Express Company," and at London, the S. S. Minnesota, on which steamer I have engaged passage, will arrive in New York. In New York my address will be again The American Express Company (head office).

With love and best wishes to all, I remain, faithfully yours,

H. J. Brown

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

"Your heart shall rejoice, and your joy no man taketh from you." John 16:22b.

Missionaries' Birthdays

April 2—Rev. P. A. Penner, India.

April 2—Rev. P. J. Boehr, China.

April 9—Rev. H. J. Kliewer, Hammon, Okla.

April 10—Rev. S. F. Moyer, Bluffton, Ohio.

April 14—Rev. H. H. Willms, Carseland, Alta.

April 15—Dr. C. L. Pannabecker, China.

April 15—Rev. S. F. Pennabecker, China.

April 15—Rev. P. J. Wiens, India.

April 18—Miss Loretta Lehman, Bluffton, Ohio.

April 21—Rev. J. B. Frey, Arizona.

April 21—Mrs. P. W. Penner, India.

April 25—Rev. Edward Duerksen, Alsen, N. D.

April 29—Miss Marie Braun, East Freedon, Pa. Mt. Mission.

"There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say, "Arise"
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place, upon some distant shore,
Where thou canst send the worker or the word.
There is a place where God's resistless power
Responsive moves to thine insistent plea,
There is a place—a simple trusting place—
Where God Himself descends and fights for thee.
Where is that blessed place? Does [illegible]
O soul, it is the secret place of prayer."

"Prayer is the greatest force for winning the world that Christ has placed at our disposal. How sadly we have neglected this great opportunity for service! For the lack of it the progress of the Kingdom has been greatly retarded. When prayer has been used, marvelous achievements have been won through its mighty power. John R. Mott says, 'Everything vital in the missionary enterprise hinges upon prayer.'"

DAVID RITTENHOUSE

When the Mennonites first located in America in Germantown, Pa., they were without a minister and it soon developed that there was a crying demand for one. The brethren then wrote to the church in Hamburg, Germany, requesting that one be sent or that one of its ministers come to Pennsylvania and ordain one of their number. The reply to this request, a copy of which is still preserved in the archives of the Hamburg-Altoona church, suggested that since the distance was too great and the hardships of travel too difficult for them to send one of their ministers, the Germantown brethren meet in solemn assembly and after earnest prayer elect and ordain one of their number. As a result of this advice the paper-maker, William Rittenhouse was chosen. The house he erected remains to this day as an honored landmark in Philadelphia's Fairmount Park. It was in this house that his grandson, the celebrated philosopher, William Rittenhouse, who became the first United States mint-master, was born. Rittenhouse was a man of many accomplishments and the following article from the pen of "Girard" will no doubt be of interest to our readers:

Doctors of mathematics have doctored back to normal one of the two most highly prized scientific relics in Pennsylvania.

One of these is Franklin's electric machine, now in Franklin Institute. The other is the orrery made by America's foremost mathematician and astronomer, David Rittenhouse.

It is the latter which has been doctored so that it now does what the old master intended it should do.

Did you ever see this wonderful machine? If not, I suggest that you go to the University of Pennsylvania, visit the office of Provost Josiah H. Penniman and get a peep at it.

Rittenhouse's famous orrery was the astronomical wonder of two continents when he made it. Now it is just as good as ever.

Besides that, as a piece of furniture it is one of the most attractive things you can find in this town. It is really a beauty and it will show you exactly how the planets move in their appointed orbits.

Rittenhouse was reckoned the ablest mathematician in America in his day. If he wasn't, then Dr. John Ewing, Penn's second provost, was.

These two top-notchers helped survey that ticklish boundary line between Pennsylvania, Delaware and Maryland.

Rittenhouse, whose ancestor built on the Wissahickon America's first paper mill, could read the stars as his friend John Bartram, could read flowers and trees and his other friend, Ben Franklin, could yank a thunderbolt out of a summer cloud.

Each best in his own line, in his own country for the entire century in which they lived. But Rittenhouse invented a machine called the orrery to show the lowbrows how to read the stars.

It was a sensation and gave him an international fame,

Princeton bought the first orrery Rittenhouse made and paid about $780 in our present money to get it.

Then the old astronomer made a second one, which is that you may see in Dr. Penniman's office. The two were exactly alike.

And the planets revolve about the sun mechanically and in their elliptical tracks, ciphered down to such exact nicety that astronomers today, with all their fine instruments, cannot detect an error in the calculations of Rittenhouse.

Rittenhouse made most excellent clocks. He also made eyeglasses for Washington.

To observe the better the transit of Venus, the old astronomer had built beside Independence Hall, to the south, a platform. There on July 8, 1776, the Declaration of Independence was first publicly read to a Philadelphia audience.

BIBLES FOR THE BLIND

Some blind folk have been trying for years to accumulate money enough to purchase the Bible in whole or in part, according to reports received by the American Bible Society, New York City, which has just completed its ninety-second year of service to the Blind, during which it has distributed nearly 75,000 embossed volumes of the Scriptures in 18 different languages and reading systems. "My age is continually piling up," writes one man, "and I figure that I will be seventy-nine years old—seven years more—before I am in possession of the complete Bible."

Because of the space taken up by the large raised letters, belt by the blind fingers, a Bible when complete is from 40 to 60 times larger than the ink-print books in general use. The separate volumes contain a single Gospel or

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P. & O. S. N. CO., S. S. Rajputana, March 4, 1928.

Dear Friends at Home:—

Greetings. Imagine me just passing through the Suez Canal, going toward Port Said and Cairo and then by train to Jerusalem. This morning we passed the place where Israel most likely passed through the Red Sea on their march to Palestine. Last night we had a glimpse of Mount Sinai. All is wonderfully interesting.

At Jerusalem and in Palestine I intend to stay one month. At Naples my address will be "The American Express Company," and at London, the S. S. Minnesota, on which steamer I have booked to sail on May 26th for New York. In New York my address will be again The American Express Company (head office).

With love and best wishes to all, I remain, faithfully yours,

H. J. Brown

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

"Your heart shall rejoice, and your joy no man taketh from you." John 16:22b.

Missionaries' Birthdays

April 2—Rev. P. A. Penner, India.

April 2—Rev. P. J. Boehr, China.

April 9—Rev. H. J. Kliewer, Hammon, Okla.

April 10—Rev. S. T. Moyer, Bluffton, Ohio.

April 14—Rev. H. H. Willms, Carseland, Alta.

April 15—Dr. C. L. Pannabeeker, China.

April 15—Rev. S. F. Pennabeeker, China.

April 17—Rev. P. J. Wiens, India.

April 18—Miss Loretta Lehman, Bluffton, Ohio.

[illegible] J. B. Frey, Ari[illegible]

[illegible] W. Penner,

[illegible]dward Duer-

April 20—Miss Marie Braun, East Freedom, Pa. Mt. Mission.

"There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say, "Arise"
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place, upon some distant shore,
Where thou canst send the worker or the word.
There is a place where God's resistless power
Responsive moves to thine insistent plea,
There is a place—a simple trusting place—
Where God Himself descends and fights for thee.
Where is that blessed place? Doest thou ask where?
O soul, it is the secret place of prayer."

"Prayer is the greatest force for winning the world that Christ has placed at our disposal. How sadly we have neglected this great opportunity for service! For the lack of it the progress of the Kingdom has been greatly retarded When prayer has been used, marvelous achievements have been won through its mighty power. John R. Mott says, 'Everything vital in the missionary enterprise hinges upon prayer.'"

DAVID RITTENHOUSE

When the Mennonites first located in America in Germantown, Pa., they were without a minister and it soon developed that there was a crying demand for one. The brethren then wrote to the church in Hamburg, Germany, requesting that one be sent or that one of its ministers come to Pennsylvania and ordain one of their number. The reply to this request, a copy of which is still preserved in the archives of the Hamburg-Altoona church, suggested that since the distance was too great and the hardships of travel too difficult for them to send one of their ministers, the Germantown brethren meet in solemn assembly and after earnest prayer elect and ordain one of their number. As a result of this advice the paper-maker, William Rittenhouse was chosen. The house he erected remains to this day as an honored landmark in Philadelphia's Fairmount Park. It was in this house that his grandson, the celebrated philosopher, William Rittenhouse, who became the first United States mint-master, was born. Rittenhouse was a man of many accomplishments and the following article from the pen of "Girard" will no doubt be of interest to our readers:

Doctors of mathematics have doctored back to normal one of the two most highly prized scientific relics in Pennsylvania.

One of these is Franklin's electric machine, now in Franklin Institute. The other is the orrery made by America's foremost old astronomer, David Rittenhouse

It is the latter which has been doctored so that it now does what the old master intended it should do.

Did you ever see this wonderful machine? If not, I suggest that you go to the University of Pennsylvania, visit the office of Provost Josiah H. Penniman and get a peep at it.

Rittenhouse's famous orrery was the astronomical wonder of two continents when he made it. Now it is just as good as ever.

Besides that, as a piece of furniture it is one of the most attractive things you can find in this town. It is really a beauty and it will show you exactly how the planets move in their appointed orbits.

Rittenhouse was reckoned the ablest mathematician in America in his day. If he wasn't, then Dr. John Ewing, Penn's second provost, was.

These two top-notchers helped survey that ticklish boundary line between Pennsylvania, Delaware and Maryland.

Rittenhouse, whose ancestor built on the Wissahickon America's first paper mill, could read the stars as his friend John Bartram, could read flowers and trees and his other friend, Ben Franklin, could yank a thunderbolt out of a summer cloud.

Each best in his own line, in his own country for the entire century in which they lived. But Rittenhouse invented a machine called the orrery to show the lowbrows how to read the stars.

It was a sensation and gave him an international fame.

Princeton bought the first orrery Rittenhouse made and paid about $780 in our present money to get it.

Then the old astronomer made a second one, which is that you may see in Dr. Penniman's office. The two were exactly alike.

And the planets revolve about the sun mechanically and in their elliptical tracks, ciphered down to such exact nicety that astronomers today, with all their fine instruments, cannot detect an error in the calculations of Rittenhouse.

Rittenhouse made most excellent clocks. He also made eyeglasses for Washington.

To observe the better the transit of Venus, the old astronomer had built beside Independence Hall, to the south, a platform. There on July 8, 1776, the Declaration of Independence was first publicly read to a Philadelphia audience.

BIBLES FOR THE BLIND

Some blind folk have been trying for years to accumulate money enough to purchase the Bible in whole or in part, according to reports received by the American Bible Society, New York City, which has just completed its ninety-second year of service to the Blind, during which it has distributed nearly 75,000 embossed volumes of the Scriptures in 18 different languages and reading systems. "My age is continually piling up," writes one man, "and I figure that I will be seventy-nine years old—seven years more—before I am in possession of the complete Bible."

Because of the space taken up by the large raised letters, belt by the blind fingers, a Bible when complete is from 40 to 60 times larger than the ink-print books in general use. The separate volumes contain a single Gospel or

at best but two or three Books of the Scriptures.

While a Bible in ink-print can be bought for less than a dollar, the entire Bible for the blind, in Braille, costs over eighty dollars, but is sold by the Bible Society for twenty-one dollars—one dollar a volume. Where possible, embossed volumes are sent, with no financial return, to those who are unable to buy. The number of volumes which it was felt could be sent, last year, to any one blind person was a maximum of six as a donation. Even under this limitation, the demand of a half-year used up all the books which the Society's appropriation for a whole year enabled it to supply.

There are 100,000 blind in the United States of which ninety per cent. become blind when adults.

Abroad the Society supplies embossed Scriptures in languages of South America, Asia and Africa. The Bible is the only printed book which the Armenian blind children have to read. The Gospels and some other Scripture portions which are printed in Braille by the American Bible Society, have been read over and over by the children until the chapters have been committed to memory.

BODIES AND SOULS TO HEAL.

By Zacharias Bercovitz, M. D. Missionary at Andong, Chosen (Korea)

In the hospital the main thing of interest now is the installation of our X-ray plant and the establishment of the "Kenardon X-ray Laboratory."

The lighting plant, which we received prior to this, has sufficient power for operating the X-ray machine, and taken together, we have a most useful and serviceable unit in the hospital. It is impossible to speak of one without the other for the X-ray would be entirely useless if we did not have electricity from our own lighting plant. The good done by these instruments is the interest on the investments. Just as I am writing we have received here a young girl who was injured in the country by falling from a house. This happened about six months ago and during that time she has been tortured and treated by all the oriental methods of chanting and drugs of various sorts in an effort to cure her. We took an X-ray picture of the injured part and have found a broken bone which we think we can operate on and possibly secure healing, even though the time is rather late. It is more than worth while for if we could not do anything for this girl she would continue through life a cripple, an outcast, and in the ancient eyes worse than dead. This is an insight into the work we are doing. Scarcely a day goes by that we do not have come in to the hospital some bad bone infection or other condition which we are able to make a diagnosis of with the X-ray machine.

So far also we have been able to get many excellent chest pictures and stomach pictures. Our X-ray plant is certainly most satisfactory and of most help to us in our work. Our work, of course, is mostly surgical. During the past year we have been greatly blessed in being able to relieve a large amount of suffering. I think just this moment of a little girl of 13 years of age who came in with a large tumor mass of the eye. It looked and smelled like a horrible cancer and projected some three inches beyond her cheek. She was poor—we could tell that to look at her—and she had been treated with Korean caustics and burning—and was only worse for that.

We took her in and operated on her and found the tumor to be of the eye lid only and not involving the eye proper. Oh how happy we were that evening when we operated and found we could save the eye. The tumor was removed and the child put to bed and given good food which she had probably not had for all her life, for her family were poor. Our hospital evangelist, we found out after a while, was feeding her family from his own rice as best as he could, while they were in the city with the child during the operation. We fed her good wholesome milk from our stock of "Dryco" and she made a wonderful recovery and went out able to see with both eyes, and stronger and better than when she came in. Granted we have hard work and discouraging times, but there are so many high spots which are so bright that we cannot see the other.

We also have in the hospital another tiny baby whose mother died when she was born and we are taking care of her. Also during this spring and late winter we had an unusual number of children with pneumonia and influenza and we are more than thankful to God for helping us in taking care of these children without any deaths. We also have mothers here for treatment with the electric breast pump and we are more than happy in being able to give more service to these poor people and thus save them trouble, pain and life.

One of the happiest experiences in recent weeks has been the wonderful spirit manifested by the members of the staff. They have again showed their love for their own people and a definite interest in the work of the Kingdom of God. April was the month when we should have given them all a raise in salary. It happens that our books are closed on March 31st, the fiscal year of our mission. When we had finally finished the audit of the books we found that the hospital closed its year with a deficit. Due to the large amount of charity work we have done our operating expenses and income failed to balance. However, up to this time, our income has been sufficient so that we could meet our payroll even though there were some months in which salaries were not paid for more than two weeks after the time due. However, in all this the staff met the situation with never a murmur, even though in many cases it meant actually going without food in their homes. Our salaries are small because of our finances being unable to pay more, but even at that, our people do not grumble for they are doing the work of God here.

April 1st passed and I did the best I could in making up a list of increases in salaries. In some cases it was only one Yen. In other cases it went as high as Yen 2.50. The time came for pay day and we included the extra money in their pay envelopes and you may imagine the surprise when my secretary told me that the staff had all put down their increases. I began asking about it and found no one unhappy because of the small increase but found an undercurrent of thought in the staff which suggested that they wanted me to have a staff meeting and discuss the entire matter. I did so, and at that meeting brought our hospital books and opened them all to the staff. They looked the matter square in the face and saw the deficit and then one by one they rose to their feet and one said that even though his increase was only Yen 2.50 he could not accept that much from the hospital when it was doing its best for people of his own color and race. He wanted to make that a donation for six months and at the end of that time, if we could better afford it, and the deficit was less, he would accept the increase. Another said that there was "no such custom" as to receive an increase of salary under those conditions. He also made a donation to the hospital for six months. Others spoke of this as work in the Kingdom of God, and the least they could do was to make a donation of the increase in salary for the next six months, and so it went right down the line. Those who were under special contract and did not receive increase also voluntarily cut their own salaries.

It was finally midnight when the meeting broke up, but it was possible to feel the spirit of all present. This was a serious matter for some only receive 22 yen per month ($11.00 Gold). Others, only receive Yen 30.00 per month ($15.00 Gold). Our nurses only receive a total of Yen 40.00 per month ($20.00 Gold) and so it goes. In many cases these small amounts must provide rice for an entire family including father and mother and wife and children, not to say anything about clothes and fuel for them all in winter.

This is the spirit of the people who represent you and are helping me in the work of Christ here in Andong. Experiences like this make it worth while to continue working here even under difficult conditions.

PAUL'S ESTIMATE OF LIFE

"To me to live is Christ." Phil. 1:21. What did the Apostle Paul mean? There are seven things which he might have meant. By these words he intended to say that:

1. Christ was the author of his life. It was as though he had written, "To me to live at all is Christ."

2. Christ was the sustainer of his life. "To me to continue to live is Christ."

3. Christ was the law of his life. "The conditions in which I live my life are summed up in Christ."

4. Christ was the product of his life. "To me to live is to reproduce Christ."

5. Christ was the aim and influence of his life. "To me to live is to lead men to Christ."

6. Christ was the impulse of his life. "To me to live is to be swept along under the compassion of the Christ."

7. Christ was the finisher, the crown of his life. "To me to live is to be at last what He is, and to find the crowning of all my manhood in Him."

Christ the end, as Christ was the beginning, and, therefore, Christ the end. Whether this man looked back upon the past, at the present, or into the future, within or without, behind, above or beyond to the consummation—wherever he turned his eyes, he saw Jesus only.

THE MENNONITE

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EDITORIAL

The approach of the Easter Season is always one that Christians look forward to in anticipation of greatest spiritual refreshing. Easter Day and its celebration means nothing if it does not commemorate the resurrection of our Lord. It is one of the evidences of the resurrection, as is also the weekly celebration of the First day of the week. If there was no resurrection there was no occasion whatever that the Christians, of the days of the Apostles, should change from the seventh to the first. The analogy of nature is an interesting suggestion of the possibility of a resurrection. After the death of winter, with its desolation, comes the glorious spring with its new life of flowers, singing birds and budding twigs. The converted life that dies to sin and rises to a newer and holier life in Christ is but another kind of resurrection in which the believer must participate, if he is to have a glorious part in the resurrection that is assured through the risen Christ. Yet, men will deny the resurrection! There is the witness of the Apostles who knew and talked with the risen Christ and were so much convinced of the actual resurrection that they were ready to offer their lives as a testimony to the truth of the fact. We can understand how the unbeliever would want to see the belief in a resurrection swept away, but we cannot understand how it is possible for those who pose as teachers of the Christian religion to question the resurrection or try to explain it away. All who accept the revelation of the Bible must agree with St. Paul, "If Christ be not risen from the dead then is our faith in vain." Any of the numerous systems of ethics would be just as useful to society as Christianity if we made our religion one that did not give a vital place to the fact of an actual bodily resurrection. And a faith without a resurrected Christ would be a faith without love and as a result of this men would become cruel monsters instead of growing toward the one in which sympathy, a love of justice and mercy are the great ideals.

Since the occasion brings us to a realization of the need of a life resurrected from the death of sin to a service of love, faith and devotion to the resurrected Christ, let us make it one in which we manifest our special love to Him by devotion in the home and fellowship with one another in the House of God.

LABOR AND PROTESTANTISM

Does Labor owe Protestantism a debt it only too often fails to recognize? Is there something about the religious fervor of the Reformation that, translated into terms of standards of living, mean the Fuller Life? Do Protestant churchmen remind critics of this?

Unthinkingly we accept the privilege of living in an America whose Declaration of Independence was the product of Protestant minds. We take, without a thought of gratitude, the material prosperity that exists under the Stars and Stripes. We forget it results from institutions such as the Public School System, which was given America by Protestantism, and which, without a Protestant Church, would be displaced by another system which flourishes best in lands where the percentages of illiteracy are highest. We do not take time to consider that, after the United States, it is in Protestant, dominated lands such as Canada, Great Britain, Australia, New Zealand, Denmark, Sweden, Norway, Holland that one finds the next best living standards. These contrast sharply with those of the rest of mankind.

The International Labor Office presents a comparison of real wages in various large cities of the world. The figures given are in the form of index numbers, using London as the base, or 100. Philadelphia was selected as an American example. It had the highest real wage level of any of the 20 cities included. Its index number was 178, therefore it was 78 percent higher than London. Ottawa, in Protestant Canada, had the next highest figure. Copenhagen in Protestant Denmark was the highest of European cities. Other Protestant cities were Stockholm, 92 and Amsterdam 87. Catholic Rome had a wage level one-fourth that of Philadelphia. Other Catholic cities were, Madrid 54; Milan 52; Vienna 41; Warsaw 37.

DR. SELDEN ON MISSIONS

"The missionaries have done much more than to put a few million Asiatics through the formal process of becoming members of this or that denomination. They have brought the best there is in Christianity, as a religion, to the serious attention of millions who have not and will not become Christians in name. And this is back of all the more obvious gains in the way of education, sanitation and medicine which even the missionary baiters concede.

"Furthermore, the presence of the Christian has served as a challenge to the leaders of the East to purify their own religious beliefs and observances. In every country there are vital organizations at work to rid their shrines and temples of bigotry, superstition and grossness. It is so because of the Christian influence of recent years. Primarily the reforms were for the defensive purpose of making it more difficult for the Christians to win converts from the other religions. But in the fight against bigotry the leaders of all religions, including Christianity, have found that they have one more thing in common.

"The score to the credit of the missionaries is not measured by the statistics of converts. Their merit outside of the strictly religious field is also great. They are the most generously disinterested and creditable representatives of the West who dwell in the East. They are the wholesome and much needed offset to the bad element among the foreign people and to the fox-trotting tourists. They are an important factor for international good will and friendliness. They have not robbed the Eastern countries nor approved their political exploitation, although they have been used for centuries by foreign powers as an excuse to justify such exploitation. Now they resent that and are demanding of their own governments that old injustices be ended and that no more crimes against Asia be committed under the guise of making it safe for Christianity."—Charles A. Selden, "Are Missionaries a Failure?"

THE FATHER'S PART

We must not presume that there is in the disciplining of children a "Father's part" and a "Mother's part" independent of each other. The expression often heard in homes, "Just wait until I tell your Father what you have done," can only be bad for the child. Father and Mother must be a unit, if Mary and John are to receive the proper impressions from their training period of life. Mother must fulfil her duty in correction whether Father be present or absent, and vice versa; then when the absent parent learns of the affair he says, "Amen." A disagreement between parents in correction of children has ruined many a child. If Father and Mother differ as to correction, they must thresh out their differences between themselves alone, and appear before the child a unit.

Father's part, then, is to be a consistent and constant champion (before the child at least) of Mother. Outside interference is also disastrous to any child. It is proverbial that maiden ladies and bachelors are quickest to suggest methods of correction for children. Sometimes outside persons must intervene, but usually the interfenence of one who has had little or no experience in bringing up children is only detrimental. In this case, Father, if he be a man of sound judgment can be a protector for his child. We qualify this statement however by adding that for Father or Mother to complain of a child's treatment in his presence, whether such complaint be justifiable or not, make a hypocritical faultfinder of him.

Usually Father's part is considered to be the wielding of the rod of correction. This is a sad mistake. Father should be a companion to the child. Father-love is as necessary in the home as Mother-love, and happy the parents and children where Father is a loving companion instead of a "war-lord." Many a child gets into "bad company" in forming companionships outside of the home because Father and Mother fail to cultivate his company in the home. The home circle should be and can be made the most interesting circle for the child, but this will require time and attention.

An early cultivation of responsibility in the child is invaluable. The death of one parent which has thrown the care of the family on a child has often done much to bring out the best in him.

The foregoing suggestions do not take the place of correction, but much of the actual punishment of children can be prevented by parents.—J. H. Barnes.

YOUNG PEOPLE'S DEPARTMENT

"THE BLUFFTON STUDENT VOLUNTEER NUMBER"

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"OH, CROSS OF LOVE"

Far back in the ages past,
Veiled in the mist of years,
A wondrous vision I behold,
That moves my heart to tears;
There hanging on the cross,
The form of one I see,
Who suffered there a sinner's death,
That sinners might be free.

And gazing cut upon that cross,
What feelings fill my breast,
What sorrow for my life of sin,
What hungerings for rest.
Then peace — as the peace of heaven,
Steals in upon my soul,
And tides of deep and holy joy
Through all by being roll.

Lord Jesus, upon Thy cross,
I fix my wandering eyes,
Lest I forget Thy mighty love,
Thy bleeding sacrifice.
And, looking, my love adores,
Fed by the flame divine,
Till all I have and all I am
I gladly yield as Thine.

OH, Cross of redeeming love,
Now dead to all beside,
On thee I suffer with my Lord,
I, too, am crucified.
Send forth thy refulgent beams,
Along my pilgrim way;
And guide my feet through earthly [night
To realms of fadeless day.

A PRAYER

Savior, who chose the cross for me; help me to more fully realize the meaning of it all. Let it convey to me the great passion for souls surging thru my heart, yea, for my soul. May it reveal to me that unspeakable love which was robed in full at Calvary. The love which transcends time and space; and which reveals to me the heart of the Father. The love which gave all; sacrificing earthly honor and glory and power. May I in gratitude gladly surrender my life in consecrated service for Thee. Make me useful, not popular; humble, not proud; willing, not rebelling. May the sign of the cross be ever before me; and as I follow in its path may I be transformed into Thy likeness. Amen.

"Things begin in prayer and end in power."

CHRISTIAN ENDEAVOR MEETING

Sunday, April 8, Easter Meeting
A. J. Neuenschwander

Topic: "Why We Believe in Immortality." I. Cor. 15:16-23.

Have the room decorated in an appropriate manner for Easter. It will help the meeting greatly.

Bringing the Scripture Down to Date

Paul has built his whole religious life on the fact of Christ's resurrection. He accepts the other miracles on the strength of this one.

The Christian Church is built on the fact of the resurrection. If this were not a fact the whole structure would fall to the ground.

The resurrection is the incorporate faith of the Christian Church. Immortality however is the end and goal of each individual believer.

The Prayer Thought

On this day of days in the Christian Church our hearts ought to be full of thanksgiving for the blessings that have come to mankind because of the resurrection of Christ.

We ought to ask the Lord: to help us to be ready for eternity every moment; to bless the preaching of this gospel of immortality; to make us live as though we had a goal and end to reach, that we might cherish the eternal things here and now.

Dividing the Topic for Assignment

1. A contrast between the Hindu and Buddhist beliefs and Christianity with reference to immortality.

2. Immortality the search of all mankind.

3. The resurrection of Christ: historical proofs for its belief.

4. Give your best reasons for believing in immortality.

The Open Forum

1. Why do we have such a difference in the teaching of immortality in the Old and New Testament?

2. What reasons besides those of Paul can you give in favor of immortality.

3. How can Christ's resurrection avail for the believers?

4. If there were no resurrection, what then?

Why Believe in Immortality?

The ancient Egyptians, the cultured Greeks, the heathen natives of Africa, the American Indians, the millions of China, and the inhabitants of every known land have some idea or conception of a life after this one. A careful study of the ideas held by all these peoples will reveal a vast divergence in detail, yet a unity in the hope and aim, of a life after death.

The immediate sources from which the varied beliefs arise would undoubtedly be very different, and the expressions that these beliefs call forth, are very different. For instance, a Hindu believes in the transmigration of souls into higher or lower conditions. For this reason he is afraid to kill the smallest animal, lest an ancestor inhabit that animal. On the other hand, if a great leader among the natives of interior Africa should die, his wives and slaves are killed to serve him in the other world.

The immediate sources from which these beliefs come, may be different, but the same God and Father placed an inherent yearning for immortality in each human heart, be he heathen or not. We believe in immortality because we as Christians do not only have a yearning, but God in Jesus Christ gave us the best, most reasonable, and most satisfactory belief for such a hope.

We believe in immortality because it is God given, because of Christ's resurrection, because of the testimony of Scripture, because of the eternal spirit that it enkindles in the believer by faith in Christ, because reason demands it.

CHRIST'S STANDARD

"I am the way, the truth and the light, come and learn of me." —Jesus.

Jesus did not come to bring a way of life; He came to bring The Way of Life—He came to be Life itself. He did not bring a set of truths to place alongside of other truths, as a great many of us have thought; He came to bring The Truth. Dean Inge rightly says, "Jesus did not come to bring a religion but to be Religion," and if we are seriously religious we must be according to His mind and spirit or fail to be religious. In the language of Matthew Arnold, "Jesus is an Ultimate."

Christ was a great teacher—the Teacher of teachers. He left no system of dogmatics, no system of philosophy to follow other than the perfect life which He led. Jesus gave Himself to the people whom He served. When they received The Life they created suitable raiment in which to clothe it. Life was more than raiment. At the central place of our Christ experience we are one. Christ unites us; but doctrines divide us. E. Stanley Jones in his book "Christ of the Indian Road", says, "If you ask a congregation of Christians 'What do you believe?' there will be a chorus of conflicting beliefs, for no two persons believe exactly alike. But if the question is asked, 'Whom do you trust?' then we are together. If the emphasis in our approach to Christianity is 'what?' then it is divisive, but if the emphasis is 'whom?' then we are drawn together at the place of this Central Magnet, Jesus. He is the hub that holds together in Himself the divided spokes."

If we put the emphasis on what we believe we are bound to disagree, but this is lessened when we put the emphasis on whom. Many have been the points of division: baptism, rites, church government, dress, orders, ceremonies and human freedom. We have put too much emphasis on the above subjects in the wrong direction.

Of course the "whats" of Christianity are important. Doctrine is bound to grow up around Him. and we cannot do without some doctrine, but we must be anxious for the purity of the doctrine. Our doctrines should be held under the constant corrective of Christ's living mind and redemptive spirit.

We must keep in mind that Jesus looked on man without race prejudice and apart from class distinction. He wants to convey that there is "one race, one color and one soul in humanity."

It is the fashion of many to fall back on "enlightened self-interest" as the way out of our difficult social problems. But nothing short of a love like Christ's is powerful enough to bring Black and Yellow and Brown and White people together in the family of God.

Jesus had a wonderful sympathy and did not discriminate. He was ready to enter the experiences of men and felt with them. He lent a helping hand to the blind, the leper, the rich, the poor, and the sinner. Jesus did not discourse philisophically on why they are in such conditions, but lays His hands of sympathy upon them and heals them. He condemned the Pharisees and asked them why they have permitted all of this. It was at this time that men began to feel that they were their brothers' keepers.

"And He sent them forth to preach the Kingdom of God."—Luke 9:2a.

The Kingdom, as Christ preached it in the cities and villages of Palestine, was for centuries sorely neglected in the church. The preaching of Christ's suffering and death overshadowed the preaching of His life work and ideals for mankind, and the hope for a life of bliss in heaven supplanted the yearning for the coming of His kingdom on earth.

Other-worldliness became the largest factor in the mind of the Christian. Too much emphasis was placed on the salvation of the immortal soul which was expected to enter heaven at once after death. It was not the first concern of the believer to pray and work for the coming of the Kingdom of God on earth; His prime aim instead was His personal salvation for heaven above. How many people still hold to this attitude today?

Of course Christians believe in a perfect hereafter; and this is an essential part of our faith, but the soul most concerned about eternity is also most concerned in the coming of God's kingdom on this earth.

"Do unto others as you would have others do unto you." "Love your enemies and pray for them that persecute you."

A minister, serving a church in Brooklyn in the days of Henry Ward Beecher, tells that he knew a man who hated Beecher bitterly. Later, however, he came to be a devoted friend of Beecher. The explanation of this change was simple: whenever a man did Beecher an ill turn, Beecher was not happy until he had done the offender a good turn. It came to be a whimsical proverb in Brooklyn, "If you want a favor from Beecher, kick him." Wasn't Beecher putting Christ's principle into practice?

What a change would be wrought in this world if we would practice Jesus' law of love!

WHAT'S IN A NAME?

James Henderson, barrister, clever, wealthy, was proceeding to his office in the city when suddenly as the crowd thickened around him he felt a hand thrust stealthily into his purse-pocket. With a twist like lightning, he seized the thief's wrist and turning, looked into the man's face.

It was haggard and worn, both by hunger and by fear. The barrister was a man of noble Christian sympathy and quietly he said to the man, "Why did you try to rob me?" "Because, sir," the man replied, "I am out of work and hungry." "Come with me," said the barrister and he stepped off the sidewalk into a restaurant. "Bacon and eggs and tea for two," he ordered and seated himself and his strange guest at a secluded table. Presently the food arrived. "I can't talk to you while you are famished," said Henderson; "fall to and satisfy yourself." When the repast was over the man told his story, an all too common one. He had been imprisoned for a term of years and now as an ex-convict he found himself pursued from job to job by his reputation. Something repeatedly happened to reveal his secret and men would not trust an ex-convict. "I have no name," he said bitterly, "and no future. No one trusts me or cares for me. Nothing is left to me but to return to a life of crime and rob to live. What can a man do without a name?" This last question seemed to impress the barrister, for after a moment's thought he stood up and drawing himself to his full height—he was a tall, handsome fellow—he said, "For forty years I have borne the name of James Henderson unsullied. You say you have no name. I give you mine, James Henderson! Take your name out into the world and keep it, as you receive it, clean and honorable." "Do you mean it?" cried the man brokenly. "Of course, I mean it," said the barrister, "and to prove it I will recommend you in the name of James Henderson to a firm of manufacturers with which I have some influence."

The barrister procured his new friend the post he had promised and for a few months kept in touch with him. Then through travel abroad and a change of residence, he lost sight and touch of his name-sake for some fifteen years.

At the end of that period he returned home one evening to be met with the news that a visitor had called to sese him. He looked at the man's card and started at the name, "James Henderson," which appeared upon it. Opening the door of his drawing room he found awaiting him a tall man of striking appearance and evident personality, immaculately dressed, a gentleman as much by the nobility of his features as by his clothes. As they gripped hands and looked hard at each other, the tears started to their eyes, even as their faces broke into welcoming smiles. "Sir," said the visitor, "I have called to tell you that today I have been made a partner in the firm to which you recommended me fifteen years ago. All you see me to be this night I owe to your noble generosity and above all to the gift of your name. The name of James Henderson is still unsullied. God bless you, sir, and reward you." As the barrister, after a long talk, said farewell to his visitor, there came to his mind the question, "If a human name of fair renown can have so mighty an influence for good upon an erring soul, what should be the magic strength of the Name that is above every name."

IN THE SHADOW OF THE CROSS

Some months ago a friend of mine brought to me a large picture of Christ on the cross. I shall never forget the thoughts that went through my mind as I looked at the blood-stained body—which was stained for you and for me. As I sit and ponder these thoughts, I wonder just what Jesus must have gone through before He could say "It is finished." Long before the final blow Jesus foresaw the inevitable outcome of His policy; He had even told His disciples that He must suffer the death of the cross. Often we read that He "went to a desert place to pray". Here in secret with His heavenly Father He studied the outcome of His "radical" career. But He always depended on God for strength and guidance. In spite of difficulties, he remained true to the end. Let us think together for a few moments just what the "shadow of the cross" meant to Jesus—from a human standpoint.

In the first place, it meant that He was to die a despised criminal instead of a glorious king of the Hebrew people. The Jews had long waited for the Messiah who was to deliver them from the hand of the Roman oppression. The Messiah had come; but what a disappointment He had been!

At the feeding of the five thousand the people planned to "take him by force" and make him king. But what was His answer? He sent His disciples out one way, while He goes out to the desert to pray" Jesus saw with equal intensity two trails. At the end of one He was arrayed in the garb of a king, but at the end of the other He was the despised "innovator," "heretic," "king of the Jews." He chose the pain, agony, but nobility of the cross.

Friends, that is what it meant to our Lord and Master to travel His "God planned" course. That is a part of the significance attached to the words, "He set His face steadfastly toward Jerusalem." It meant the giving up of a king's throne for a criminal's cross. Would you and I have been willing? In our daily life, does the sun cast the "shadow of the cross" over our being? Do we sacrifice when God's plan calls for us to do so?

We have had a mere glimpse of what the cross meant to Jesus negatively; now let us turn to the brighter side and see as nearly as we may, what the cross meant to Him positively. It seems to us that the cross meant to Jesus the fulfilling of God's plan for the salvation of the world. "For God so loved the world," etc. and "His only begotten Son" so loved the Father that He was willing to go even to Calvary. Here, it seems that we have Christ's reason for His choice—love, love for God, and love for man.

"God has loved us with an everlasting love." Jesus, as the only "begotten" of the Father, loved likewise. He saw the multitudes as "sheep without a shepherd." He had compassion on them. On a king's throne He could not have reached the poor and despised; but as a rejected criminal He could exert His influence where it would be of most value.

I wonder, if Jesus were to come today—would He take a front seat in one of our churches? Or would He go to the prisons? To the coal mines? Or to the despised in general? I believe that is why Jesus chose the cross. In His love for mankind, He wanted to help those whom you and I reject as "good for nothings." If the pious Pharisee was too self-righteous, then there is the same danger for you and me today. To Jesus the cross meant the salvation of the lowest criminal; it meant the fulfilling of God's plan; it meant the tearing down of the barrier between God and His beloved creation. That is why Jesus chose the cross for you and for me.

Are we as professed followers of His willing to go that far if He asks us to do so? Think it over and see.

Carl J. Landes.

"Our republic has been founded upon the idea of liberty, but it is the liberty of self-governed men. It is not the liberty which degenerates into license, which produces slavery for the individual, and therefore the annihilation of liberty itself."—Dr. John Grier Hibben.

THE S. S. LESSON
April 8

The Resurrection
Mark 16:1-8; 19, 20

Golden Text: "Because I live ye shall live also. John 14:19.

Never was there a blacker hour than when the Christ, nailed by wicked hands, died on the cross. With Jesus in the tomb there was joy in hell as the fiendish imps rejoiced in the triumph. Let us remember that it was to conquer sin and break Satan's power that Jesus went to the tomb by way of the cross. Let us also remember that through this terrible death of the Son of God our atonement was made.

Strange it now appears to us that the Disciples were in hiding and despair, having forgotten, or never understood, what the Lord told them about rising the third day. But then they had not had the enlightenment of the Spirit and it required the visible presence of the risen Christ to bring to their remembrance what He had said about His rising from the dead.

Evil goes far in defying God and making this a miserable world. In murdering the Christ it had gone the limit, but there came a time when God said: "Thus far and no farther." The time had now come when evil could do no more and when God was to give a demonstration of His power beyond all the forces of iniquity could accomplish. Our lesson presents to us the first of a number of evidences of a living Christ. It is significant to note that, while the Apostles were all in hiding except John, the beloved, women were the last at the cross and the first at the tomb. It shows the faithfulness and devotion of the women who followed Jesus and their faithfulness is symbolic of the great devotion, affection and service that devout women in all ages since that time have shown to their Christ. The devotion of the two Marys and Salome was an expression at that time of natural affection. Like the Disciples, they too had come to the startling revelation that their Lord was both risen and living. They were not tardy in showing their affection. As soon as the Sabbath sun had set they brought together the spices that were to be used in their last ministry of affection. Before the rising of the sun they were on their way to the tomb. No greater proof of ther affection could be shown in their earnest efforts to portray their esteem for Him.

The rising of the sun was a specially appropriate time for the world to get its first real realization of a resurrected Savior. Here was indeed a rising of a sun "with healing on his wings." Here, with the break of day, after the darkest night the great "Light of the world" rose never again to go down in darkness.

It is said that most of us meet trouble half way. This was true of the women. While they hoped to get to the body they troubled themselves with the thought that something stood in the way. "Who," they were asking themselves, "will roll away the stone?" If we could only bring ourselves to keep imagined difficulties out of the way we surely would make greater and better progress in the Christian life. How often does the one, new in the Christian life, ask himself, "Can I hold out in the face of temptations and trials that confront me?" Borrowed trouble is not only foolish but often exceedingly dangerous.

"The stone was rolled away." That which defied the strength of man was nothing in the hands of God. All that man could do to keep Christ in the tomb was nothing. When God proposes, all the power of men is useless and fails to defeat Him. The women came to see a sealed tomb; they found a shattered tomb. Death's power was broken.

An angel guarded the tomb. As God had sent His angels to announce the coming of the Christ, so too, this supreme triumph was dignified with the presence and announcement of one of God's heavenly intelligences of beauty, purity and light.

Many wonderful messages have fallen upon the ears of men for their blessing and happiness, but here was one of the greatest joy-bringing powers: "He is risen." Now the world might know indeed that it had, not a dead Christ, lying in a martyr's tomb, but a living Savior ever assuring men that death does not end all.

The women came to complete a burial but went away from the tomb to bring a message of life and to direct the disciples to follow Him to Gallilee. It is always the business of those who know the risen Christ to tell others to follow Him.

The resurrection message that fills our hearts with assurance and makes us firm in our devotion to our Lord first assures us that God is more powerful than natural law and that He can suspend that law to suit His purpose and give to His children blessings that, to the eye of natural man, would seem impossible. Then, death, our greatest enemy, is not to be feared as those who are without faith in Christ must fear it, for we know that the grave has no sting and death has no victory. Death is the Devil's power, but terrible as it may seem, that power has lost its hold. Death is here because of sin, but, as our Lord is the victor over death, so He is the victor over sin.

DEVOTIONAL READINGS

Sunday—Col. 1:19. "For it pleased the Father."

What is to follow has its grounds in the will of the Father, who is in Heaven. S. D. Gordon begins his volume on prayer with the words, "A great sorrow has come into the heart of God. Let it be told only in hushed voice—one of His worlds is a prodigal! Hush your voice yet more—**ours** is that prodigal world." God being what He is, Love Divine, was moved to bring back the prodigal. It could not be otherwise. So we're back to John 3:16: "For God so loved the world that He gave His only begotten Son . . . "

Let us hope, also, that it was not only the Father's pleasure, but His good pleasure, to send His Son. God is the great and good giver. He spares not even the best for straying and erring ones, and "He included me". As we stand pondering the love of the Father and the Son, shall we not adoringly exclaim, "My Lord and my God!"

Prayer: Our God and Father, we thank Thee for the love that gave the best. May we turn to Thee in loving praise and adoration.

Hymn: "O Come All Ye Faithful", New Mennonite Hymn Book—82.

Monday—Col. 1:19. "That in Him should all fulness dwell."

Christ has shown to us and brought to us the value of God. And this not only in what He taught but in His life and work. All the attributes of Divinity were in that life and character. No more illuminating words can we find than those with which the writer of Hebrews introduces the epistle:

"Who being the brightness of His glory; and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

"And of His fulness have all we received and grace for grace." (John 1:16). Of all the benefits conferred upon us this is undoubtedly the greatest.

That "fulness" brought fulness of salvation and life. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (I John 4:14).

Prayer: Dear Master, we thank Thee for Thy matchless life. We thank Thee for fulness of grace and salvation.

Hymn: "When the Lord of Love was Here", New Mennonite Hymn Book—95.

Tuesday—Col. 1:20. "And having made peace through the blood of the cross." A great price was paid. The world is reconciled to God by the cross. It requires the cross to overcome the enmity and discords of the world, and if our religion is to have power it must be built on faith in Him who said, "And I if I be lifted up will draw all men unto Me."

Tave you read this one of S. D. Gordon's? "Sainted Bishop Whipple of Minnesota sat at the sick bedside of a cultured old judge in the southland, talking in his scholarly way. At last the judge politely said, 'Pardon me; but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy Jim? And the Bishop said quietly, 'You're a sinner like me. Jesus died for our sins. Trust Him as a little child.' And the judge said, 'Thank you, Bishop, I can get hold of that. That gives me peace.' "

Prayer: We thank Thee, our Lord, for Thy atoning work. Help us to trust Thee wholly.

Hymn: "Jesus, and Shall it Ever Be", New Mennonite Hymn Book—105.

Wednesday—Col. 1:21. "And you that were sometime alienated and enemies."

It is sin that sends men off into the "far country". It may be just around the corner but it is far away from the Father and home. It is sin which shuts God's face from the prodigal's sight. But God's thoughts of love toward him do not fail. God is still the seeking one. And the pity is in the soul waste of the one who lives thus in the "far country".

"Of all sad words of tongue or pen
The saddest are these: 'It might have been' ."

To the woman at the well Christ said, "If thou hadst known the gift of God—" She came to know it; and so may and do others.

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
If building on its wrecks, at last
To something nobler we attain."

Prayer: Dear Lord, we thank Thee for the love that sought us and found us. Give us the peace of those who stand in the relationship of children of God.

Hymn: "Beneath the Cross of Jesus", New Mennonite Hymn Book—100.

Thursday—Col. 1. "Yet now hath He reconciled."

Blessed word of reconciliation! That is why Christ came. And His reconciling power is still in the world. His life was at one with God. No misgiving, not any thought of distrust was in that matchless life, and He ever intercedes for us, that there may be that certainty of oneness with Him and so with the Father. If only He can win us to the true life of the spirit, the life that abides in Him as the branch abides in the vine, then ours shall be the liberty of sons. George MacDonald sings:

"When I am with Thee as Thou art with me,
Life will be self-forgetting power;
Love, ever conscious, buoyant, clean and free
Will flame in darkest hour."

Prayer: We thank Thee, our Father in Heaven, for the reconciliation through Thy Son, our Saviour. May we ever live as in Thy presence.

Hymn: "'Tis Finished", New Mennonite Hymn Book—112.

Friday—Col. 1:22. "In the body of His flesh through death."

(Meditation, prayer and hymn combined.)

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Saturday—I Sam. 17:32. "And David said to Saul, Let no man's heart fail because of him."

These are the words of stout-hearted, virile, ardent youth. Let us turn our attention today to the Young People's department of our church work. We know that the future of the church depends on the young people. We know that there has been developing a young people's department in our conference during the last decade. We have a Young People's Committee in the Conference. Retreats are distinctly Youth movements. The the Mennonite church seeks to further the movement. Our colleges foster Christian education. Of great importance are our Young People's Societies and Sunday schools. Let us remember them in prayer today.

Prayer: Dear Master, we thank Thee for the hope that comes to us through the Youth of the church. Bless and guide the activities of our Young People, we pray. May they be loyal and true.

Hymn: "I Would Be True", New Mennonite Hymn Book—246.

THE BIBLE, AND WHAT IT CONTAINS

The Bible is the oldest and yet the newest of books. It surveys the whole field of time and it looks farthest into the depth of eternity. It lends the most vivid and absorbing interest to the scenes and events of the past and it keeps us in the most active sympathy with the time in which we live. It gives us the most reliable records of what has been, and it accords us our only means of knowing what is yet to be. It is so conservative as to make it a solemn duty to study and revere the past, and it is so progressive as to be in advance of the most enlightened age. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners. It is full of God and Jesus, and must therefore be read with a pure heart, or its true glory will not be seen. It is full of man, and must therefore always be interesting and instructive to all who would know themselves. It is the plainest of books, yet it has depth of wisdom which no created mind can sound. It is set up as a beacon to show all wanderers the safe way and yet its light shines forth from thick clouds of mysteries and from abysses of infinite darkness. It describes all conditions of life and gives utterance to all desires and emotions of the soul. It has a song of triumph for the victor and a wail of defeat for the vanquished. It sparkles with the fervor and gladness of youth. It celebrates the strength and glory of manhood. It bewails the sorrow and infirmities of old age. It exults in the mighty deeds of kings and conquerors. It sympathizes with the poor and lowly and it lifts up the fallen, it delivers the oppressed and breathes the blessings of peace upon the quiet home of domestic life. It describes with startling clearness the seduction of temptation, the conflict of doubt, and the miseries of skepticism. It searches the secret chambers of the heart and brings to light its purest love and its darkest hate, its highest joy and its deepest grief. It compasses the utmost range of thought, feeling, and desire, and sounds the utmost depth of motive and character and passion. Thus the Bible, God and man, heaven and earth, time and eternity, speak with one voice and teach the same truth. Thus the Bible is for all ages and all nations, for all classes of men and all states of society, for all capacities of intellect and all necessities of the soul—Selected.

Missionary P. A. Penner of Champa, India, who was reported to be suffering from a severe attack of typhoid fever has recovered and is again attending to his daily duties. Those of the other missionaries who were also reported sick have also recovered and are back on their regular work.

The Eastern District Conference will hold its sessions in the Hereford church, Bally, Pa., May 3 to 6. Rev. A. N. Krieder, professor of New Testament, Witmarsum Theological Seminary, Bluffton, O., will deliver the Conference Bible lectures. The meetings of the Conference will be on Standard Time. Busses run to and from Allentown and Pennsburg past Bally and Boyertown, which may be used in reaching the Conference. Those coming by train will be met at Palm or Barto. Meals will be served by the local Ladies' Aid in the church.

HOME MISSION TREASURY REPORT—JANUARY-FEBRUARY

General Fund.

Bethlehem Ch., Bloomfield, Mont., $34.55; Salem-Zion S. S., Marion, S. Dak., $40.00; Bethel S. S., Fortuna, Mo., $24.50; Gnadenberg S. S., Whitewater, Kan., $75.60; Wadsworth, O., Ch., $39.51; Bergtal Ch., Corn, Okla., $15; Lehigh, Kan., Ch., $10.55; Swiss Menn. S. S., Alsen, N. Dak., $20.00; Birthday gifts, Alsen, N. Dak., $25.42; Summerfield, Ill., Ch., $40.00; First Menn. Ch., Upland, Calif., $76.38; First Menn. S. S., Chicago, Ill., $20.33; First Menn. Ch., Aberdeen, Ida., $21.14; First Mennonite Church, Berne, Ind., $91.90; Sr. C. E. Soc., Berne, Ind., $11.75; West Swamp Ch., Quakertown, Pa., $2.50; Second Menn. Ch., Philadelphia, Pa., $3.00; Salem Zion Ch., Marion, S. Dak., $20.00; Wayland, Ia., Ch., $101.73; First Menn. S. S., Bluffton, Ohio, $28.00; Friedenstal Ch., Liberal, Kan., $25; Eden S. S., Moundridge, Kan., $220.46; Emmanuel Ch., Noble, Ia., $74.00; Salem C. E. Soc., Dalton, O., $19; Hebron Ch., Buhler, Kan., $25.41; Zion S. S., Dallas, Ore., $7.45; John K. Lichti's S. S. Class, Upland, Calif., $5.00; Immanuel Ch., Los Angeles, Calif., $217.80; Garage rent, Altoona, Pa., $24.00; Medford, Okla., C. E. Soc., $5.80; Medford, Okla., Ch., $11.40; First Menn. Ch., Philadelphia, Pa., $20.91; Ruff, Wash., S. S., $50.00; Interest, Gen. Conf. Trust Fund, $55.00; Jr. C. E. Soc., Donnellson, Ia., $7.00; Drake, Sask., S. S., $25.00; Rosenort Ch., Laird, Sask., $137.00; Salem S. S., Dalton, O., $26.65; Pratum, Ore., Ch., and S. S., $26.75; Ex. Com. Gen. Conf. Miss. Societies, $264.15; Dividends, J. H v. Steen Co., stock, $136; Garden Ch., Moundridge, Kan., $26.42; Zoar Ch., Waldheim, Sask., $400.00; First Menn. S. S., Aberdeen, Ida., $18.60; Dividends, Berne Overall & Shirt Co., Stock, $16.00; Summerfield, Ill., S. S., $13.25; Amanda T. Hirschler, Upland, Calif., $25.00; Bethesda Ch., Henderson, Nebr., $68.82; Christian Ch., Moundridge, Kan., $38; First Menn. Ch., Newton, Kan., $114.69; Beatrice, Nebr., Ch., $28.80; First Menn. S. S., Reedley, Calif., $40.00; Brudertal S. S., Hillsboro, Kan., $37.20; Halstead, Kan., Ch., $14.61; Wisner, Nebr., Ch., $51.06; Mennoville Ch., El Reno, Okla., $10; Colfax, Wash., Ch., $41.40; Herman Jantzen, Plymouth, Nebr., $15.00; Grace Ch., Pandora, Ohio, $22.23; Butterfield, Minn., Ch., $7.07; Escondido, Calif., Ch., and S. S., $17.85; West Zion Ch., Moundridge, Kan., $38.00; Canton, Kan., Ch., $24.54; Mr. and Mrs. J. R. Krehbiel, Pretty Prairie, Kan., $5.00; Mr. and Mrs. Arthur H. Krehbiel, Pretty Prairie, Kan., $5.00; Menn. Ch., Pretty Prairie, Kan., $125.00.

Girls' Homes in Canada

Germantown Ch., Philadelphia, Pa., $44.21; Ex. Com. Gen. Conf. Miss. Societies, $20.00; First Menn. Ch., Bluffton, O., White Gift, (Winnipeg), $75.25; Immanuel Ch., Los Angeles, Calif., (Winnipeg), $10.00; Ex. Com. Gen. Conf. Miss. Societies, (Winnipeg), $217.00; Gen. Conf. Relief Com., (Winnipeg), $34.50; Careful Gleaners' S. S. Class, Berne, Ind., (Winnipeg), $56.30; Sister Marie Lohrentz, Moundridge, Kan., (Saskatoon), $10.00; Drake, Sask., S. S., (Saskatoon), $11.30; Ex. Com. Gen. Conf. Miss. Societies, (Saskatoon), $50.75; Gen. Conf. Em. Rel. Com., (Saskatoon), $110.00; North Star Sew. Soc., Drake, Sask., (Saskatoon), $15.00.

Special Gifts

First Menn. Ch., Bluffton, O., White Gift, (J. J. Plenert), $15; First Menn. S. S., Bluffton, O., (Hospital expense for Russian Immigrants), $32.00; Menno, Wash., Ch., (Ch. Bldg. Fund), $11.00; Rausch Legacy, Chicago, Ill., (Chicago), $175; Flatland S. S., Quakertown, Pa., (Needy Immigrants), $10.00.

Total Receipts, $4,221.69.
Bank balance, Jan. 1, $1,154.66.
Total disbursements, $2,967.51.
Bank balance, March 1, $2,408.84.
Borrowed money, $3 910.00.
Deficit, March 1, $1,401.16.
Gratefully acknowledged,
J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

Rev. P. P. Wedel, of Moundridge, Kan., conducted a series of meetings near Tampa, Kan., last week.

At Ruff, Washington, there is a catechetical class of 13 instructed by the pastor. He reports that the Ruff Sunday school is progressing well.

The Ladies Aid Society of Bethel Hospital, Newton, Kan., last week made a gift of a piano to the Old Folks' Home connected with that institution.

Mrs. Maggie Stutzman, of Carlock, Ill., the widow of the late Rev. Stutzman, a minister of the Danvers church of the Central Mennonite Conference, met death in an auto accident. Her son, Clarence, was also killed.

Two renditions of Rossini's "Stabat Mater" will be given on Palm Sunday in the First Church, Bluffton, O., by the Bluffton College Choral Society, assisted by the College orchestra and soloists. It is necessary to hold two concerts on this day because of the crowds that patronize this annual event.

A number of writers to the New York Herald Tribune in recent weeks have called attention to long pastorates established in various churches of various denominations. A recent contributor states that in Mystic, Conn., the first Baptist church in Connecticut was built, and the first parsonage in America is still standing. He adds that a local history states "that a father, son and grandson preached for them 125 years, the longest family record in the world".

The Bible Class of the Bethel College church gave a program last Sunday night in the West Zion church, Moundridge, Kan.

Bro. Irvin Weiss, of Philadelphia, who is treasurer of the Eastern District Conference, is in the hospital having submitted to a serious operation.

The choir of the Menno church, Lind, Wash., is busy practicing the Easter cantata, "Morn of Victory". There are thirty voices in the choir with the pastor, Rev. D. D. King, directing.

The Boys' Chorus of the Berne, Ind., church furnished music in the neighboring town of Linn Grove on the evening of March 16, where revival services are being held. The chorus consists of sixteen young boys.

The Bluffton College Girls' Glee Club made a tour through Southern Ohio last week and participated in the girls' glee club competition at Miami University. One of their concerts was broadcast from WSAI, Cincinnati. Miss Ruth Krehbiel is director of the club.

A letter written from China by Sister Frieda Sprunger to friends, states that, so far, she has been safe and hopes to secure passage for home in about a month. Dr. C. Lloyd Pannabecker and his brother, S. Floyd Pannabecker have come from Tsing to aid in closing up the mission in preparation to return to the states.

Rev. G. T. Soldner, pastor of the Zion Mennonite church, Souderton, Pa., presided at the Ground Breaking ceremony of the new building of the Grand View Hospital. This institution serves a large part of the North Penn section and has already a remarkable record for its achievements.

The Postmaster of Berne, Ind., Bro. Menno Burkhalter, and his wife celebrated their silver wedding anniversary in the town Auditorium, which was artistically decorated for the occasion. Many friends were present to enjoy the festivities. A varied program consisting of music and addresses was rendered.

The Junior and Senior societies of the West Swamp, Pa., Mennonite church held a joint meeting last week. The following program was rendered: Song service; topic, "What is My Share In the Missionary Enterprise", I Thess. 1:10; sentence prayers; recitations, vocal solo and a Bible play, "The Widow's Cruise" by three Juniors.

A class of about thirty young people are receiving instructions in the Mennonite Home in Winnipeg, Man., and will later receive the rite of baptism. Recently Mennonites in the city have formed a congregation which had headquarters in a Baptist church and where occasional services were conducted. It it hoped that the way will be open for their having a church of their own shortly so that regular activities may be kept and a regular congregational life instituted.

Rev. C. H. Richard, who has resigned the professorship he held in Bluffton College, preached in the Berne, Ind., church on March 11. Mrs. Voth addressed the Sunday School and Rev. Voth preached at the morning service. In the evening he showed interesting pictures of the mission work with which they are connected in China.

When asked what is the most expensive thing about a local church, we think, of course, it is the building and furnishings or the salary of the minister or the expense of the choir. But that is not so, Nor is it the fuel bill, light and water, repair or missionary endeavor. It is none of these. In every local church it is the empty seat.

The empty seats stare the preacher in the face and seriously cut down much of his power to preach. No speaker can rise to eloquence or power by looking at the bare backs of empty seats. The empty seat discourages the regular attendants. Everybody enjoys a filled church. When the auditorium is filled at every service the workers are wonderfully inspired to double their efforts. Large numbers lend enthusiasm to the preacher, the singers, the teachers, the parents, the children and especially the visitor who has happened to drop into the service. — (Sel.)

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net, 40c; per dozen, net, $4.25.

Words to Young Christians

By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
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The New Mennonite Hymn Book

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The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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Printed on super fine book paper and bound in artistic durable binding.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, APRIL 5, 1928 No. 14

THE FOREIGN MISSION TREASURY

While we can look back with a grateful heart upon the treasury during the past year, it seems necessary again to call attention to the present needs.

The other day we wrote out orders amounting to some $24,000.00 to be paid in April. $5,000.00 of this is ready in the bank, and the balance will either have to be borrowed or covered by increased gifts. The coming Easter and Pentecost season is usually a good time for our treasury, undoubtedly because of the fact that these days remind us strongly of the gratitude we owe our Lord and the world which He loved so much, that He gave, yes, gave without limit, to save it.

Thanking the Lord and all mission friends for the improved treasury since last year, we pray for new blessings and increased support in gifts and prayers.

In the name of the board,
P. H. Richert, Secr.

EMERGENCY RELIEF COMMISSION

Brother P. H. Richert, Sec. of the Foreign Mission Board, came to members of our Commission with a letter from our missionary workers in China. In this letter our attention is called to a serious famine which is threatening the people of our mission field. The famine will be reaching its climax in the month of April and May, shortly before the new Harvest. The cause of this famine is largely because of the very short crop they harvested last fall but also due to the war conditions, particularly in our field. We were asked by Bro. Richert if we could or would lend a helping hand, and thus help to lessen at least in part, this great need.

Dear brothers and sisters, since you have so willingly and promptly heeded our calls and requests in the past, by contributing so generously and bountifully to the relief of the needy it gives us again the courage to come before you with an appeal for our poor end needy brothers and sisters in China and thus show them, that we are indeed interested in them and truly love them, and if we could furnish our workers with special funds for relief work, they could also give aid to such needy that are not yet Christians and in that way may save both body and soul. Think of poor China and the starving Chinese during April and May.

About the same time Rev. D. Toews of Canada wrote to our Treas. C. F. Claassen of the work among the immigrants. Since Bro. Toews is an eye witness of the blessings by giving and also the gratitude of those who receive, and who knows their needs and can tell about them better than anyone else, I shall let Bro. Toews' letter speak.

Dear Bro. Claassen:

Today we received your kind letter with draft enclosed in the amount of $705.65, and I wish to thank you and the dear donors for the gift from the depth of my heart.

To show you how exceedingly necessary it is to continue this Relief work, I shall give you several examples where aid has been given from the above amount.

1. In Waterloo, Ontario, is a certain Peter Fast, his 4-year-old child had to spend 8 months in a Sanitarium. Since Nov. his beloved wife is also there. The husband and father is bothered with rheumatism but in spite of his trouble he works in a factory to support his family and to hold his position. We are sending him a part of your gift.

2. Henry Ewert, Nokomis, Sask., broke his leg and his collar bone in an accident with his team. We are sending some money to the Hospital for his account..

3. Mrs. Wittenberg, Zeneta, Sask., mother of a number of small children, a short time ago lost her dear husband from a disease contracted through a cold and over-exertion from work. We are sending her some money to pay the hospital bill and the doctor.

4. A young man, Friezen, was taken to the Sanitarium several weeks ago afflicted with T. B. He died a few days ago. We have to take care of his funeral expenses, also of the Hospital bill.

These are only a few of the number of cases we have taken care of today. It would be tiresome to relate them all to you, but by your constant sacrifices we are in position to lend aid in many of these cases.

Probably I should mention, that we sent some money to Rev. Peter Plenert, Rabbit Lake. About 70 families are located there living a pioneer life in the true sense of the word. Their crop last summer was totally destroyed by frost. We have given them some aid from time to time, and have sent this money to buy some flour for the most needy.

I could cite many more instances, but these are some of the cases we took care of in one day.

We have three persons in the insane asylum, for whom we have to make monthly payments. Besides we are receiving in our office daily many letters concerning all kinds of needs and only by your constant help are we able to continue this great work. May the Lord reward you abundantly.

D. Toews

So far Bro. Toews' letter which needs no further explanation.

I just read in a paper of a Mr. John Quiring who writes among other things, "We are constantly receiving verbal as well as written requests for clothing. In view of the great need in some places aid must be given. The dear people have no bed clothing and no covers. They have to cover themselves with the bits of clothing they have. You should once take a glance into one of these needy huts, then you would understand why these poor people are so thankful for any little thing they receive to improve their condition. Their faces beam in brightness and their tears roll down in joy over their cheeks. They feel deeply grateful toward the one who gives."

So far Bro. Quiring. No further comment is necessary to this.

God in His infinite Love and wisdom has protected and abundantly blessed a part of our people. How are we going to use and apply this love and the blessings of God, so that others share with us and He can continue to bless us.

Remember our Brethren and sisters in Canada.

With love, by the request of the whole commission.

John C. Mueller, Sec.

MISSIONARY BROWN, HOMEWARD BOUND, WRITES FROM INDIA

Missionary Home,
Bombay, India,
February 20, 1928

Mr. Hu Hsing Yu and
Mr. Chang Ching
K'ai Chou, Chihli, China.

Dear Brethren:

Greetings in Jesus' name. You and the whole church will be wondering where I am and how I am getting along. I think I told you, when I left China, that my plans were to spend about two months in India. The Lord was with me and has greatly blessed me. I visited our mission in the Central Province and stayed on each station about one week. Besides I also visited two other missions, in the one I stayed for one week and in the other ten days. Thus I have studied and observed the mission-work at first hand. I also read five books on India and visited renowned places as Benares, Agra, Madras and Bombay. I have thus become acquainted with the people and their customs. As a whole the people have some good traits but they also have some very bad habits. I have in this short time found some good friends among them. Generally speaking the civilization of the Indians is far behind that of the Chinese, although their educated number of men is, I think, bigger. The people are rather poor, but to some extent they must blame themselves for that. One great pest that does a lot of harm to the country is the belief of the holiness of the cow. They worship the cow, and therefore do not butcher any beef. The result is that each village has three or four times as many head of cattle as it really needs both for work and milk. Since they do not feed the cattle, they have to keep large tracts of grazing grounds. This takes a great deal of ground away, which ought to be under the plow. And then it still is not nearly enough to provide for the large herds. The cows therefore are very poor and

do not give much milk, some are starving to death. It is a pitiful sight to see all this poor suffering cattle, and still it is considered holy. The cowdung they dry for fuel, they use it to plaster their wall, and to fix up their floors and some goes to waste, too, but they do not use it as manure to fertilize the fields. Their plows are much more primitive than those of China. Since the weather is warm all the year around, the people need not be so careful in preparing for the winter: but this weather and these conditions make them lazy. The Christians are slowly learning, but still it is hard for them to break away from all these things.

Wherever I visited the churches the people wanted to hear about China. And thus I have often had opportunities to tell them about the Chinese people, the Christians and the churches, and the suffering through banditry, war and drought, but also of the grace of God working wonderful and blessed fruits in the hearts and lives of many of the Chinese Christians. I have noticed the close relations and fellowship of love that exists between the Christians of the China and Indian Mission fields. Years ago the Korba church supported the Biblewoman Mrs. Liu Ch'ing Hsuan for several years. That church had many questions to ask about the work there and about its worker in China. The Christians are all very much interested in China and sympathize with the Chinese Christians in their suffering during these disturbed conditions. Without my knowledge and without consulting the missionaries very much, the Christians here in our Indian Mission field have brought an offering to be used for suffering people in our churches in China. When they first told me about it, I advised them to send it directly to you as officers of the Chinese Conference. However they preferred to give it to me, so I herewith send it on to you, before I leave India. Just remember that it is for the poorest and most suffering Christians in our field. If you take this matter up prayerfully, the Lord will clearly show you how to apply this Christian sacrifice for the relief of the needy ones and the glory of God. I shall especially pray for you in regard to this matter.

Below are the donations handed in, the names of the churches that brought these noble offerings, and the names and addresses of the persons to whom you may write and acknowledge the gifts. In fact they would like to have letters from you.

1. Champa Church, Rs. 72-2-2. Write to Mr. Abraham, Mission Station, Champa, C. P., India.

2. Champa Leper Home, Rs. 25-0-0. Write to Mr. Paul, Champa Leper Home, Champa, C. P., India.

3. Janjgir Church, Rs. 100-0-0. Write to Mr. Rufus Asna, Mission Station, Janjgir, C. P., India.

4. Janjgir Conference collection. Rs. 21-13-0. Write to Mr. Walters, Mission Station, Janjgir, C. P., India.

5. Birra Church, Rs. 50-0-0. Write to Joseph Asna, Mission Station, Birra, C. P., India.

This makes a total of Rs. 268-15-2, which has exchanged for two hundred fifteen dollars ($215.-00) Chinese money. I inclose a check for this amount in Rev. S. F. Pannabecker's name. He will be only too glad to give you the cash for the amount.

Since I left China my news from there have been rather scarce. About two weeks ago, however, I did receive three letters from K'ai Chou. You can hardly imagine how glad I was for them. Only it made me sad to hear about the death of Bro. Wang Hsi T'ien, and about Sister Wang being wounded by bandits too. I am very sorry for the boys and their mother. May God comfort their hearts. It is my constant prayer that the Lord be near and bless and protect you all and that through all trials that may come to you, you may all greatly increase in grace and faith and in boldness to testify for the Lord. May there soon come a great increase in spiritual fruits and a great gathering in of souls.

Please remember me and give my Christian greetings to K'ai Chou Church and to all Christian friends. Exhort them all to fight the good fight of a Christian soldier and stand true until the Lord come.

My next address will be: Freeman, South Dakota, U. S. A.

Your brother in Christ,

H. J. Brown

EASTERN DISTRIST MINISTERIAL CONFERENCE

Schwenksville, March 26, 1928

The meeting was called to order by Rev. S. M. Rosenberger, Conference president, and opened with a season of silent meditation, followed with an audible prayer by Rev. E. S. Shelly. Rev. F. H. Swartz, the local pastor, with a word of greeting read Mark 1:1-13, as a basis for a lenten meditation. By the brother's remarks we were led to see the difference between a real blessed lenten season and one savoring of superstition and papal formalism.

Rev. H. G. Nyce read Gal. 6, and taking verse 14 discoursed to us on the true object of glorying. Paul boasted because he knew the Gospel and its power to save. His glorying in the cross was not superstitious but with reverence. Formalism and righteous living do not save, Paul's glorifying was in the fact of greatest opposition. With all our education we can do nothing unless we allow Jesus to speak through us. The cross is the only way of access to God.

Rev. S. M. Grubb who was to lead us in a study of the **Ris Confession of Faith** was not present so the subject was continued to next meeting.

In memory of our recently deceased brother A. S. Shelly, who always took a deep interest in these meetings and who at the previous meetings in November led in a deeply spiritual Bible study, we sang from two hymns, full of the deceased brother's sentiments:—

"The Church's one Foundation
Is Jesus Christ the Lord."—and
"I hear the Savior say, 'Thy strength indeed is small,
Child of weakness, watch and pray; find in Me thine all in all.'"

The report reached the meeting that Brother Erwin S. Weiss, our Conference treasurer, was in a hospital and had undergone a serious operation and is now on the amend. Beside our intercession in his behalf we decided to contribute toward buying for him.

Bro. J. Quiring of Bluffton was asked to occupy the balance of the morning session. The words of Paul in the Galatian epistle, chapter 1:15-17 were read as the basis of an impressive discourse. This is a very startling statement, said the speaker: The apostle proves that his Apostolic commission was from a higher source than that of the other Apostles. Not from man nor the man, Christ not revealed to him but in him. The Christ—the love-begetting spirit became incarnate in him. His message was out of the wonderful experience with Christ, and was for the ear and the eye. Unless Christ becomes incarnate in us we have no power. The brother led in closing prayer.

Lunch Hour—The next period was one in which we were permitted to satisfy our stomachs with good things arranged for at a nearby boarding house, by the good ladies of the church. We were all very grateful for the generous repast, and the privilege of a few social moments but somehow in the enjoyment of our subsequent spiritual feast we neglected to tell it by resolution; so right here in the middle of his notes, the secretary takes the right of "casting the ballot" for the meeting in an assumed vote of heartfelt thanks to the good sisters for their consideration of our needs.

Bro. R. V. Stubbs opened the afternoon session with prayer. Rev. L. Foulke spoke on **"Christian Stewardship."** Every Christian is called to be a steward. There are selfish stewards. Christ wants unselfish stewards. The time will come when we will have to render account of our stewardship. O that we may then be found faithful. We sang, "Take my life and let it be," etc.

Rev. M. V. Cross was introduced as a guest of honor. He was asked to participate in the discussions; while he declined such privilege he acted as pianist for the day. The general discussion along the line of stewardship, was more specially as it relates to church finances. We must all feel steward's obligations along this line of duty toward our Lord. Emphasis was laid on systematic giving.

The Round Table was presided over by Rev. Daniel J. Unruh. A number of questions relating to our Conference budget, to evangelism and mid-week prayer meetings were answered and discussed.

Rev. Dr. Johnson, who had arrived during these discussions gave an impressive talk on, "What the Churches owe to our Educational Institutions." Reference was made to the dark ages when ignorant ruling priests lost influence and control over the people who were generally better educated than the priests. The speaker recalled the pioneers of better education among our own people and the institutions founded by them and the good results, leading up to the present educational institutions of our church. These needed, we were told with much emphasis, the moral and financial support of the church. With this emphasis came too that of caution in putting around these institutions a norm which might be rather a hindrance than a help. Bro. Johnson led in the closing prayer and pronounced the benediction. We sang "Praise God from Whom All Blessings Flow," bid adieu and went on our way rejoicing, with the feeling of having spent another day in a Christian fellowship meeting with our Lord Jesus Christ, "whose we are and whom we serve."

A. M. Fretz
Conference Sec.

Perkasie, Pa.
March 27, 1928.

THE MENNONITE

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THE ARTICLES OF FAITH AND OTHER MENNONITE CONFESSIONS

Silas M. Grubb

Our fathers were not members of an official church. In countries where there were established churches, they were dissenters having to face all the official opposition that an established church and the government that established it could bring to bear against them. Generally they were not aggressive, hoping only to be permitted to remain as the quiet ones in the land. The evangelistic activities of the time of Menno soon toned down to a simple effort to hold their own against whatever aggression there was from the outside. It is therefore not strange that official statements concerning their faith did not enter very largely into their affairs. They developed no very great theological minds and so it is not expected that any among them should have produced a theological document of note. Religion with them hardly entered into the realm of scholastic philosophy for the reason that they were of the common people more familiar with the weave shop and their fish nets than with academic things or the atmosphere of the cloister. Being the objects of bitter persecution they were compelled to lead their lives in hiding sometimes and in quiet seclusion all the time. The tenets of their faith were passed along by word of mouth and by itinerant preachers rather than by the actions of large and distinguished conventions or by the printed page. That which we have of their early literature is limited to a few authors among whom Menno and Dirk Philips are the most conspicuous. Menno was a better propagandist than a theologian, and, at any rate, he and his followers lacked the contact with the scholastic world and the leasure that would have created an environment favorable to the production of systematic schemes of Christian belief comparable to the classic confessions of their age. Dirk Philips no doubt knew more theology than Menno, but he seems to have lacked the personality needed in a leader of theological thought. The eloquent and industrious Leendert Bouwens was too busy converting and baptizing the ten thousand converts attributed to him to produce a formal standard of faith and he had the inclination or the ability to do so, and, in his case, it is indeed fortunate that with his uncompromising attitude our fathers did not become Bouwenites instead of Mennonites. Gillis van Aachen, though possessing a power that led men and women to court martyrdom, lost caste when he himself wavered in the supreme test and so whatever he might have produced would have been discredited because of the lack of physical courage that for the moment made him a weaker man than the least of his converts who went to the stake. Although he redeemed himself by yielding his right arm and his head to the executioner he was so little regarded that van Bracht refused to accord him a place in the Martyr's Mirror where the testimony of so many of his converts was glorified.

It was only several generations after the pioneers of the Mennonite faith had passed from the scene that Mennonites had sufficient time and opportunity to rise in the social scale to the position of tolerated citizens that they undertook seriously the task of formulating confessions after the pattern of those of other sects. And even then these confessions differed much in form and material from those of their rivals.

Other creeds, originating in Reformation times, and since, give one the impression that they were formulated as a justification of the right spiritual attitudes of those who made them, and, in a measure, were useful for giving the world a reason for their faith, as well as for the edification of those who accepted them.

There are various doctrinal compositions that may be designated as confessions or articles of faith. Some of these were simply attempts at systematic statements of individual beliefs. Many such are preserved for us in that wonderful source book, the Martyr's Mirror, and represent intelligent understandings of the chief items of Christian faith. These, however, have no importance except as fossils dug out of the world of history to illustrate the piety and spiritual living of Mennonites in the times in which they were written.

Other confessions came into being in isolated congregations, or combinations of congregations. Sometimes the confession of one progressive congregation may have received the indorsement of another congregation. We learn from these the trend of Mennonite thought and Mennonite reaction to current theological discussions and observe in them a striking similarity in polity and doctrine existing in churches widely separated by time and distance, though it is possible that they may have had slight contact with one another.

There are also a variety of catechisms that have been accepted as standards. These are generally in simple form and in accord with the main items of Mennonite doctrine and polity. For practical purposes catechisms serve well as text books from which to instruct young Christians in the elements of the Christian faith. They must, however, by the nature of the case, be limited and incomplete as statements of a system of theological truth. It is not within the province of this paper to enter into a consideration of the numerous existing chatechisms, but a word concerning the one in use in General Conference churches might not be out of place. It is my opinion, and in expressing this observation I have no desire to be disrespectful, that there is need for improvement and enlargement, as well as for a better arrangement of the subject matter, and some of the answers are too vague. (To be Continued)

CORRESPONDENCE

Reedley, Calif., — The past week the pastor had the pleasure of a short visit from Dr. J. W. Kliewer, President of Bethel College and also from Dr. S. K Mosiman, President of Bluffton College. These are the two outstanding educational institutions of our denomination in America. I wondered whether it was worthwhile to support these two institutions or whether it was worthwhile to continue our small denomination. Then I thought of the fact that the Mennonites made the first protest that was ever made against human slavery and I remembered that I read in a book published last year by the MacMillan company, the following quotation: "The movement that culminated in the Reformation included at least one unobtrusive revolt against war when the Mennonites began to preach their doctrine of non-resistance, first in the Rhineland and later on in the New World." When war is outlawed and abolished as is slavery, history will record that the Mennonites at the time of the Reformation recovered for the world the principle of non-resistance and opposition to war taught by Christ and practiced by the Christians in the first three centuries of the Christian era. Until this great task is accomplished, our denomination and membership in the same is tremendously worthwhile. **H. J. Krehbiel.**

Pandora, Ohio, Mar. 29, 1928 —Grace church, Pandora, Ohio: Greetings to all the readers of the Mennonite.

Already Mother Earth is putting forth signs of renewed life by sending forth shoots of the early spring flowers and by the birds which are returning to us again from the warm southern country. It gives one renewed energy and courage to see all nature awaken from its winter sleep, and putting on new life. It also reminds us that there is One who is the creator of all nature about us. We found in the lessons of the past quarter that He is not only creator of everything but that He has all power over nature as well as human nature. The wind as well as the evil spirits hush at His word. We were also reminded in these lessons that to sincerely live the teachings of Christ is much more important than to merely go thru so much form. What we need most to convert the non-Christian is that the Christians really live the Christ-like life in their everyday living.

We were very fortunate in having two musical organizations with us the first quarter of this year. The men's glee club of Bluffton College gave an exceptionally good program on February the twenty-second, and the men's choir of the Ebenezer church near Bluffton, Ohio, gave a splendid program on Sunday, March the twenty-fifth.

Another feature of interest was the joint meeting of the girls of our missionary society and those of the St. John's. A very interesting program was given and after that a pleasant social hour was spent together.

Rev. Regier has a large catechetical class of boys and girls preparing for church membership.

We are always glad to have visiting missionaries with us. On March 28 Homer Moser, returned missionary from South Amer-

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

"THE BETHEL STUDENT VOLUNTEER NUMBER"

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

THE MISSIONARY'S APPEAL

It isn't the work that tries us,
But the sights we have to see;
The children bowing to idols,
The slaves who cannot be free.
With those who of evil spirits
Spend all of their lives in fear,
And women toiling in bondage,
No hope of heaven to cheer.

It isn't the work that wears us;
At least not what we do;
But that which is left undone
When our busy day is through.
It's turning away the scholars
Who want our schools to share,
And saying "No" to the people
Who beg for a teacher's care.

It isn't the work that kills us;
But the strange indifferent life
Of those who too are Christians,
But stand aloof from the strife.
It's keeping up the struggle
Which we abroad must live
Without the friendly backing
Which you at home could give.

—Anna Stevens Reed.

THE MISSION CALL

Why should I give? What can God need from me?
When His are all the earth and sky and sea?
What worth to Him my little all would be?
He wants me to.

Why should I go? Archangels He could send
To bear His word to earth's remotest end;
Yet "Go ye!" comes the call to me, His friend.
He wants me to.

Why should I pray? My feeble voice Him move?
Bends He a listening ear to me in love?
Yet when I cry He answers from above.
He wants me to.

"Am with you always;" "All the power!" "Then go!"
His final message. Am I, then, so slow
I shall not do His will? Enough to know
He wants me to!

—J. L. Howe

CHRISTIAN ENDEAVOR MEETING

April 15th

A. J. Neuenschwander

Topic: "The Dangers of Slang and Cheap Talk." Matt. 12:33-37.

Bringing the Scripture Down to Date

Poor seed wheat cannot yield first class wheat. In addition the yield is small, yet the soil is impoverished just as if good wheat were grown.

Idle words may be compared to the limbs and branches that must be pruned out if the fruit grower desires good fruit. If we want a full and blessed life, idle words must be cut out.

Personality is God's greatest gift to each individual. This personality is enriched or impoverished by the thoughts we think and the words we utter.

The Prayer Thought

Let us ask the Lord for: much grace and steadfastness in our determination for pure speech, for a keen sense of right and wrong, for a realization of the grave consequences of carelessness in our speech.

Thank God for: parents who were careful about their language, for our public schools that teach correct speech, for those who in public life use pure and proper language.

Dividing the Topic for Assignments

1. The Power of Habits.
2. The Slang Habit. Its Evil Consequences.
3. The Relationship between Cheap Talks and a Cheap Character.
4. Ways of Overcoming Slang and Cheap Talk.

The Open Forum

1. Why is so much slang used in America?
2. Does language affect a person? How?
3. Can Character be judged by one's language? How?
4. What is the danger of gossipping and cheap talking?
5. How can we break the habit of using undesirable language?

Slang, Cheap Talk, Next—

It is said that there are more $10,000.00 positions open in the United States, than in any other class. Simply because men are not ready or willing to pay the price to fill these positions. What hinders a man from securing such a desired position? An employer who has such a place open wants a man or woman of high and noble character to fill it. Slang shows a person's leaning toward the road of least resistance. To take this road of least resistance in one respect opens the way for other respects, and the man's character is lowered and the employer will say: Next.

Slang and cheap talk have a deeper and a more serious consequence, in that they undermine the sense of right and wrong, and finally one's religious life is undermined to such an extent that it has no power any more. Here is the most serious consequence of slang and idle talk. Then God will pass him by: —Next.

In the field of culture and refinement, a person who uses slang and cheap talk would soon be passed by for a person of more training and ability. Slang shows a lack of training, it shows a dearth of knowledge, for slang is resorted to when the proper word is not to be found in a vocabulary. The cultured and refined person says to the one who uses slang and cheap talk: Next.

Where is the end of slang, cheap and improper talk? The end is financial loss, moral and spiritual ruin. Why, simply because the expressions show what we are at heart. If the expression is foul, the heart from whence it comes must needs be foul also. Tennyson puts it into the mouth of Sir Galahad to say: "My strength is as the strength of ten, because my heart is pure."

WHO'S WHO IN THIS SECTION

Elizabeth Penner, of Newton, is a college senior. She was state president of the Student Volunteers during the past year. Elizabeth is under contract to teach in an Indian school in Nevada next year.

Ferdinand Wiens, a college senior, brings us helpful suggestions from his childhood years spent in India. The past year he has been chairman of our literature committee.

Dorothy Vesper, of Newton, is a college sophomore. She represents the energy and consecration brought to our organization by some of our younger students.

Hulda Penner, of Mountain Lake, Minn., is a college senior. On many of our deputation programs she has given a talk to the children.

Marvin Linscheid, from Butterfield, Minn., is a college junior. He has been chairman of our deputation committee, and will be glad to correspond with any pastor who would want us to give a program.

Wallace Forbes, a college freshman, came to us from Shanghai, China, last September. He brings us first-hand knowledge of China, and an American grandfather has given him a good command of English.

The Student Volunteers of Bethel College meet for devotion and study every Tuesday evening at seven o'clock. The average attendance is about twenty. Twelve of these have signed the declaration card of the Student Volunteer Movement, "It is my purpose, if God permit, to become a foreign missionary."

OUR DESIRE TO SERVE THE CHURCHES

As young people we should desire to serve the churches, for it is our privilege and because our present service in the churches will largely determine their future.

Serving Christ is not a duty, it is a privilege, in like-manner can we consider it a privilege to serve our churches. As we fully appreciate our salvation in Christ and the many blessings that have been ours as a reult of our associations with the churches, we will feel indebted to him and the churches. In the desire to pay for these blessings we can only count it a privilege to serve. Christ served faithfully until His task was finished, can we then be satisfied to do our task half-heartedly? Christ deserves the best that we can offer so let us gladly deem it our privilege to serve.

To say that our present service in the churches will largely determine their future may seem to be a sweeping statement. Nevertheless, if our interest in the churches is not manifested through our prayers, our gifts, and the giving of ourselves then the church has no future. The hands that are faithfully carrying the responsibility now are looking to us for future service. Can we disappoint them? It is only as we gladly give our present service that we can expect to assume greater responsibilities later. Since the Bethel Volunteer Group is contributing in this issue you may be interested to know in what capacity we have taken advantage of our privileges to serve. As a group we have been privileged to serve our churches by giving deputation programs through which we have tried to convey the missionary spirit and create a deeper interest in missions. As a group we feel very grateful for this opportunity for many a blessing has been ours as a result of this work. We are the church of tomorrow; as we are so will the church be.

Marvin D. Linscheid.

THE STUDENT VOLUNTEER IN THE KANSAS WESTERN MISSOURI UNION

In almost every school in the Kansas Western Missouri Union there are students who are vitally interested in foreign missions. Through the organization of a union we have come in contact with each other and it has resulted in mutual benefit. There are very few large local groups; in a number of schools there are no groups but individuals carry on the work through other Christian organizations.

No doubt many of those interested are not associated as yet with the local groups or the Union and it is the work of the members to discover these students during the year. Not all of those interested have signed the declaration card but are those who will keep up interest and support foreign mission work at home.

Through the groups, union and national movement we become better acquainted with conditions in the fields today and thus can better fit ourselves for this work. By having conferences, retreats and a union paper we discuss our problems, have fellowship with each other, and draw nigher to each other and to our Savior. We learn to share our ideas and cooperate which makes for better mission workers.

Elizabeth Penner.

FOR THE CHILDREN

Dear Boys and Girls:

Two children who lived near a lake were playing in a boat one quiet summer day. It was not fastened to the dock, but they did not know that. While they were playing, they were rocking the boat, and it began drifting away from the shore. Before they noticed it, they were quite a ways out on deep water, and drifting farther every minute. No one was in sight to help them. Calling for help wouldn't do because the farms were too far away. What do you suppose these children did? I will tell you: **they threw out the anchor,** so that they could not drift any farther; and then waited until someone should happen to pass by. If they had not had the anchor, do you know what might have happened? They might have drifted far out, and a strong wind could easily have capsized the boat, and the children would have drowned. You can see how important the anchor was, can't you?

If you will take your Bibles and find Hebrews, chapter six, verses nineteen and twenty, you will find these words: "Which hope we have as an anchor of the soul, both sure and steadfast,—even Jesus." Here Jesus is called the anchor of the soul. Just as those children needed an anchor, just as every ship needs an anchor, just so every person needs an anchor for his soul. You boys and girls are traveling in the Ship of Life, and as long as you will have Jesus on board for your anchor, you will be safe. The words, "sure and steadfast" tell us that.

Of course, you know that there are thousands and thousands of boys and girls in the world who are different from you because they have brown or black or red or yellow skins. Otherwise they are just like you are. They like to play and be happy. They know that when you smile, you mean "I am glad" or "I like you," even though they cannot understand your language. Most of these fine boys and girls don't know that Jesus is the real anchor for their soul. Sometimes I think that Jesus can hardly wait until we tell them, because He is so anxious to be on board their Ship of Life, ready to save them. Couldn't you tell somebody?

Hulda S. Penner

LITERATURE ON MISSION LANDS

It is becoming almost trite to say that conditions in mission lands are changing so rapidly that the whole outlook for missions has changed—some say for the worse, but most believe for the better. Naturally new methods and approaches have been evolved to meet these new situations, and though much that was true years ago is still true today, it becomes necessary for those who wish to understand missionary efforts today to read some of the best books that attempt to portray these changes. Remembering that most people are either too busy or lack the opportunities to select from the vast body of literature available on the subject just what is best and will most repay reading, the Student Volunteers of Bethel College have for the past year conducted and will continue to conduct what is known as a "Literature Campaign" in which, through the deputation programs in the churches and in the college papers, they are acquainting people at large with the literature that in their estimation best meets the requirements. This includes books for adults, adolescents and children. A few of the most interesting books are listed below, and may be ordered direct from the publishers or through "The Student Volunteer Literature Campaign", Bethel College. The Volunteers will gladly furnish any information desired. No C. E., Sunday School or Mission Society should be without some of this material.

Adult List—

The Christ of the Indian Road.
The Christ of the Round Table.
The Indian Outlook.
The Gospel and the Plow.
Whitherbound in Missions.
The Way of the Doctor
A Straight Way Toward Tomorrow.

Missionary Program Material

Young People's List

Grains of Rice from a Chinese Bowl.
China Shepherdess.
The Lure of the Leopard Skin.
Red Blossoms.
Young Islam on Trek.

Children's List

Just Like You.
Children's Post-card Painting Book.
Across Africa with Livingstone. (A game).
Paper Doll Cut Outs. (Showing Costumes).
Brave Adventurers.

Ferdinand Wiens

HAS CHRISTIAN WORK IN CHINA COLLAPSED?

Christian work in China experienced many shocks in 1927. Compared with the events of the Boxer uprising the criticism of and attacks upon Christian work and workers far exceeded what happened in 1900. With this exception the loss of Christian lives in the last year or two cannot, in number, begin to compare with that cataclysmic event of twenty-seven years ago.

The departure of the missionaries after the Nanking maelstrom was a disaster. About two years ago there were about 8200 missionaries on the rosters of the various missionary societies having work in China. These were reduced in number during the early summer of 1927 to about 3000 actually then resident in China. Most of these were marooned in the treaty ports or other centers. But all through the most exciting times of the year the number of missionaries working somewhere in the interior never went below five hundred so far as can be ascertained.

A considerable proportion of the missionaries have now returned to China and to their stations. At present the number of missionaries resident in China is something like 4000. During their absence many of the missionaries received warm and sympathetic letters from their Chinese colleagues and those who returned were cordially welcomed. It is quite clear that while the status of the missionary has changed he still has much to do in China. Opportunity for western Christians to serve the Chinese people is still an important aspect of Christian work in China.

It is still impossible to get conclusive statistical data as to how much Christian property was destroyed or damaged, yet one feels safe in asserting that most Christian property remains and will probably again for the most part, become available for Christian uses.

In most cases the hospitals were kept open under great difficulty and often with loss of efficiency. Nevertheless Christian hospitals were very far from being wiped out.

Early in the year many Christian schools closed. But Christian educational work never stopped in 1927 in any complete sense at all. In a number of cases the Chinese left responsible for these schools voluntarily reduced their salaries to meet the cramped financial situation. So far as I can ascertain the majority of Christian schools managed to keep going though like the hospitals many of them perforce lost in their momentum of efficiency. The story of how the Chinese staff kept Nanking University going is one of heroic Christian determination.

Of course Christian work is not wiped out. It has suffered. It has lost prestige to some extent. It has been shaken. In some places it reeled. But it never came near a real collapse. Taken by and large the sufferings of 1927 have served to awaken the Christian Church in China to a new sense of its responsibilities and opportunities. Christians in China are thinking deeper and harder than they ever did before during the century and a quarter of the modern movement therein. 1927 has proved that Christianity in China cannot be wiped out.—Dr. Frank Rawlinson.

(The above is a summary, made up mostly of direct quotations, of an article printed in The China Weekly Review for February 11, 1928. We print it at the suggestions of our Chinese student, Wallace Forbes, of Shanghai.)

"There is no revenge so complete as forgiveness."

THE S. S. LESSON

April 15

Transfiguration and Service

Mark 9:2-8, 17, 18, 25-29.

Golden Text:—"He that abideth in Me, and I in him, the same beareth forth much fruit; for apart from me ye can do nothing."

Peter, James and John were outstanding disciples and specially dear to Christ. It was their destiny to have a conspicious part over the other disciples in establishing the church of Christ after the death and resurrection of the Lord. Peter was to assume leadership in the early days of the church, James was to be the first of the disciples to suffer martyrdom, while John, the beloved disciple, was to remain upon the earth long after the departure of the other disciples as the witness who had seen Christ with his own eyes and who was to correct and keep the church free from errors in times when there was danger of corrupting influences entering into it. These three men were treated to a sight which should ever after assure in them an attitude of confidence and victory.

Jesus had been telling them of His coming humiliation, suffering, death and resurrection—a gloomy picture to those who had imagined He was to set up a glorious earthly kingdom with themselves in the high places of honor and they needed the encouragement of the transfiguration to enable them to adjust themselves to the situation that would arise. The mountain upon which they were taken was probably one of the Horns of Hattin, spurs of the snow clad Mount Hermon. It is interesting to note how often in scripture the mountains have a conspicuous place in God's revelation. Note Sinai and Zion in particular. Mountain top experiences in our lives and those which, for the time, raise us up above the common things of earth to nearness to God. In the earthly pilgrimage of the Christian there are possible many mountain top experiences with which are associated blessings and inspirations of greatest worth.

In the account given by Luke we learn that "as He prayed, the fashion of His countenance was altered." This manifestation Meyer suggests, was an anticipation of His future state in glory. Remembering that a little while before Jesus was speaking of the cross and its associated misery and suffering we now see a new vision—one of heavenly glory that follows the Cross. The brightness which the disciples beheld radiated from His person and garments which the figures of earthly language could only suggest. Here they caught sight of His real heavenly being which hitherto had been concealed from earthly eyes by his earthly body.

Recalling that it was in anticipation of His coming suffering, death and resurrection that the disciples were led to see this wonderful sight of the Son of God, we see the significance of the appearance of Elijah and Moses. Moses represented the Law and Elias the prophets and Jesus the fulfillment of the Law and the Prophets. Death lay surely before Jesus and so these two witnesses from the past came as a particularly comforting presence to him for, after the death, was to come the resurrection or life after death. Elijah did not pass out of this life as men do, he rose undying to heaven and the death of Moses was singularly different from that which is the common lot of men. They were there to bring the assurance of another and better life beyond death. For this reason, as we learn, their conversation was concerning His decease and resurrection which must shortly occur. To the disciples this marvelous sight had its important bearing. It would be their encouragement after His departure. They had before them in miniature a representation of His second coming in kingly glory. Peter, always rash of speech, made the suggestion that abiding places be prepared for the three holy persons before him, as though he wanted to be with them continually. The transfiguration had its place in the lives of the disciples, but, they were not to stay there indefinitely. There was other work for them to do. James had to win a martyr's crown, Peter had to preach long before he could share the crown of martyrdom with him and it was John's lot long to abide after the rest to be the witness who had seen the Lord and who could, in the Lord's name, bring messages of supreme consolation to the ages. Jesus did not reply to the suggestion. There was fear in it for Peter wanted to be safely alone there with the heavenly visitors. God has no use for the fearful one. Time and again, throughout the Scripture, we are commanded to "Fear not".

The voice of approval from heaven was the Father's declaration of satisfaction and confidence in His Son, who was to be the Lamb of God that would take away the sins of the world. He could only be an offering as He was sinless. At baptism, God's voice was heard in attestation to His hitherto sinless life. Since then the months of His ministry had intervened and were drawing to a close. As with His life before Baptism, now with His life since, God was pleased to acknowledge Him as His sinless Son and commanded that He be heard. The transfiguration impresses one with the power of Christ over natural law and over death. He has power to banish evil and fill the earth with glory.

The second part of the lesson illustrates failure. The disciples could not overcome the power of the evil one, much as the victim needed their help. But the disciples brought their failure to Christ, "why could we not cast him out?" Which was the right thing to do. The answer was their lack of faith and prayer. They had yet to be more greatly impressed with the fact that earnest persistent faith is the victory and prayer, the power by which God's blessings come.

DEVOTIONAL READINGS

Monday—Col. 3:1. "If ye then be risen."

Surely, it means a great change. Paul emphasizes that it is quite out of place to go on as if the life still belonged to the old world of things. And it is life! No longer should rules and precepts, merely human teachings, hold sway. They can not give full support to the new order. They are likely to cramp or leave the imitation of virtue. The new life calls for reality. We live in a new realm and breathe an air that is live-giving and life-sustaining. It is the life more abundant.

"But ye have not so learned Christ, If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus" (Ephesians 4:20, 21.)

"And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:23,24).

Prayer: Dear Lord, we thank Thee that Thy grace is sufficient to meet every demand of the Christian life and walk. May Thy Spirit shed into our hearts the full light of Thy love and life.

Hymn: "Christ the Lord Is Ris'n."—New Mennonite Hymn Book—118.

Tuesday—Col. 3:2. "Set your affections on things above, not on things on the earth."

"Where your treasure is, there will your heart be also," was the Master's word to the rich young ruler. We need to take the word to ourselves. Our attachments are not so easily loosed. The "pull" of worldly things may still be upon us. We have every incentive to seek attachments to heavenly things, Paul writes: "What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." (Rom. 6.21,22).

Paul regarded this of so much importance that he not only stated it positively, but set it over against the negative: "not on things on the earth." Warning have their place. Lately three persons were killed at a railroad crossing in an Eastern town; now an added sign has been placed at the road crossing.

Prayer: Blessed Master, give us motives and desires purged of selfishness. May we strive for holiness and the life everlasting.

Hymn: "O Jesus, I Have Promised."—New Mennonite Hymn Book—216.

Wednesday—Col. 3:3. "Your life is hid with Christ in God."

And this means that there are the hidden springs of the life we live here and now. These springs are fountains of living water. What is the transforming power of Christian lives? What is it that changes darkness into sunshine, gives strength for weakness, turns defeat into victory? The world can not understand. They can not tell whence comes the marvel. The Christian knows, as Paul knew, whence

"I heard the voice of Jesus say,
Behold I freely give
The living water, thirsty one,
Stoop down and drink, and live,
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Prayer: Dear Master, may we listen to Thy gracious words of life. Help us to seek the life with Thee and in Thee.

Hymn: "I Know in Whom I Put My Trust."—New Mennonite Hymn Book—224.

Thursday—Col. 3:4. "When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory."

Christ is our true life, and if we are at one with Him in the true life, we shall share in what is His. Death has no more power over Him; neither shall it have over us. The glory is His and it shall be ours. "Enter thou into the joy of thy Lord," will be the blessed passport to that glory. We shall appear with Him because He has been our life here. The union is one that will never be broken. The essence of what that glory will be is ours here and now because of that union. The life here may be a true copy of the life that will be. A certain advertising man is said to have, by close study, acquired the ability to write tourists' guide books and give information for travel in a country he had never visited. Lew Wallace, whose "Ben Hur" is accurate in references to places, never visited the Holy Land. Loving obedience will give spiritual insight and bring heaven to us.

Dear Lord, we thank Thee that we have a hope steadfast and sure. Help us to seek and know Thy presence and finally to appear with Thee in the glory.

Hymn: "Hark! My Soul."—New Mennonite Hymn Book—350.

Friday—Prov. 1:31. "Therefore shall they eat of the fruit of their own way."

Here we have again a warning signal, but what at the same time may be a word of promise and encouragement also. The writer speaks of the results of wrongdoing and disobedience. Illustrations of what this means for young people of our day can be gathered from everyday life. In a large city a young man was arrested recently and will be charged with murder because he was implicated with another man, who lost his life in an effort to avoid arrest, in a series of hold-ups resulting in a man's death. Crime does not pay. "The wages of sin is death."

Steps leading to the end of an evil way are noted by the writer. They are these: they hated knowledge; they would not take reproof; they did not listen to advice; they did not choose to obey God.

Those who love kowledge and take reproof; who listen to good advice and obey God's commandments also "eat of the fruit of their own way," and that fruit is good and wholesome.

Prayer: Our God and Father, may the children and youth of our land be brought to a knowledge of the Way of Life. Guard from evil influences and the tempter's snares. May the home life of our country become more wholesome and helpful in building up useful lives.

Hymn: "Yield Not to Temptation."—New Mennonite Hymn Book—257.

Saturday—II Timothy 3:17. "That the man of God may be perfect, thoroughly furnished unto all good works."

Let us direct our attention to our Sunday school work today. We can not overestimate the importance of this work. We no longer think of Sunday school only as the place where the children receive instruction in the Word of God; the adult department has become a very important one in an up-to-date school. We need capable and spirit-filled officers and teachers in our schools. The highest aim must always be to lead the pupils to Christ and to build them up in Christ. Pray for this work and seek God's blessing upon it, that our leader in the Conference and workers in the churches may be thoroughly furnished unto all good works in this important part of the church. And let us not fail to recognize that we ourselves may have in our hands the answer to some of our petitions.

Prayer: Dear Lord, send forth laborers into Thy vineyard. Grant to bless the efforts to further the work of the Kingdom by instruction and training in our Sunday schools. May there be rich harvests.

Hymn: "O Word of God."—New Mennonite Hymn Book—185.

Sunday—Col. 3:1. "Risen with Christ."

Christ is risen! He gave the promise, "because I live, ye shall live also." In the resurrection we have the pledge of "life that shall endless be." Paul had no doubt of the fact of the resurrection. It undoubtedly happened, "He was seen of James, then of all the Apostles. And last of all He was seen of me also." (I Cor. 15:7,8).

It is an all-important truth for our Christian religion that Christ is risen. We have not a dead, but a living Christ. On this the superstructure of our faith is built. Paul declared: "And if Christ be not raised, your faith is vain, ye are yet in your sins." (I Cor. 15:17).

The soul in union with Christ is risen also. By this union, through faith, His life is communicated to us; and as He has life, so is then life in us. His life conquered death, and so shall our life in Him be a victorious life.

Prayer: Our Lord, we thank Thee for the benefits that are ours through Thy victory over sin and death. May we rise into newness of life. Give us the victory that comes by faith.

Hymn: "Jesus Christ is Ris'n Today."—New Mennonite Hymn Book—115.

CORRESPONDENCE

(Continued from page 3.)

ica, told us about the opportunities which the agricultural missionary has in spreading the Gospel.

We have a junior choir, consisting of boys and girls from the ages of twelve to twenty, who meet every week for practice. They are now preparing to give a program some time in the near future.

The church choir is preparing an Easter cantata "From Olivet to Calvary", which is to be rendered on Easter Sunday afternoon.

As we approach this Easter season may we approach it with prepared hearts to receive the suffering Messiah as our only Savior.

Correspondent.

THE PRESENT SITUATION IN CHINA

Dear Home Folks and Friends:

It is nearly a year now since we were called out by our government from our mission field among the Chinese in south Chihli Province. Instead of a soon return to our chosen and beloved mission work in the interior, we face the hard facts of war and destruction, uncertainty and famine in those districts. Still God's word is true and surely "All things work together for good to them that love the Lord." (Rom. 8:28). Instead of assurance of returning to our field we will be obliged to settle down in Tientsin or Peking for another six months or longer. What is a year or two in God's program, provided we are in His will. Maybe the Lord has a great lesson to teach us all, and also to protect our families from grave physical dangers. Surely He means us and you to get a more truly divine missionary vision, and to enter more deeply into the ministry of intercession for China. It seems that either there will be a special spiritual awakening soon, or a great destruction will come over this great people and land. It seems as though all the evil forces in the world have let loose on China.

All our cities of the districts where we have work have been prominent in the war news of the daily newspapers here, and Kaichow and Tamingfu especially. One of the main war fronts is just a few miles south of Tamingfu between that city and Kaichow. Mines have been laid all around the city of Tamingfu and at the river crossing on the way to Kaichow. The southern soldiers live in our homes in Kaichow and use the big church as a classroom for military classes. Much of our smaller property naturally goes by the board, and at Nanlo our nice new Gospel tent with all its belongings, including the stereopticon, has been taken by Feng Yu Hsiang's troops. Three of the evangelists had their bicycles taken. This particular Gospel tent was the gift of three Henderson friends and was bought just two years ago.

In Tungminghsien, where Mrs. Boehr and I were first located in the work for the first five years in China, the nice church is used as a recruiting place, while the benches have been removed to the county magistrate's courtyard for public instruction classes in the "Three People's Principles"—the nationalistic policy laid down by the late Dr. Sun Yat Sen.

There seems to be quite a spiritual slump in the war-ridden districts, and it is naturally difficult for us foreigners to work there at this time. The sisters Sprunger and Neufeld have found out that it is rather difficult to hold out longer at Kaichow, and will come out now. Thus far their lives do not seem to have been in great danger. The Pannabecker brethren are at Tamingfu for the purpose of communicating with the sisters and to try to get them through the lines, and bring them out. Much prayer is made for them all these days.

Many people get disallusioned about the China situation these months, and do not believe so strongly anymore that the foreigner is the trouble in China as much as they were wont to say. At Foochow College, in south China, a third College building has been set on fire and burnt down. This is a mission institution, and they finally must close down school. One must realize that it is SIN that troubles China as it does other countries. And with her immense poor population China is ready for most anything, it seems. God have mercy on China! Robbers are more plentiful and daring than anytime before. At Tungchanfu, just 70 miles from Tamingfu, a group of armed men came upon the men and women missionaries after midnight, and robbed. One of the ladies we hear, must return home because of the severe nervous strain of that night. There is more of bolshevism in China than we had thot.

Much of this you will not be very glad to hear, but it drives us to prayer as never before. He who looks up still has hope, for when we see these things come to pass we know that Jesus' coming is near. We write many letters to our Chinese Christians, pray for them, and while waiting here the Lord is blessing the work of preaching to the many American soldiers. We do what our hands find to do. Pray for us. Yours in Christ,

P. J. Boehr,
13 Minosa Court, Tientsin.

JOTTINGS

A group of Christian Endeavorers from McPherson gave a program in the First Mennonite church of Christian, Kansas.

Students of the Oklahoma Bible Academy rendered an evening program at the Christian church in Meno several Sunday nights ago.

The Old Colony Mennonites in Mexico occupy a tract comprising 240,000 acres of land and about 1,000 families already erected homes on the tract.

Rev. C. H. Regier, of Elbing, Kan., one of the pioneers of the community, and a brother of Rev. Bernard Regier, of Newton, Kansas, passed into his eternal reward on Mareh 16.

Prof. Emil Haury, son of the late G. A. Haury, of Bethel College, will teach next year in the University of Arizona. His subjects will be Anthropology, Ethnology and American Archaeology.

The Ministers' Conference of the Western District will meet in the Halstead church, Halstead, Kansas, on April 17. The committee in charge has arranged an interesting and extensive program.

Rev. John J. Toews, of Ignatjewka, South Russia, a brother of the editor of the Mt. Lake, Minn., View, is reported to have been imprisoned by the Soviet government at Bochmut, because of his religious activities among the Mennonites.

Rev. P. R. Aeschliman, of Almota, Wash., was in Aberdeen, Idaho, March 11 to 15, conducting services. In the afternoon Bible studies were conducted in the German language while the evening services were in English. Rev. E. J. Neuenschwander of Bluffton, O., is expected some time in April when he will hold meetings.

The Flatland, Pa., Mennonite church, near Quakertown, Pa., discontinues it Sunday schools during the winter months when access to the meeting house is difficult. Sessions will again begin on April 1st, and will continue until next Christmas.

The Mennonite Minister's Conference of South Dakota will meet in the Freeman College Auditorium on Monday, April 9. There will be an afternoon and evening meeting. The following ministers are on the program: S. P. Preheim, D. A. Schultz, W. S. Gottshall, D. E. Harder and J. J. A. Schrag. Music will be furnished by the Hutterthal church and a group of Freeman College students.

Prof. J. Quiring, of Bluffton College, who closed a week's engagement in the First church, Philadelphia, Pa., spoke in the East Swamp, Quakertown, church on March 26th, on Wednesday following he was in the Zion church, Souderton, on Thursday in the Bethany church, Quakertown, and on Friday in the West Swamp church, Milford Square. During Passion week he is filling an angagement in the Allentown church.

Twenty young people of Grace church, Pandora, Ohio, Rev. J. M. Regier, pastor, are receiving catechetical instruction preparatory to their being received into church membership through the rite of baptism.

The Ebenezer Mennonite church, near Bluffton, Ohio, is planning extensive alterations to its building. The church will be enlarged and a basement furnished under the entire structure which will be used for Sunday school purposes. The estimated cost of the improvement will be about $18,000.00.

Rev. Emanuel Troyer, who recently succeeded Rev. William H. Grubb as pastor of the Normal, Ill., church, (Central Conference) will deliver the Commencement address of Witmarsum Seminary, Bluffton, O., on May 24. Rev. Troyer is president of the Seminary Board and for twenty-five years was pastor of the East White Oak, Ill., Mennonite church.

The Woman's Missionary Societies of the Grace and St. John's churches of Pandora, O., and the Ebenezer and First church of Bluffton, O., will give their annual union missionary program at the Ebenezer church Tuesday afternoon, April 5. The program will be furnished by the returned missionaries—Mrs. E. A. Sommers from Africa; Mrs. S. T. Moyer and Miss Loretta Lehman, from India; Mrs. Homer Moser from South America and Mrs. Sam Goering, Mrs. William Voth and Miss Elizabeth Goerz from China.

On March 25 at 6:30 p. m. J. J. Friesen of Henderson, Neb., spoke over the radio from York, Neb., RGBZ on the Mennonites.

The choir of the First Mennonite church, Chicago, will broadcast the Easter Cantata "Bells of Easter" by Carrie B. Adams, over the Moody Bible Institute Radio Station WMBI, Chicago, on Monday, April 9 at 8:15 p. m. Mr. John Thut, former voice teacher of Bethel College, directing. Miss Doris Brown and Miss Hazel Benson, pianists. Miss Cathrine Niswander, Mrs. Margaret Henninger, Mrs. W. C. Rhea, Mr. and Mrs. Walter Steuckman, Albert A. Lehman and Mr. and Mrs. C. A. Lehman are the soloists.

The Ladies Aid Society of the Second Church, Philadelphia, Pa., celebrated its anniversary on March 28. Rev. Freeman Swartz, of Eden Church, Schwenksville, Pa., gave the address. Easter Sunday will be celebrated with special exercises including the observance of the Lord's Supper and reception of new members. For some Sundays past the pastor has been illustrating his evening addresses with magic lantern slides. A catechetical class has just completed its winter course. In the Sunday school a contest "A Trip to Palestine" is in progress. The school is divided into two parties. Credits given for increases in attendance, new scholars, collection rate as so many miles traveled. Record is kept on a large map, the side gaining the greater number of miles covering the distance wins.

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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Late President of Bethel College
Translated by Dr. Theodore O. Wedel
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, APRIL 12, 1928 No. 15

NOTES AND COMMENTS

National Oratorical Contests on Outlaw War Treaties will be held this spring for school children. There are various stages in the contest. Bronze medal contests are to be held before April 15; silver medal contests, state gold medals and national cash prizes to be contested for later. It is hoped by those sponsoring the contest to bring the matter before pupils, teachers and parents all over the land.

Sixteen Negroes were lynched in the United States last year. That is sixteen too many. Comparatively, these mob orgies are growing fewer in number with the passing years. We cannot, however, be at peace with ourselves nor with God, until the lynching slate has been wiped entirely clean. Lynching is an American institution. That is a hard saying, but it is true. Men are often put to death by violence and without trial in countries other than America, but it is here where lynching is pursued year after year until this method of mob violence has all the earmarks of a definitely established institution. We stand firmly upon the Word of God and upon the Constitution of the United States when we summon the men and women of every creed throughout the nation to join hands in a great moral crusade for a lynchless land. —From editorial in Federal Council Bulletin.

World Goodwill Day, May, 18, is now being observed around the world, particularly in public schools and other educational institutions. International Goodwill Sunday, May 13, furnishes the Christian young people of America with an occasion for the stressing of the peace ideal. Our Christian youth want to share in this significant peace education movement. It is rightly felt that religion must be associated with education in a joint effort to rid the international mind of its bigotries and misunderstandings. The Christian young people of America have a very special responsibility in making the influence of the church felt in the international situation. The church is making its voice heard on this momentous issue. Thirty-six communions have instituted peace commissions; and 57 state and city councils of churches have their committees on international relations. The International Society of Christian Endeavor at its meeting in Cleveland last July launched its youth peace crusade. Other Christian youth organizations are following. Slowly but surely the church is raising aloft the symbol of the cross of Christ as the only reconciling force sufficient to bring peace to the world. The Christian youth of America must hold aloft this torch of peace through Christ.

According to the following facts taken from the Catholic Year Book of 1919, the Jewish Year Book of 1919 and the United States Religious Census of 1920: 78 per cent of the Catholic children are not being reached by any educational program of their church, 95 per cent of the Jewish children are not being reached by their church, and 66 per cent. of the children of the Protestant church are untouched by the program of religious instruction by the great Protestant bodies. The Future is not promising unless these figures can be radically changed.

Reports of famine conditions in China received by mission Boards in America indicate that in some sections famine conditions are even worse than in the great famine of 1920-21, when America raised many millions of dollars in a great relief effort. The area affected most severely is, in general, about the same as that of 1921, namely, the western part of Shantung Province, and the southern part of the Province of Chili. The famine also extends into the adjoining provinces; serious conditions are reported from Honan Province to the west and from the northern part of Kiangsu Province, which joins Shantung on the south. This last named province is within the area controlled by the Nationalist Government, which recently made a grant for famine relief in Northern Kiangsu to the amount of $800,000.00. Few, if any, missionaries remain in the Province of Honan, according to reports at hand. Letters from Chinese Christians to church authorities here indicate that conditions in that province are "appalling in the extreme." At least two or three American mission boards, having work in Western Shantung, have already started appeals for funds from their constituents for famine relief, to be administered by their missionaries in those territories. Cabled reports from Peking, which originate from missionary sources in Northwestern Shantung, indicate that conditions there are entirely quiet, so that relief measures are altogether practical, if resources were in hand.

SEWING SOCIETY NOTES

Reedley, Calif., March 30, 1928

To all Sewing Societies west of the Mississippi River that prepare articles for India.

On account of the steamship company raising the freight rate $2.00 per ton from San Francisco to Hongkong, the 10c per pound for cost of transportation from Reedley, to our mission station in India charged last year, was not enough to cover expenses, so our missionaries had to make up the deficit. Our Executive Committee has decided that we pay 15c per pound this year.

The goods for India should be here in Reedley, Calif., not later than June 1st.

Please prepare two lists of articles you send, placing one in the package, the other with 15c per pound in your letter.

All articles should be segregated and properly marked.

With kindest regards,

Mrs. E. P. Ruth,
1061 West Ave., Reedley, Calif.

THE MESSAGE OF HOSEA

Mrs. Gerhard Friesen

The message of Hosea is intimately connected with his life history. He had married a woman, who proved unfaithful. Yet he could not forget her, and despite the bitterness and hurt her unfaithfulness had meant to him, his love proved strong and deep enough in the end to go to the length of buying her in the slave market, and then trying by means of discipline and tender kindness to reclaim her.

Out of this experience grew the message that he brought. It brought home to him the conviction that God's relation to Israel was similar to his own attitude toward his faithless wife. Thus the primary note of his preaching is "God is love"—he has revealed this all through Israel's history, and Israel, ungraciously, has rejected His love, has proved disloyal, unfaithful, it "lacks know'edge" of Jehovah, it does not answer the rich love of its God—it has turned to serve the Baalim. How has Israel fallen into sin! Kings, people, priests, prophets, all are guilty. The misery and the decay of the nation are visible everywhere. "There is no truth, nor goodness, nor knowledge of God in the land"—"All their kings are fallen"—"The company of priests murder in the way toward Schechem"—"There is nought but swearing and breaking faith, and killing, and stealing, committing adultery; they break out and blood toucheth blood." They go in vain to alien empires for help. Punishment must come. Their idol worship, their corrupt Baal worship, their burning of incense to graven images are a rejection of Jehovah. What pain has this meant for Him. How vividly Hosea pictured it to Israel. "How shall I give thee up, Ephraim? How shall I cast thee off, Israel?" "When Israel was a child, then I loved him—but they sacrificed to Baalim."

Jehovah's love is the call to repentance. The appeal made by it is the clarion call for the nation to return to God. He desires goodness and not sacrifice and knowledge of God rather than burnt offerings. The punishment that must come to them is caused by their iniquity. But when once they will return to God, realizing that neither world empires, nor material force of any

kind, nor ritualistic worship, nor idols can save them, when they will cast behind them their iniquity—then God will heal their backsliding and will receive them with a heart full of love.

SON OF PIONEER MISSIONARY FINDS NEW CONDITIONS IN KOREA

Sherwood Hall, M. D. went to Haiju, Korea, in April 1926 as a medical missionary. Although born in Seoul, Korea, he had not been in the country for sixteen years. Dr. Hall is the son of Dr. William J. Hall, medical missionary, who died in Korea in 1894; his mother Rosetta Sherwood Hall, M. D. is still a missionary in Korea. Like his father, Dr. Sherwood married a physician, Miss Marian Bottomely, M. D. who serves with him in Haiju where they are in charge of the Norton Memorial Hospital.

Writing of his experiences in the hospital, and of some changes noticeable after an absence of sixteen years, Dr. Hall says:

"It seems especially fitting that my assistant should be Dr. Y. J. Kim, son of Kim Chang Sik, first ordained minister in Korea, who was my father's chief helper in opening up the work in the pioneer days. Dr. Kim and I used to play together as boys. He is as much at home in the pulpit as in the hospital and is a great force for righteousness.

"It is interesting that among my first patients should be the son and grandson of a former Pyeng Yang official who was chiefly responsible in the pioneer days for cutting off the water supply of my parents and threatening their lives as well as casting Dr. Kim's father into prison. The old official visited his son and grandson while they were patients in our hospital and told friends that he little dreamed in those days of persecution that in the future the lives of his own son and grandson would be saved by the very one whose lives he had tried to take. Now instead of being our persecutors he and his son cannot do enough for us and our work, even to offering protection to us and our church property. The grandson is sent regularly to our Sunday school.

"There is a semi-political sect in Haiju which has been strongly anti-Christian. One of its officials came as a patient to our hospital and was so impressed by the kindness and the Christian spirit manifested that he went back and influenced the sect to cease its agitation and propaganda against Christian work.

"In addition to the regular medical and surgical work, we have tried to build up particularly three phases of work. These are: Laboratory, Public Health and preventative Medicine, and Evangelistic work.

"We have gathered together enough equipment (thanks to the generosity of friends) so that we can do all our routine laboratory work. We have no X-ray but we are hoping that friends of the work will supply this need in the near future so that we may be able to do this very necessary work too.

We do routine examinations of all our inpatients and many of our dispensary patients and as a result have demonstrated the prevalence of hookworm infestation and tuberculosis in this district which will help us in our Public Health Campaign next year.

"The value of inoculation against typhoid fever was convincingly demonstrated to the public this year. We inoculated over 200 students in one of our mission schools against typhoid and not one case of typhoid developed. During the same period another school of similar size, which did not want inoculation, developed several cases of typhoid.

"By our public health charts and moving picture and stereoptican machine (made possible by the generous gift of a friend) we have tried to carry the gospel of health to the people and we want to make our work more and more a health center.

"We have just received a cablegram of a bequest of $3,-850, to start a Sanatorium near Haiju, is on its way. This will mean much in our fight against tuberculosis in this land and we are indeed grateful for it. We have secured an ideal site for the Sanatorium and shall have more to say about this project in our next report.

"We firmly believe that there is and always will be a need for a real Christian hospital. We have tried to make evangelistic work pre-eminent and live up to the name the Koreans give our hospital that is "Salvation Hospital." We have added to our staff through the gift of a friend an extra Bible woman who is known throughout the district for zeal in soul winning. We have now a hospital evangelist for the men and two Bible women for the work among the women and children. We have a special fund for the free distribution of Bibles and tracts and have worked out a follow-up scheme so that Pastor Hong has been able to visit many of the homes of our patients in the country. Each patient when he or she goes home, is put in touch with the nearest pastor of the district and the new Christians are given help and encouragement.

" We had one Christan patient whose bed was next to a non-Christian. It so happened that the Christian patient was ready to go home before his non-Christian neighbor but he refused to go home and stayed on at his own expense until he had won his fellow patient to Christ. We are glad that the Korean Christians are realizing the great opportunities a Christian hospital affords for winning souls to Christ."

CORRESPONDENCE

Emmaus Church, Whitewater, Kansas. Dear readers of the Mennonite:- Again we have a fourth of the new year behind us, and Easter will be with us in another week. We wish to share with you some of the experiences of our church of these past months. For the first time our congregation observed prayer-week in the beginning of the year. For us it was something new, but I believe we liked it. I have always felt that when a group unites in prayer a certain vigor emanates from the feeling of union in such a group. This feeling of union is probably due to the fact that we join on more or less equal basis, all in the quest for help and enlightenment, than in any other kind of gathering where one or more impart to the many.

Just preceding the annual Bible week at Bethel College we had the privilege of having Rev. Jacob H. Janzen of Canada in our midst. He delivered a series of six sermons on the Gospel of John. Any further comment is superfluous, for Rev. Janzen is widely known and his unique way of presenting God's Word is much appreciated. Those who heard Rev. Janzen at the Bible week at Bethel can not help but marvel at his insight into such a wide range of human interests.

Since our last annual church meeting at the close of the year we have been working in the interest of building a new church, and recently it was decided that a new church be built. Our present building has served us for twenty years, but it has now become inadequate to meet the need of the congregation especially for the Sunday School. It is usually a cause for regret when a thing or place we have learned to love is destroyed; yet they are only means to a greater end, then why carry along a dead weight after it has fulfilled its purpose and no longer meets the needs, thereby endangering the greater end.

A good many churches have been built among our people in recent years. I believe that is a sign of growth; it is also a sign of the fact that the older folks are interested in meeting the needs of young people, since it is usually the Sunday School work that demands most urgently the building of new churches, and for this interest we are thankful. The problem of youth is very vital today; one can hardly pick up an issue of the leading magazines of this country without finding one or more articles relating to youth, youth in its relation to the church, and so forth. There is but one way of meeting the problem and that is: give us good Christian and high moral influence. I might have added also intellectual training, but that we are going to get anyway. Some frown upon it but be that as it may, whether we need it or not, we, the Mennonite young people are going out for thorough education. One thing we ask of the Mennonite church, and that is Christian Education; for if you do not continue to give us that who will? Every industry and all public interests seek men with thorough training. Whether we like it or not we must compete with these forces, and we must meet them on their ground. We young people are interested in the higher education, but we also long for the religion of Christ. The trouble with us is that we do not always realize just what it is we are lacking and what we are looking for. This fact was again brought home to me at a recent Y. M. C. A. conference where a number of college boys from all over the state came together and discussed religious problems and the means of meeting them. Although their attitudes differed sometimes, they were all seeking the same thing, namely the best that there is in life. Need I tell you what it is? Call it what we may in the last analysis it is one and the same thing.

Sunday, March 25, Miss Jane Entz was ordained in our church for the home missions of our conference. Rev. B. W. Harder, our pastor, and also Rev. J. E. Entz of Newton preached on this occasion. The ordination was performed by Rev. Harder. Several songs sung by a quartet of

(Continued on page 7)

THE MENNONITE

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THE ARTICLES OF FAITH AND OTHER MENNONITE CONFESSIONS

Silas M. Grubb

(Continued)

In this introduction to the RIS ARTICLES OF FAITH one is tempted to give lengthy consideration to other well known Mennonite attempts at Confessions of Faith but we are not making an attempt to cover the whole field of Mennonite dogmatics (if Mennonites will allow the use of the word Dogmatics in this connection). It might be added that here is a field that has received little scholastic attention to date and offers an opportunity to some prospective Ph. D. to cover himself with perspiration and glory by fully exploring it. We shall be content with brief reference to several outstanding confessions, seven, namely,

The Hans de Reis and Lubbert Geritz Confession of 1581;

The Concept of Cologne of 1591;

The Long Confession of 33 articles in the Martyr's Mirror of before 1600.

The Olive Branch of 1625.

The Confession Treating of One God etc. 1626.

The Confession of Amsterdam of 1630 and

The Confession of Dort 1632.

The Hans de Reis and Lubbert Gerets Confession represented the liberal Mennonite faction of the Dutch Mennonites of the latter part of the 16th century. It was written to present the Mennonite position as against Socinianism. Baptists recognize this confession as one through which they trace their doctrinal descent. It is interesting to note that John Smyth and other English General Baptists were in association with de Reis and Gerrits and in other ways influenced by the Waterlander Mennonites whose neighbors they were while residing in Holland. Confessions were also drawn up by Smyth and his followers. McClothlin in his Baptist Confessions of Faith mentions two Baptist symbols that are interestingly associated with de Reis and Gerits. He says of the first:

"Perhaps the earliest of a group of General Baptist Confessions is a brief confession of twenty articles in Latin that was never printed and was signed by John Smyth. It is supposed that this confession was submitted by Smyth and his party to the Mennonite church in Amsterdam as a basis for their application for membership in that body, though there is nothing in the manuscript to justify the supposition."

Of the second Confession he says:

"Another confession consisting of thirty-eight articles in Dutch, signed by Smyth and forty-eight others was drawn up by Hans de Reis and signed by the English applicants for membership and sent by de Reis to other Mennonite churches, with the request for advice as to whether the English ought to be received on that basis. It was in complete accord with the peculiar tenets of the Mennonites and probably did not properly represent the views of the English Baptists as to oaths, war, the civil magistracy, etc. It is almost a reproduction of the confession of de Reis and Gerritz of 1581, with two articles, XIX and XXII omitted."

The de Reis-Gerits Confession and the Confession of Dort were the ones that formed the foundation upon which Ris built up his Articles of Faith.

The Concept of Cologne was drawn up May 1, 1591 and carried with it the endorsement of the Friesian and High German factions in the church of that time, the German element comprising the churches along the Rhine.

The long Confession in Martyr's Mirror is a work of 33 articles and shows a rather wide familiarity with theological matters. We are not sure as to its origin, although it is believed by some that Pieter Janz Twisck (died 1636)wrote it or had considerable to do with its making. Even as far back as 1660 van Bracht was uncertain concerning its date and authorship and introduces it with the remark:

"Touching the time of the Confession with which we are now speaking, we could learn nothing definite; but it being stated that the Mennonites, so far as regards the meaning of it, believed, maintained and taught for many years, even at the time when it was printed, namely, when the last persecution was drawing to a close and therefore we have given it a place in the last year in the 16th century" (about 1600).

An American edition, apart from the Martyr's Mirror, appeared under the title: "Mennonite Confession of Faith" in Winchester, Virginia in 1837. It was this book that a member of the Confederate Congress filed with his Government when making a plea in his Congress for the recognition of Mennonite non-resistance by the Confederacy. The Dunkers who had joined with the Mennonites in seeking non-resistant privileges from the Confederacy testified that this confession also in general represented their attitude. So we note that this Confession as well as the above named de Reis-Gerets Confession had considerable and favorable influence in denominations other than Mennonites.

The so-called "Olive Branch" as we may gain from the name was intended to be a peace instrument among factions of Dutch Mennonites. It suggests that calm was to be expected after the storms of discord had been weathered. It was drawn up at Amsterdam and attempted to answer the question: "What are the fundamental and unmistakable marks by which the children of God may be known?"

The Confession, "Treating of one God, Father, Son and Holy Spirit and the Incarnation of the Son of God" was a document presented to the deputies of the States General of the Netherlands, Oct. 8, 1626, and was accepted by them as the basis of the policy of complete toleration of the Mennonites.

The confession of 21 articles, 1630, called, A Brief Confession of Faith and the Principle articles for the Christian Religion preceded the one drawn up at Dort by but two years. The Dort Confession of 1632 is the best known of all Mennonite confessions, appearing in the literature of the church time and again. The first Mennonite publication in America of 1727 was a reprint of an earlier work composed for the benefit of English refugees in Holland by the Dutch Mennonites in 1712. This again was a translation of a former work printed in German in Amsterdam in 1664 for the benefit of the German Mennonites who were associated with the Hollanders. Oberholtzer published a series of comments on it in his paper the "Botschafter" and it is still honored as a standard by the Old Mennonites, the Central Conference and the Amish. In these bodies greater emphasis is given to the rite of feet washing and so the positive statement concerning it in the 11th article of the document makes it a favorite standard of faith. A study of the names of the Dutch signers and the Swiss who afterwards confirmed the document bears an interesting relation to Mennonites generally and the following have a particular interest to American Mennonites: Dirks; Willems; Lukens; Bom; Weyns; Moyer; Peters; op den Graf; Jensen; Miller; Boman; Egley; Schnieder and Frick.

The American edition of 1727 has subscribed to it the names of the following Mennonite ministers: Jacob Gottschall; Martin Kolb; Michael Zeigler; JacobGorgas; John Conrads; Nicolas Pittenhouse; Hans Bergholter; Christian Herr; Benedict Herschey; Martin Baer; John Bowman; Felte Clemmer; Daniel Longenaker and Jacob Bechtel.

To the above named confessions might be added the "Christliches Gemüths-Gespräch und Anrede an die Yugend" generally published together, the author of which is believed to have been the venerable Gerhard Roosen of Altona. This has been translated and appears under the title: "Christian Spiritual Conversation on Saving Faith in Questions and Answers and Useful and Edifying Address to the Young," was a work of the Canadian Mennonites 1846.

Other editions appeared in Ephrata 1770; Germantown 17-90;Lancaster 1811; 1836; 1869; Berlin 1839; Elkhart 1868; 1873; In English in Berlin, Canada, 1846; Lancaster, 1857; 1870; 1878; and this list is not complete.

(To be continued.)

BOOK NOTICE

A Knock at Your Door by W. E. Scramm, published by The Lutheran Book Concern, Columbus, Ohio, printed on good paper and substantially bound to sell for $.75; the little book urges an answer to the question, Why Jesus Christ should be accepted as Savior and Lord? The author has succeeded in making the work a striking one from the first paragraph on and his judicial selections of illustrations help strongly to emphasize the points he sets out to make. One feels, upon reading the book that here is just the right kind of a work to pass on to an unsaved person that will hold his interest, appeal to his concience and should lead him to a decision for his Lord. The first chapter of the book is also printed in tract form under the title: "A Friend at Your Door". Copies may be secured through The Mennonite Book Concern, Berne, Ind.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"God made of one blood all the nations of the earth;
Shame not His work, but grant to each His worth."—Marynina Kellogg.

"I resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him."—Booker T. Washington.

CHRISTIAN ENDEAVOR MEETING

Sunday, April 22nd, 1928

A. J. Neuenschwander

Topic: "Why and How Should Christians Support the Eighteenth Amendment?" Exodus 21:28,29; Proverbs 23:29-32.

Bringing the Scripture Down To Date

An ox might by accident kill a person, but hardly alcohol. It has destroyed people from time immemorial and that ought to be a lesson for everyone.

Liquor traffic has been warned of its evils. It has proved itself dangerous to human welfare. Now, root it out with vigor.

The liquor traffic has brought us nothing but woes and more woes. It has killed more men than the bloodiest wars.

"Look not upon wine" is a fine precept, but to keep it out of possible reach seems still better.

The Prayer Thought

Let us thank God for those men and women in America, who saw in the liquor traffic a deadly menace to our country, and considered the traffic as a sin.

Let us pray the Lord for a keener conscience on this whole question, that we might oppose the liquor traffic with a religious zeal, and keep the Eighteenth Amendment in every detail.

Dividing the Topic For Ass'gnments

1 Early Leaders in the fight against Liquor.

2 The W. C. T. U. and the Eighteenth Amendment.

3. The Anti-Saloon League, its Aims and Work.

4. The World Watches the American Experiment.

The Open Forum

1. Why do you believe in the Temperance movement?

2. What is the biggest problem in enforceing the prohibition law in your home community?

3. What have you done to help prohibition? Your Society? Your Church?

4. Why does it seem that people lose interest in the fight against liquor and the liquor traffic?

5. Should we in our Retreat programs treat this question,

Wet or Dry?

The Christian Church has in times past furnished the backbone and the spirit for the fight against the liquor traffic. It was a fight, and many were good and glad when the Eighteenth Amendment was passed and made a law. Many dropped the issue as a child drops a heavy burden, and were glad to forget about it. There are such right in our Mennonite churches, and this statement is no blind guess. We may have been **dry**, but unless we keep active and **dry**, we are **wet**. Everyone who in his own mind and practice is **dry**, but does not do anything about it—he is **wet**, and he is helping the **wet** cause. The fight against the liquor traffic moves on and unless we move and fight on, we are out of touch, we no longer push, but on the contrary we simply hang on, hence we help the **wets**.

What Christian Endeavorers and for that matter, the whole Christian church, need is a reconsecration to this vital problem. We are so liable to forget that Satan and his hosts of evil never stop or rest. We so easily become tired and want to rest. Every time the drys rest the wets forge forward.

The Liquor traffic and the Eighteenth Amendment are matsers for the government to handle, some say; and we as Mennonites do not like to meddle in with the government. Others say, we helped to vote in the Eighteenth Amendment, now let others keep it in. Still others feel that this is a social problem, and as such spiritually minded Christians have no interest in social work. All who hold any of the above principles are helping the **wets**. "He that is not for me is against me." If we are not for the Eighteenth Amendment, and work to keep our country **dry**, we are **wet**. To do nothing is to be **wet**. Only those who are interested and help to enforce the law are **dry**.

"Why" should Christians support the Eighteenth Amendment? This question ought to be unnecessary. But still we will give just a few answers. (1) Because the Liquor traffic is a traffic of sin and iniquity and destroys lives and souls for time and eternity. (2) Because the liquor men are concerned about nothing but more money for themselves. (3) Strong liquor ruins a man's physical body as well as his spiritual life. (4) Because it has caused more misery and degredation in homes and families than any other vice. (5) Because the whole business is opposed to the spirit and teachings of Jesus Christ.

AN EASTER STORY

In a large public assembly hall in Moscow a public lecture was given by Comrade Lunatscharsky, a bolshevist commissary for Popular Education, attacking the "obsolete faith." This faith, he said, was a product of the capitalist, but was now completely overthrown; its nullity was easy to prove.

The address seemed successful, and the lecturer was so pleased with his own eloquence that, feeling complete confidence in himself, he brought it to an end by inviting a discussion of his theme, but with the stipulation that no speaker was to occupy more than five minutes. Any one who wished to address the meeting was to give him his name.

There came forward a young priest, with a close-cropped beard, of homely appearance, shy and awkward—a typical village priest. Lunatscharsky looked down at him scornfully. "Remember, not more than five minutes!"

"Yes, certainly. I shall not take long." The priest then mounted the platform, turned to the audience, and said: "Brothers and sisters, Christos Woskresse—Christ is risen!" (the solemn Easter greeting exchanged by all on Easter night.)

As one man the great audience answered, "Woistinu Woskresse! Verily He is risen!"(the usual reply). "I have finished. I have no more to say."

The meeting was at once closed. All Comrade Lunatscharsky's flowery eloquence availed him nothing.

"The way to do a good deal for Christ is to keep on doing a little."

DEVELOPMENT OF MISSIONARY PURPOSE

My purpose to become a foreign missionary has gradually developed and changed—so much so, indeed, that although it has been the dream of my life ever since I can remember, it hardly seems like the same work in which I was interested before I came to college.

I think the first stimulus to my thinking along this line came when I was about six years old, through a returned missionary from the Old Mennonite field in India; and though many years have passed, during some of which the purpose formed at that time was pushed aside by other ambitions, it is India that calls me still.

At this early age, and up to the time I was twelve or thirteen years old, I felt my reason for wishing to go out as a missionary to be that mysterious thing known as a "call" from God, which could very easily, as I began to see the other and less attractive side of the work, be translated into a call for service in general which could be answered on one side of the world as well as on the other. A stirring appeal for workers—consecrated workers at home or abroad—about four years later again turned my thoughts to mission work, this time with the definite purpose of making it my life work. Still, however it was with that sense of the necessity of being "called of God," which I did not understand, and I felt uncertain about whether I was interpreting His voice rightly.

Then I came to college and joined the Student Volunteer Group. Through our work together and my personal study growing from that group work, I have become better acquainted with the need; and now, for me, the **need** is the call. God has given me the privilege of knowing Him and of knowing Jesus Christ as my Saviour. "Other sheep has He also....not of this fold.... Them also He would bring." But He "has no hands but our hands to do His work **today**." He has entrusted this great task to us. There is no mystery about His call now, for I have something wonderful, enriching, satisfying—something which others of His sheep do not have; and with them I would share the joy He has given me.

Dorothy Vesper.

WHAT MAKES A DIAMOND

I was much struck a short time ago, when going through the largest diamond cutting works in the world, to notice how unattractive an uncut diamond really is; no one could possibly wear it. I found that what really made a brilliant was the fact that, though it might be no larger than a small shot, no fewer than sixty-four facets were cut upon its surface, every one of which reflected a fresh ray of light. Is it not often in sickness and trial that facet after facet is cut and polished on the human diamond, so that it becomes more and more luminous and radiant? It is the cutting that beautifies the gem; and the diamond, which has no color itself, thus reflects every color of the rainbow when this long process has transformed it into a brilliant. The radiance will never pass away from any human jewel when it has once been through God's workshop. There are plenty of "rough diamonds" among God's children that might be thus changed into "brilliants".

It is then quite clear that there is a pressure, a crushing, a sickness, a failure of bodily power that does but brighten and illume the sufferer. "Life and joy" do not therefore necessarily mean "healthy life and joy", for joy may be seen in many even when the life is unhealthy, though we grant that such is not the normal condition. We are not all diamonds, but we are all His jewels, and all jewels require cutting to be radiant, and still deeper cutting if they are to reveal the image of their Lord.—A. T. Schofield, M. D.—Moody Bible Institute Monthly.

The Bible is the Word of God. It is both extremely simple and intricately complex. It is clear, yet so deep that we can not fathom its depth. Our Heavenly Father could have made the Bible as clear and short cut as the multiplication table which one learns by rote. For instance He could have had Peter on the day of Pentecost to have given something like the following as the requirement for salvation: "In order to be saved one must hear of Christ, believe on Christ, repent toward Christ, confess their faith in Christ, be baptized into Christ, live day by day in Christ. If one does this, faithfully through out life, he will be welcome in Heaven."

But it was not God's plan to make the matter a sort of prescription, but that we know all that we need to know about the plan of salvation, and every other question pertaining to Christian living and spiritual training. The Bible is simple, yet the wisest philosophers, the greatest students and the most Christian minded are not able to comprehend the entire scope of the Bible, nor to fully understand all its teachings.

It is not difficult to master the multiplication table; but it is utterly impossible to master the Word of God.

Nature is very simple with reference to the essentials of living, yet to understand all the intricacies of the law of Nature pertaining to the air we breathe, liquid we drink and the food we eat is far beyond the wisest scientist who has, or ever will live.

If we refuse to obey Christ in relation to salvation on the ground that we do not understand the necessity of our taking the steps into Christ, we should be at least consistent and refuse to breath until we can understand the philosophy of breathing, we should refuse to eat until we know why it is and how it is that food eaten will build up our bodies and contribute to sustaining life.

Our Heavenly Father endowed us with power of locomotion. If we neglect to use it we then pay the penalty with impaired health and finally by death. He has given us eyes with which to see, but if we close these to all light and vision, we will in time become blind. He has also given us a spiritual nature in connection with our intellectual powers and He has ordained that we must think on things spiritual. If we refuse to do this we must pay the penalty here as in the case of locomotion and of vision, but in this case it is with a falsified or corrupted spiritual life which unfits us for habitation in His home.—World Evangel.

A BRITISH VIEW OF OUTLAWRY OF WAR

Lord Thomson, who was Secretary of State for Air in Ramsay McDonald's cabinet, has contributed an impressive discussion of the outlawry of war to the Century for February. This article is a commentary on the proposal of the American Committee for the Outlawry of War, and a friendly one. "There is undoubtedly," Lord Thomson writes, "a great deal to be said for such a declaration. It expresses the spirit and purpose of the League; it is simple and understandable by all; it goes to the root of the situation, and although no dramatic results might immediately ensue from its pronouncement, it would give a common formula to millions of people, who are not yet sufficiently educated in international affairs to understand the working of a purely political league, but who do desire passionately to put an end to war. While war is a legal institution, not only will disarmament be impossible, but limitation of armaments on any serious scale cannot be expected. The latest conference on this subject affords sufficient proof of the difficulties to be overcome. Even if land, sea and air forces are to be restricted, while the war spirit has the sanction of international law the greatest achievements of chemical and mechanical science will be at its disposal and liable to abuse. As has been epigrammatically said: 'Disarmament will not cause the ceasing of war, but the ceasing of war will bring about disarmament.' There never was a time in human history when public opinion was more ripe for the outlawry of force and violence. Europe is old and America is young; hence the great psychological difference between them, which only some simple formula of world-wide application can bridge. The proposal to outlaw war is such a formula. It will not bring immediately a millenium, but it will appeal, both in Europe and America, to millions of men and women who have heads as well as hearts, and will see in it a common indispensable first step. More cannot be expected from any plan which attempts to regulate the elemental passions and virile vices of mankind."

CHILD DRINKING IN RUSSIA

Vodka is so increasing the inflammability of Russian youth that sovietism seems likely to perish in the flames of riotous license.

During the first six months of 1926, 29,000 boys between the ages of 12 and 20 were arrested for serious offenses in six central provinces. During the next six months, 67,000 were arrested; and during the first six months of 1927 the number of arrests reached 77,000.

Drunkenness and the use of drugs are increasing with frightful rapidity. The vodka monopoly makes it possible to purchase a small bottle of vodka for as little as seven and one-half cents; and children are allowed to purchase it.

What this means for the future of Russia seems obvious. In 1905 at Bellevue Hospital in New York, a study of alcoholic cases revealed that in 30 per cent. of them the drink habit had been acquired before the age of 16; in 68 per cent. before the age of 20.

While this prosperous country is showing the world what prohibition means, Russia is demonstrating the significance of indiscriminate drinking. If such personal liberty means national ruin there, drys here will have the strongest argument for their cause they have yet advanced.—Chicago Herald Examiner.

"FOR MY PART I WILL NOT GO TO WAR"

By Peter Ainslie

"It is the business of the churches to make my business impossible."—Field Marshal Lord Haig.

It is heartening to observe that the number of Christians taking a position against war is increasing and will continue to increase. In many instances ministers find it difficult to adjust themselves to this rising sentiment because of their past glorification of war, in which they conscientiously indulged, but ministers will extricate themselves from this error. Many have always stood against it, and a much larger number than is usually estimated. They are saying with Harry Emerson Fosdick: "We are certain that unless the churches take a clear and consistent stand on this matter of life and death to our civilization and to the world, they will merit the contempt of men and the judgment of God."

In the meantime the most significant thing is the boldness with which some military men are speaking against war and calling the church to judgment. General Tasker H. Bliss, former chief of staff of the United States Army, says: "The responsibility (for the reduction of armaments) is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended." Lord Haig says: "It is the business of the churches to make my business impossible."

Some regard their support of war as an evidence of patriotism, but General John F. O'Ryan says: "I should be a traitor to my country if I did not do everything in my power to abolish war."

Some among statesmen, jurists, educators and scientists are likewise speaking in no uncertain terms. Mr. Lloyd George says: "If the churches of Christ throughout Europe and America allow that (another war) to fructify, they had better close their doors. The next war, if it comes, will be against civilization itself."

THE S. S. LESSON

April 22

Jesus and the Home

Mark 19:2-9,13-16.

Golden Text:—"Honor thy father and thy mother (which is the first commandment with promise.") Ephesians 6:2.

It is said that the dearest words in the language are mother, home and heaven. All of them imply a home and one in which conditions are ideal and in accord with the will of God. Without mother or the true mother spirit, there can be no satisfactory home. Heaven is to be a happy place and our ideas of the blessed home on earth are suggestive of the eternally happy home beyond this life. It is a significant thing that our Lord gave so much of His time to His home. While His ministry comprised but a few short months, His home life occupied the greater portion of His years. The relations between Jesus and His mother are singularly and intimately happy. The mother's interest in the Christ continued after He began His ministry and we often find her an interested observer when Jesus was in the midst of His active work. The faithfulness of the mother is shown in that she remained by the side of the cross to the last bitter end. While we are not given to that senseless and unscriptural adoration of the mother of Jesus, such as the Roman Catholics practice, we nevertheless regard Mary as the ideal of womanhood and motherhood. She would certainly not have been chosen to the highest honor any woman had ever bore had she not been the best and holiest of women on earth.

The home is an institution ordained of God. It is a divine institution designed to promote the highest ideals of earthly happiness. In it there is provision made for happiness of those who have entered the marriage state and for the care, protection and instruction of the children born in that state. It is the home that insures the purity of the race and raises us from the state of being mere creatures. Nature goes far toward the provision for the young, but it stops with merely the feeding and care of the helpless young. God, having designed that man should be a creature far in advance of other natural things, has given us the home with fathers and mothers so that we may attain the highest things of life so long as we live. Imagine what the world would be without homes! Surely there could be no advance beyond the physical existence and we would be wild creatures not unlike the animals of the jungles.

There is no other human institution around which God has thrown so many and such strong protecting laws, as He has about the home, which implies the right marriage state. One man and one woman compose the home. These two are joined for life, not as a matter of convenience, but because there is the mighty bond of love holding them together. There was to be no reason for severing this state except unfaithfulness. The Jewish law made provisions for divorce because of the sinfulness of human nature, but under the new dispensation, there is no reason for such separation. Marriage vows are sacred and must hold for life. Marriages are made in heaven to last to the end. No one has the right to annul them. We must remember that civil law, which makes provision for divorce, is a human institution and therefore subjected to human imperfections. Not so with the law of God, which is perfect. The great curse of our times is the divorces that have become the terrible scandals in every land. Divorce is a blow at the sanctity of the home and at the law of God. The decadence of the home and the common practice of divorce are the leaks in our civilization which will eventually sink it if there does not soon come a time when it will be stopped. Society, for its own protection, will have to put a stop to this terrible abuse.

The child in the home comes as heaven's blessing. It should command the care and affection of every member of the family. As the home exerts its best influence upon the child so that child will become the greatest honor to itself, to the community and to its God. The salvation of the race has always been in the Christian home where the children have grown up in the fear and the admonition of the Lord. Jesus made the little child the special object of His notice. The child life and attitude of love and trust is the kind of life that goes to make up the kingdom of heaven. It is therefore important that the child should early be brought to a knowledge of God, taught to walk in His way and led to know the nobility of Christian life and service.

The Christian family is the backbone of the church and the state. In it every member should be an active confessor of the Lord, the Bible should be its rule of life and faith and daily worship should be one of its regular practices.

DEVOTIONAL READINGS

Sunday—Psalm 40:1. "He inclined unto me."

God is not afar off taking no note of our circumstances and our needs; rather He draws near to us when with trustful hearts we look to Him. Surely, significant is the Psalmist's expression: "He bent to me." You may picture the one looking for help as scarcely able to speak above a whisper, but assurance comes in the knowledge that God will not fail to hear since He thus turns and listens.

"He never comes too late,
He knoweth what is best;
Vex not thyself in vain:
Until He cometh, rest."

Prayer: Dear Lord, we thank Thee that Thou knowest every circumstance of our lives and that Thou carest. Help us to rest in Thy care and love.

Hymn: "Dear Lord and Father", New Mennonite Hymnal—65.

Monday—Psalm 40:2. "He established my goings."

The psalmist did his part. He waited and waited patiently. The outcome of confidence and prayer was a steady walk. God can be depended on not to fail.

"When all around my soul gives way,
He then is all my strength and stay."
"Until He cometh, rest,
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal."

Prayer: Dear Master, may our strength be found in Thee. Help us to turn to Thee, the author and finisher of our faith, that so we may walk confidently and press on to the goal.

Hymn: "Come, my Soul, thy Suit Prepare", New Mennonite Hymnal—193.

Tuesday—Psa. 40:3. "He hath put a new song in my mouth."

How shall we declare the great love of God and give thanks for His many benefits? One way is to sing a "new song", "Praise is comely". When the heart is full, praise will well forth.

"Streams of mercy, never ceasing,
Call for songs of loudest praise."

To keep the heart singing requires the upward look. Downcast eyes do not spur us on to thanksgiving and praise. We need vision, and God in Christ is the highest vision. By prayer we can attain to this, and by faith we can keep it.

Prayer: Our Father, we thank Thee for the song Thou dost teach us, even praise unto Thee. Help us to learn the secret of true and abiding joy in Christ our Lord.

Hymn. "Come, Let us Join", New Mennonite Hymnal—50.

Wednesday—Psa. 40: . "Many shall see it, and fear, and shall trust in the Lord."

Thus we are bearers of the good tidings, if we sing "the new song". "Go home and tell thy friends what great things the Lord hath done for thee." Above all, let our friends see by our glad lives that we have found the "pearl of great price". Let thanksgiving be translated into thanksliving also. As Tersteegen sings,

"Come, children, let us go,
We travel hand in hand;
Each in his brother finds his joy,
In this wild stranger land..
The strong be quick to raise
The weaker when they fall;
Let love and peace and patience bloom
In ready help for all."

Prayer: Lord, our God, we would be messengers of love and peace and patience. Help us to live lives of praise and usefulness.

Hymn: "Master, no Offering", New Mennonite Hymnal—247.

Thursday—Psalm 40:5. "Many O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward."

How does the Lord regard us? That is an important and interesting question. Answer: As a true father regards his child. Man is in God's thought and He has His purposes concerning man. The Master taught how God regards us. "When ye pray say, 'Our Father'", were His words, and there is a wealth of meaning in that form of address.

"His perfect plan I cannot grasp;
Yet I can trust love infinite,
And with my feeble finger clasp
The Hand that leads me to the light,
My soul upon His errand goes,
The end I know not, but God knows."

Prayer: Dear Lord, and Father of us all, lead us all the way. Bring us at last to the Father's house.

Hymn: "My Faith Looks Up", New Mennonite Hymnal—220.

Friday—Psalm 40:6,7. "Mine ears hast Thou opened . . . Then said I, Lo, I come."

You remember, boys and girls, the interesting story of the child Samuel. He had what we might term "a ready ear". When the Lord called him, he ran to Eli, in the temple and said, "Here am I for thou didst call me." The instant he thought there was a call, he was up and ready to obey, and because he was always ready to obey, he was quick to hear

any call. Nothing is more pleasing to parents than prompt obedience on the part of children. So also should we try to be prompt in obedience to our Master's commands. In this way we show our love for the Master.

"And if I said, 'I love Thee, Lord,'
He would not hear my spoken word,
Because my daily life would tell
If verily I loved Him well."

Prayer:: We thank Thee, Lord, that we may be Thy followers. May we obediently walk in Thy paths and listen to Thy voice.

Hymn: "Trust and Obey", New Mennonite Hymnal—235.

Saturday—Psalm 40:8. "I delight to do thy will, O My God."

Let us turn our attention today to the lay movements in our church. The women seem, sometimes, to be in the lead in activities in the church. If so, the men should seek to emulate them. But we have reasons to believe that the men, too, are seeking the good of the Kingdom in various forms of service. Let us pray that different organizations in which men and women of the churches labor for the promotion of the Kingdom may prosper and the zeal for service may increase. Let us not fail to ask God's blessing and guidance that labor shall bring forth abundant harvest.

Prayer: Dear Master, send forth laborers into the vineyards. May willing hearts and ready hands everywhere be always abounding in the work of the Lord.

Hymn: "Take My Life", New Mennonite Hymnal—251.

CORRESPONDENCE

(Continued from Page 2)

the Bethel Sisters, and also several by our own choir added to the service. Miss Entz will enter the mission in Chicago, she will enter upon her new work shortly. We are indeed glad that we can be so closely connected with the Home Mission Work. It is our prayer that an increasing number will continue to enter into the direct service, and that we at home will support them with more prayer and with material means.

Greetings to all readers.

Hans E. Regier, correspondent.

Reedley, Calif.:-The past week the pastor had the pleasure of a short visit from Dr. J. W. Kliewer, Pres. of Bethel College and also from Dr. S. K. Mosiman, Pres. of Bluffton College. These are the two outstanding educational institutions of our denomination in America. I wondered whether it was worth while to continue our small denomination. Then I thought of the fact that the Mennonites made the first protest that was ever made against human slavery and I remembered that I read in a book published last year by the MacMillan Company, the following quotation:

"The movement that culminated in the Reformation included at least one unobstrusive revolt against war when the Mennonites began to preach their doctrine of nonresistance, first in the Rhineland and later on in the New World." When war is outlawed and abolished as is slavery, history will record that the Mennonites at the time of the Reformation recovered for the world the principle of nonresistance and opposition to war taught by Christ and practiced by the Christians in the first three centuries of the Christian era. Until this great task is accomplished, our denomination and membership in the same is tremendously worth while.

March, 25, 1928. H. J. Krebiel.

CONTRIBUTIONS

Emergency Relief Commission Month of March, 1928

For Siberia: Bethel S. S., Inman, Kansas, $33.93; Sichar Cong., Cordell, Okla., $4.66.

Herrnhut Mission, Germany: Anonymous, Newton, Kansas, $25.00.

General Fund: Bethanien Ch., Freeman, S. Dak., $7.47; First Menn. Ch., Upland, Calif., $40.51; Bergthal Ch., Pawnee Rock, Kansas, $29.80; Bethanien Ch., Freeman, S. Dak., $20.66; Escondito Menn. Ch., Escondido, Cal., $13.51.

For Canada: Bergtal Sew. Soc., Corn, Okla., $25.00; Hillsboro Menn. Ch., Hillsboro, Kansas, $41.65; San Marcos Cong., Paso Robles, Calif., $9.00; West Zion Ch., Moundridge, Kan., $33.00; Ebenezer, Mountain View, Okla., $18.00; Anonymous, Reedley, California, $6.00; First Menn. Ch., Mountain Lake, Minn., $21.95; First Menn. Ch., Philadelphia, Pa., $14.71; Buhler Menn. Ch., Buhler, Kansas, $22.41; Christian Ch., Moundridge, Kansas, $35.00: Emanuels Ch., Aberdeen, Idaho, $28.55; Hillsboro Menn. Ch., Hillsboro Kan., $29:31; Brudertal Ch., Hillsboro, Kan., $38.85.

March 1st, balance	$ 1.84
Rec. for Siberia	38.59
Rec. for Germany	25.00
Rec. for Gen. Fund	111.95
Rec. for Canada	323.43
Total	$ 500.81
Paid out during month	$ 475.00
April 1st, 1928, balance	$ 25.81

Gratefully acknowledged,
C. F. Claassen, Treasurer.

MISSION SOCIETIES FOR MARCH, 1928

Postage and Printing Expenses of the Ex. Com.: Tabitha Mission Soc., Beatrice, Nebr., $3.85; Hebron Sew. Soc., Buhler, Kan., $1.50; Goessel Sew. Soc., Goessel, Kan., $2.50; Zoar Sew. Soc., Goltry, Okla., $1.00; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., $1.60; "Helping Hand" S. S. Class, Noble, Iowa, $0.50; Mission Sew. Soc., Avon, S. Dak., $2.40; Sew. Soc., Donnellson, Iowa, $4.20.

Miscellaneous: Bergtal Sew. Soc., Corn, Okla., Orphan, India, $5.00; Tabitha Mission Soc., Beatrice, Nebr., orphan, India, $30.00; "Beacon Lights" S. S. Class, Ebenezer Ch., Gotebo, Okla., Orphan, India, $25; Sew. Soc., Ft. Cobb, Okla., Biblewoman, India, $12.00; Tabea Sew. Soc., Tampa, Kan., Pyari Philip, India, $36.00; do., Immigrants, Canada, $50.00; do., girls' home, Winnipeg, Canada, $25.00; Imanuel Sew. Soc., Aberdeen, Ida., do., $10.00; Goessel Sew. Soc., Goessel, Kan., do., $6.00; Mrs. J. Moeschberger, Calumet, Okla., Widows' Home, India, $11.50; Eigenheim Sew. Soc., Rosthern, Sask., Hospital, India, $5.25; do., clothes for India, $15.00; Mission Soc., First Menn. Ch., Bluffton, O., China Building fund, $25.00; Sew. Soc., Arlington, Kan., do., $21.00; Menn. Sew. Soc., Berne, Ind., General Treas., Home Missions, $100.00; do., Gen. Treas., Foreign Missions, $100.00; Buhler Menn. Sew. Soc., Buhler, Kan., do., $56.00; Sew. Soc., Aberdeen, Sask., heathen children, $10.00. Total, $560.50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR MARCH, 1928

S. S., Menn. Ch., Burrton, Kan., $24.73; Salem Ch., Marion, S. Dak., $400.00; Bergtal Ch., Pawnee Rock, Kan., $49.59; Justine Neufeld, Mt. Lake, Minn., $8.75; First Menn. Ch., Upland, Cal., $95.71; J. T. Reimer, Whitewater, Kan., $50.00; S. S., Menn. Ch., Beatrice, Nebr., $100.00; Bergtal Ch., Corn, Okla., $18.66; Herold Ch., Bessie, Okla., $25.72; East. Dist. S. S. and C. E. Union, $1,700.00; First Menn. Ch., Berne, Ind.: Mission Boxes, $5.20, part of thankoffering, evangelistic campaign, $242.57, four-fifths of monthly offering. $535.74; Mission school friends, $200.00; First Menn. Ch., Geary, Okla., $42.77; Grace Ch., Pandora, Ohio, $62,55; West Zion Ch., Moundridge, Kan., $103.00; English S. S., Henderson, Nebr., $12.04; Eden Ch., Inola, Okla.. $11.00; Menn. Church, Lehigh, Kan., $9.88; Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., $30.00; S. S. Johannestal Ch., Hillsboro, Kan., $61.85; Mennonite Ch., Inman, Kan., $47.24; Mennonite Ch., Hutchinson, Kan., $9.45; Hebron Ch., Buhler, Kan., $15.06; C. E. Soc., Menn. Ch., Pretty Prairie, Kan., $30; C. E. Soc., Menn. Ch., Bloomfield, Mont., $20.13; Menn. Ch., Pulaski, Ia., $6.95; Menn. Ch., Buhler, Kan., $39.27; Y. P. S., Salem Ch., Freeman, S. Dak., $70.00; C. E. Soc., Hebron Ch., Inman. Kan., $35.00; P. C. and Maria Richert, Hillsboro, Kan., $65.00; H. H. Epp, Henderson, Nebr., $211.00; David P. Mierau, Henderson, Nebr., $5.00; Elizabeth Epp, Henderson, Nebr., $25; S. S., Swiss Ch., Alsen, N. Dak., $4.73; Menn. Ch. and S. S., Pratum, Okc., $43.10; Menn. Ch., Greensburg, Kan., $10.72; Christian Ch., Moundridge, Kan., $58.25; Menn. Ch., Escondido, Calif., $11.08; Sichar Ch., Cordell, Okla., $20.25; Bethel Ch., Mt. Lake, Minn., $100; Bethlehem Ch., Bloomfield, Mont., $105.18; First Menn. Ch., Reedley, Calif., $92.17; Friend, Newton, Kan., $5.00; Menn. Ch., Deer Creek, Okla., $15.68; Menn. Ch., Hillsboro, Kan., $58.41; Emmaus Church, Whitewater, Kan., $939.75; B. F. Welty, Add. Legacy, Tacoma, Wash., $63.14; S. S., Brudertal Ch., Hillsboro, Kan., $71.63; Menn. Immigrants, Port Rowan, Ont., $7.90; Conference Trust Fund, $848.14; S. S., Menn. Ch., Rosthern. Sask., $13.51; Gnadenberg Ch., Whitewater, Kan., $40.40; C. E. Soc., Sec. Menn. Ch., Beatrice, Nebr., $30.00; J. J. Kroeker, Henderson, Nebr., $25.00; C. E. Soc., Bethel Ch., Inman. Kan., $35.00; Daniel Meschberger, Stafford, Kan., $60.00; Sew. Soc., Menn. Ch., Donnellson, Ia., $5; S. S., Ebenezer Ch., Bluffton, Ohio, $200.00; First Menn. Ch., Mt. Lake, Minn., $18.40; Jacob S. Voth, part legacy, Goessel, Kan., $500.00; C. E. Soc., Menn. Ch., Laird, Sask., $180.00; Bethany Ch., Freeman, S. Dak., $46.21; Sunshine Workers' Class, First Menn. Ch., Philadelphia, Pa., $30.00; Friend, Reedley, Cal., $250.00; First Menn. Ch., Philadelphia. Pa., $98.07; S. S., First Menn. Ch., Philadelphia, Pa., $24.21; Friedenstal Ch., Tampa, Kan., $65.02; C. E. Soc., West Zion Ch., Moundridge, Kan., $50.00; Goessel Menn. Ch., Goessel, Kan., $63.00; K. A. Richert, Newton, Kan., $25.00; Sew. Soc., Menn. Ch., Aberdeen, Sask., $10.00; S. S., Menn. Ch., Aberdeen, Sask., $30.00; Bethesda Ch., Marion, S. Dak., $24.22; Bethesda Ch., Henderson, Nebr., $114.10; Menn. Ch., Vona, Colo., $6.78; S. S., Menn. Ch., Upland, Cal., $56.21; First Menn. Ch., Berne, Ind.: Mission Boxes, $28.01; A friend, $10; part of monthly offering, $551.73; S. S., Bethel Ch., Fortuna, Mo., $15.31; Garden Tp. Ch., Moundridge, Kan., $29.61; Mrs. Margaretha Busenitz, Whitewater, Kan., $50.00; S. S., Eden Ch., Moundridge, Kan., $291.78; Small Group, Springs, Pa., $15.00; First Menn. Ch., Aberdeen, Ida., $42.13; First Menn. Ch., Halstead, Kan., $73.55; A. M. Ch., Milford, Nebr., $14.94; C. J. Voran, Kingman, Kan., $10.00; Y. P. Soc., Bethany Church, Quakertown, Pa., $15.00; S. S. Class, Emanuel Ch., Noble, Ia., $5.00; First Menn. Ch., Paso Robles, Calif., $28.-63; Maria Pauls, part legacy, $1,-400.00; Ex. Com. of Mision Soc., (Receipted by Mrs. J. G. R.), $213.

Total $11.617.81.

Bal. in bank, Mar. 1st, 1928		$ 832.97
Gifts for:		
Gen. Fund	$7,980.67	
Orphans, teachers, etc.,	872.75	
India station	15.00	
China Building Fund	140.00	
Pension fund	61.25	
Bauman house	1 700.00	
Interest	848.14	$11,617.81
Bal. and total receipts		$12,450.78
Money bor'w'd during month		1,000.00
		$13,450.78
P'd on orders dur. month	$10,751.94	
P'd on debt during the month	2,000.00	$12,751.94
Bal. in bank, April 1, 1928		$ 698.84

Gratefully acknowledged,
J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton, Kansas.

JOTTINGS

Rev. A. S. Bechtel has resigned the pastorate of the Summerfield, Ill., church. He will sever relations with the congregation on April 15. The congregation at Deer Creek, Okla., has invited him to become its pastor and he has accepted the call.

Meetings were held daily during Passion Week in the Berne, Ind. church which were conducted by Rev. P. H. Richert of Goessel, Kan. Music was provided by the Choral Society on Tuesday evening and by the Ladies Choirs' on Thursday evening.

The Eastern District Conference will hold sessions in the Herford mennonite church, Bally, Pa. May 3-6. Members and friends will arrange sleeping quarters for delegates and visitors. The reception committee of the Bally church kindly requests that all who desire sleeping quarters will inform the chairman of the Reception Committee, Mr. Edgar Kulp, Bally, Pa.

The Mission Workers of the West Zion church, Moundridge, Kan. met at the home of Sister Margaret Richert on Saturday, Mar. 24. Mrs. E. W. Rupp was the leader and the topic was "Religious Education." Miss Flory discussed the subject, "What is Religious Education?" and Mrs. N. W. Krehbiel, "The Child as the Center of Religious Education" and "Life as it ought to be lived." Miss Edyth Smith then talked on "Religious Education as Work in Different Lands."

The East Swamp, Pa. church celebrated the Lord's Supper on Easter Sunday. Preparatory and Baptismal services were held on the previous Saturday afternoon. A Young People's Rally is planned for April 22, on which occasion Bro. Norman Bechtel of Philadelphia, president of the Eastern Distrilt C. E. convention, will be one of the speakers. Rev. Elwood Schwenk of Lansdale has accepted the invitation to speak at Adult Bible Class service.

During the week before Easter, April 1 to 8, a series of services was held in the St. John Church. These services were conducted by the pastor Rev. A. S. Rosenberger. During the forepart of the week the brethern Kreider, Whitmer, E. J. Neuenschwander and Regier each preached in an evening service, after which Rev. Rosenberger did the preaching. In connection with the services on good Friday evening the Men's and Women's Choirs of the church presented a special program in keeping with the day.

The Women's Missionary Society of the St. John Church held their annual public program on Sunday evening, March 18. Two missionery addresses were given at this service, one by Mrs. Goering of China and one by Mrs. Moyer of India. Other missionaries who have recently spoken in this church are Rev. S. J. Goering of China, Loretta Lehman of India, Homer Moser of South America and C. H. Richards, engaged in independent work in France. This Church held a special dedication service on Sunday, March, 25 for the new Mennonite Hymnals which were used that day or the first time.

The Pretty Prairie, Kansas, church looks forward to a blessed time on Easter when a class of 32 young people are to receive baptism and the Lord's supper will be celebrated.

"I went away a Western man with a complete outfit of modern Western layman's preconceived notions, prejudices and scepticism concerning missionaries. Several generations of such laymen have generalized from hackneyed jokes and prejudiced attacks, based on misinformation or ignorance of the subject, and come to the conclusion that when the missionary is not an international nuisance he or she is a cypher so far as spreading Christianity is concerned.

"After thirty thousand miles of travel and something like three hundred interviews my prejudices gave way to great respect for the missionaries and their work.

"The missionaries themselves, absorbed in their work thousands of miles away, are not conscious of the false opinion or indifference concerning them at home, which is the attitude of all except a group of devoted church people with a lingering faith in old-fasioned evangelism. And even this sympathetic home group, because of its very belief in old methods, has little appreciation of the constructive work which the liberal missionaries are actually doing in the field today and of the new methods of approach which they have had to adopt for the presentation of Christianity to an awakening and sceptical East."

Charles A. Selden,
"Are Missions a Failure?"

The Beautiful Message of Easter.

William Dougan

Beautiful to us the message on this Easter day,
For our Christ is risen and the tombstone rolled away.
Beautiful to us the message, given so true and plain,
Jesus paid the price for us and for our sins was slain.

Beautiful for us the message to know the path He trod.
How He was victorious and now goes back to God.
Beautiful to know the reason why He was so good,
To give us living waters and our heavenly food.

Beautiful, indeed, the message, given for you and me,
To know that since He suffered and died upon the tree,
That by heaven's throne with the Father pleads He now,
All the while a kingly crown upon His Holy brow.

There are more ordained ministers in the state of Iowa than in all South America with Mexico and Central America added.

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net, 40c; per dozen, net, $4.25.

Words to Young Christians

By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

Certificate of Baptism

No. 104
Size 11x14 inches.
A beautiful design.
Price per copy.....20c
Per dozen, postpaid.....$1.75

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. To be had in German also.
Size, 5¼ x 7¼ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.
Size 5¾x7. Boxed. Price, each, 75 cents.

The New Mennonite Hymn Book

Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, APRIL 19, 1928 No. 16

CITIZENSHIP AND NON-RESISTANCE

Apr. 3d. 1928
2956 N. 12 St. Philadelphia, Pa.
Rev. S. M. Grubb,

For the Mennonite:- Last month I had an experience which might be of interest to all Mennonites, so I shall pass it on to the readers of "The Mennonite."

About the middle of the month I received a letter from a member of the Quaker Church in which he stated that he had attended our church service last August and in the sermon had noticed that I take an attitude of opposition to war.

He went on to say that a certain lady who is a member of this Society in Oregon had applied for citizenship. The judge had asked her the hypothetical question: "If you were a man would you take up arms in defense of this country?" When she replied that she would not, he denied her citizenship. He asked me whether we had had similar experiences. I told him that a man in Reedley belonging to the Mennonite Brethern church had been refused citizenship on the same grounds, and added that in my opinion the judge had no right to exclude such persons from citizenship in as much as the constitution guaranteed religious liberty.

It seems that this Quaker friend referred my letter to "The Federal Council of churches of Christ" in New York and the secretary of the Council referred the letter for an opinion to "Cadwalader, Wickersham & Taft" 40 Wall St. New York. This firm is, no doubt, one of the most prominent law firms in the United States including as it does an Ex-Attorney General, and an Ex-President, who is now Chief Justice of the Supreme Court. The following is their opinion written by G. W. Wickersham.

40 Wall Street
New York
March 28, 1928.

Rev. H. J. Krehbiel.
Reedley, California.
My dear Mr. Krehbiel:-

I have your letter of the 17th instant. No doubt Congress could by a law provide that no judge shall apply religion tests to aliens appearing for naturalization. But the question which you quote put to the Mennonites by some judges goes beyond a mere religious question, doesn't it? It is essential to the existence of every State that when attacked its citizens should be ready to unite in its defense. This can only be done through organized government, and the government of every country admittedly has the right to call upon its citizens to defend it in time of need. Now, when a citizen takes the advantage of organized government and the protection afforded thereby to his life and property whether or not he has a right to refuse to come to its defense in case of attack becomes more than a mere question of a religion. It strikes at the foundation of the organization of the State.

When such questions really arise in time of war they result in very embarrassing situations. During the Civil War when the draft was applied, the Quakers refused to take up arms. Secretary Stanton solved the question in a good way by assigning all the Quakers to work as orderlies, litter bearers, etc. In the last war the so-called "conscientious objector" was relieved from the necessity of serving in the field. Those questions dealt with existing citizens. I think every government has a right to protect itself from such questions arising in the future by refusing the privilege of naturalization to any person who declare in advance that they would not consider themselves either bound or at liberty to serve the government in time of war. For that reason, I am not prepared to say that the practice of certain judges in refusing to naturalize any alien who declared his unwillingness to take up arms in defense of the country is either illegal or reprehensible. Besides, every person naturalized is required to take an oath "to support and defend the Constitution of the United States."

I am,
Faithfully yours,
Geo. W. Wickersham.

GWW—fcm.
copy to:
Rev. Sidney L. Gulick.

WOMAN'S WORK

NAMES OF OUR MISSIONARIES AND THEIR FAMILIES

AMERICAN INDIANS

Oklahoma

Rev. and Mrs. G. A. Linscheid, Canton, Oklahoma.
**Harold, September 24, 1906.
Chester, February 3, 1911.
Rev. and Mrs. H. J. Kliewer, Hammon, Oklahoma.
**Martha M., July 2, 1900 (married).
**Linda E., May 18, 1902 (married).
**Ruth C., July 25, 1903 (married).
**John Milton, May 5, 1908.
Rev. and Mrs. J. B. Ediger, Clinton, Oklahoma.
**Alvin, July 17, 1903.
**Theodore R., August 18, 1905,
**Gustave, January 27, 1908.
Hilda, August 4, 1910.
Otto, October 13, 1913.
Anna, March 23, 1916.
Anton, July 21, 1919.
Donald, February 26, 1924.
*Rev. and Mrs. H. T. Neufeld, Canton, Oklahoma.
Margaret, June 24, 1914.
Abraham, August 30, 1915.
Gerhard, September 4, 1917.
Helen, January 19, 1919.
Gertrude, April 7, 1923.
Ruth, December 27, 1924.

Arizona

Rev and Mrs. J. R. Duerksen, Hotevilla, Arizona.
John Paul, October 31, 1913.
Ruth M., July 4, 1916.
Martha M., April 30, 1919
Susanna, May 24, 1922.
Rev. and Mrs. J. B. Frey, Tuba City, Arizona.
**Theodore, August 15, 1900.
**Wilbur E., December 4, 1906.
**Elmer B., January 12 1909.
Salina Maria, March 24, 1911.
Gertrude Winnifred, July 1, 1913.
Agnes Caroline, Sept. 28, 1915
Alvin Henry, February 10, 1918.
Fred Johnson, Oraibi.

Montana

Rev and Mrs. Rodolphe Petter, Lame Deer, Montana.
Rev. and Mrs. Alfred Habegger, Busby Montana.
Marden Carl, February 21, 1917.
Jeanne Elizabeth, October 19, 1920.
Helen Christine, April 19, 1922.
Esther Marie, October 16, 1923.
David Luther, June 15, 1925.
Lois Ruth, September 16, 1926.
Rev. and Mrs. Valdo Petter, Ashland, Montana.

INDIA

Champa, C. P.

Rev. and Mrs P. A. Penner, Champa, C. P., India.
**Miriam, April 4, 1901.
Rev. and Mrs. F. J. Isaac, Champa, C. P., India.
Donald, July 16, 1923.
Paul, October 14, 1926.
Drs. Harvey and Ella Bauman, Champa, C. P., India.
Kenneth, April 6, 1926.
Clara Anu, April 5, 1927.
*Miss Loretta Lehman, Berne, Indiana.

Janjgir, C. P.

Rev. and Mrs. P. W. Penner, Janjgir, C. P., India.
Nellie Asna, May 25, 1912.
*Miss Clara Kuehney.
Miss Martha Burkhalter.

Birra (Mauhaudei) via Janjgir

Rev. and Mrs. John Thiessen.
Harold Paul, August 20, 1922.
Arthur, December 7, 1923.
Elinor, November 8, 1926.
Dr. and Mrs. Herbert Dester.

Korba via Champa

*Rev. and Mrs. C. H. Suckau, Korba, C. P., India.
Theodore, August 21, 1910.
Edna Rachel, April 17, 1914.
Rev. and Mrs. Jacob R. Duerksen.
Joseph John, December 13, 1927.
Miss Augusta Schmidt.

Basna via Raigarh

*Rev. and Mrs. S. T. Moyer.
Rev. and Mrs. P. J. Wiens, Mauhadei, C. P., India.
**Ferdinand, March 7, 1907.
**Rudolph, January 13, 1909.
Agnes M., February 12, 1913.
Frieda, February 13, 1919.
Martha, February 13, 1919.
Rev. and Mrs. P. A. Wenger.
Lawrence Burkhalter, June 30, 1920.
Mrs. Mary Burkhard.

CHINA

Kai Chow

*Rev. and Mrs. H. J. Brown, Marion, South Dakota.
Linda, October 11. 1912.
Jessie Mar'e, September 27, 1921.
Rowland, June 5, 1926.
Rev. and Mrs. S. F. Pannabecker (Planning to return home.)
Richard May 21, 1922
Robert, October 9, 1925.
*Dr. and Mrs. A. M. Lohrenz Freeman, South Dakota.
Walter W., November 17, 1922.
Lois Hildegarde, April 25, 1926.
*Miss Elizabeth Goertz, Bluffton, O.
*Rev. and Mrs. E. G. Kaufman, 5829 Maryland Ave., Chicago, Illinois.
Gordon, June 22, 1925.
*Rev. and Mrs. S. J. Goering 5829 Maryland Ave., Chicago, Illinois.
Miss Agnetha Fast, North China Union Language School, Peking.

Tamingfu

Rev. and Mrs. P. J. Boehr, Tientsin, co American Consul.
John William, January 8, 1920.
Richard Peter, October 1, 1922.
Ernest James, August, 1924.
Charles, August 8, 1926.
Dr. and Mrs. C. L. Pannabecker. (Planning to return home.)
"Cherub", July 16, 1927.
Rev. and Mrs. W. C. Voth
Stanley E., August 14, 1924.
*Miss Talitha Neufeld.
*Miss Frieda N. Sprunger.
Miss Marie J. Regier, North China Union Language School, Peking.
Will the Missionary Societies please make a note of the above absolutely up-to-date list of our Foreign Missionaries. By heeding this request you

will save the Executive Committee much correspondence.

* indicates missionaries on furlough.

** indicates those no longer receiving allowance from the Mission Board.

A VISIT TO GALILEE

H. J. Brown.

We hired an auto to take us from Jerusalem to Tabgha on the Sea of Galilee. Since we could not find anyone else to go along, the trip was a bit expensive, but still not more expensive as if we had gone part way by train and then by donkeys. The road leads over the Judean Mountains. We found them high and stony, and as the rest of the Palestine mountains entirely treeless. In Samaria the mountains were not quite as high and less stony too. But even at that it seems as if one is looking into one big stone-desert. But even at best the valleys are narrow and all too few, so that the people must depend upon the hills and mountains for fields. Some mountains are partly left for grazing grounds for the flocks; but it is really surprising how these people try their level best to put the country under the plough. From the foot of a mountain one looks up its slope and sees nothing but stone: but if one climbs this mountain or another near by, so as to be able to look straight at it or even somewhat from above, one sees fields of grain between these stones. The people have moved these stones to the edge, evened off terraces, and made fields. Even on the stony grazing ground there are little patches of fertile soil between the stones. In Galilee the hills and mountains are generally a little lower and also less stony: but even the least stony ground would seem to a Dakota farmer worthless and impossible to be farmed. The valleys generally are very stony too. The Genezareth Plain is so stony, that an American plough would not work. In fact stretches of ground have over half of the surface area covered with stones. Some farmers were ploughing but to us it seemed that they were simply turning over stones. But it is surprising how wheat, barley, corn, and beans take root and grow up to cover most of the stones, with green and finally yield fairly good crops. The Plain of Esdraelon seems to have better soil, long stretches are stoneless and the clay is reddish, while at other places the soil generally is yellow with a mixture of grey.

Wherever there are larger valleys and plains there are Jewish colonies. The Zionist organization has bought these districts of fertile land and given them to the Jews for settlement. The land remains property of the organization, but the settlers can stay on it as long as they want, and that free of charge. It also lends money at a low rate of interest to the settlers for building of houses and providing farming implements. These villages are so different from those of the native ones, that anyone can easily recognize them. The houses are foreign style with red tiles on the roofs. The people more or less use western clothes and farm implements. Some Americans at Jerusalem have little faith in the Zionist movement and in the colonies as such: but to us they appeared promising. In fact the Mediterranean coast and the adjacent highlands are full of them: and one finds numerous promising farms and orange-orchards. Some of these are already richly bearing, while others are small trees some three or four feet high. But they are all vigorously growing. The Jaffa district is a wonderful sight. It is true, that in numbers the Jew is far behind the Moslems. If all Palestine is taken together the Jews can claim only one-tenth of the total population: but they now already have the strategical and most fertile portion of the country. The Arab is forced back to cultivate the less fertile hills, and many are still as Bedouins living in tents and grazing their flocks on the mountain slopes.

Our first stop was at Jacob's Well. The Russian Church started to build a big church-building nearby: but the great war interfered, and now it has no money, and thus the building remains half-completed. Over the well itself there is a little hut. The well is ninety feet deep and has thirty feet of water. We drank of it and found it to be real good. That gift of Jacob to his son Joseph is a precious one. Jacob dug deep and gave generations of generations a well of wonderful water. If some of us were not so superficial, maybe we too could leave great blessings to our posterity. Close by stand Mount Ebal and Mount Gerizim. They are so close to each other that it was quite possible for the armies of Israel to stand on the slopes of both mountains and to announce the blessings and the curses. The village of Sychar remains on our right close by, and Sechem somewhat farther on our left. While we enter the valley between the two mountains, one of Joseph's tombs remains half a mile to our right. Continuing a little further, we approach the City of Samaria. The old city of course is entirely in ruins, but some excavators are at work in it. The new city is small, just a village. It lies on top of a big hill, between two points in a little valley. It must have been a stronghold in the mountains: but we remember it more for its centre of sin during the reign of Ahab and Jesebel. From here northward the country is decidedly improving. After some further drive we notice Dothan on our left some four or five miles away. It brings back to memory the story of Joseph being sold by his brethren as a slave into Egypt. It is such a touchy story, and still the hand of God was in it all for the salvation of His people. Finally we reach the mountain of Gilboa. The story of Gideon and his band flashes through our mind. We would like to linger some on this holy ground: but the auto rushes on toward the Plain of Esdraelon and Jesreel. As we reach the southern bank, it wonderfully stretches out before us. The level ground, the green fields, and the Jewish colonies with the red tile houses and also the tree-plantation all looks so attractive. On the right hand at some distance lies Nain, it is only a small village, but how historically important it has become through the restoring to life of that widow's only son by Jesus. And as the village Sunem had a similar experience in the days of Elisha, so it is located as a neighbor to Nain, lying several miles north-east from it. Mount Moreh lies still a little further east. It reminds us of the Midianites covering it in the days of Gideon as a big swarm of grasshoppers. We recall the dream of the barley-cake rolling down the hills into the camp of these hords. It was all a most wonderful deliverance. Close by a little farther towards the northeast stands Mount Tabor. As Saul was headlong higher than his brethern, so this mountain reaches up far above his "brethern." One does not need to stretch his imagination to see Barak and Debora with their army of Israel rush down its sides and fall upon Sisera and his army to crush them for ever. The song of Debora is wonderfully discribing the scene and on the foot of Mount Tabor is a village by her name.

But we are now in thought and in actuality approaching Nazareth. Dear Nazareth! From our early youth we have loved to linger in thought around it: but now the impossible becomes a fact, and while we climb a high and steep hill, winding always back and forth so as to break the grade, we finally get high enough so as to see the village with our own eyes. It lies high in the hills and at the same time it spreads out in a little valley at the southern slopes of the hill. It has a population of ten thousand: of these about two thirds are Christians. Everybody on the streets seems friendly, and so we are tempted to stay on: but no, to-day we must go to the Sea of Galilee, and so the real visit here must be postponed until we come back.

Hardly have we passed the northern boarder of the hills, and before us lies Cana of Galilee. For Mary to attend the wedding the trip was not long: and Christ with his deciples could easily follow her in a few hours. The village is small but attractive. The first miracle our dear Lord performed was in this place, and thus it remains a place of importance in the Christian history. Everybody in the village knew what had happened and praised the master for it. Even to-day any boy in his teens on the hills of Galilee can tell you the story of Christ turning water into wine. We continue our drive for another hour or so and all a sudden we find ourselves on the top of the range. Deep down before us lies the beautiful Sea of Galilee. Banked by high mountain ranges on the east and on the west and lying over six hundred feet below the sea-level, it forms one of the most beautiful scenes. Now the road leads a steep bank down into Tiberias situated on the western shore of the sea. But the hill is so steep, that we have to go down in a decided zigzag, always coming back to our old spot, but just a trifle lower. Now finally we are on the streets of the city. Here Herod Antipas, "the fox" lived, who beheaded John the Baptist. This was the capital of Galilee at the time of Christ. To me it is very interesting, that nowhere in the Gospels there is any mention made, that Jesus ever visited this city. Some seven miles north east of here but still on the sea-shore lies the German Hospiz Tabgha. That is our objective for to-day. After following the sea-shore for about three miles and just at the edge of the Plain of Genesareth we pass Magdala. To-day it is only a very small village: but how great was the love of Mary Magdalene for her master! We now cross the Plain of Genesareth and roll over one more steep hill and before us liesTabgha. A small place to be sure, but surrounded by grainfields, trees and orchards it forms a most beautiful quiet place to stay. Some people think, that it is situated on the old site of Bethsaida, others again find the ruins of that ancient city just a trifle south of it.

(To be continued)

THE MENNONITE

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THE ARTICLES OF FAITH AND OTHER MENNONITE CONFESSIONS

(Continued)

Ris's Aritcles of Faith, were written in Hoorn, Holland in 1765-6 by Cornelius Ris with the object of giving the united Waterlander and Friesian factions a common basis of faith. Seven years later (1773) a number of congregations met in Amsterdam and adopted it. About the same time it became agreeable to the North German Mennonites and a German translation of it appeared in 1776, a date which Americans may easily remember. The modern translation in the German language is the work of the late Father Carl J. van der Smissen whom the General Conference holds in highest esteem because of his relation to it in its formative period. While still pastor of the ancient Mennonite congregation in Schleswig-Holstein at Frederichstadt, van der Smissen was moved to make this effort. Copies of the German edition were becoming rare and there was a demand for them not only in Germany but in America as well. Van der Smissen writes that requests were coming from across the sea to Germany for books on Mennonite doctrine. It is here that our Eastern Conference comes into close touch with the production of this book for at that time Father John Oberholtzer was making this request. He realized, after the separation, that there was a vital need for literature and was doing his best to secure what he could and produce as much as he was able. We see then that the order of General Conference for an American edition had its beginning in the oldest of our District Conferences. The fact that the son of the elder van der Smissen Rev. C. H. A. van der Smissen, added this translation as an appendix to his excellent "Geschichte und Glaubenslehre der Taufgesinnten oder Mennoniten" made it possible for the American Mennonites to become familiar with Ris's Articles of Faith and learning to know it it required only the recommendation of the General Conference at its meeting of 1902 to give it a place in our denominational life. The church was fortunate, indeed, in receiving this Confession in English translation, from the pen of our late beloved brother, the Rev. Anthony S. Shelly, a pupil of the elder van der Smissen, who gave it the advantage of his careful attention and clear style.

One naturally asks: What is the value of such a statement as our Articles of Faith to the church and to our present day conditions with their varied circumstances differing so largely from the times and experiences of the age in which they were composed? Mennonites never have, and never will, make a fetish of a confession or exhalt it to the position that some churches have raised those to which they are committed. The Bible itself is its own best commentary. No man made set of rules can take the place of our intelligence in applying Bible truths. Having said this much, the logical thing to follow may appear to be a discarding of the Ris Confession and all other confessions. But in saying what we have said we simply emphasize a principle already laid down in the Ris Confession which says: (Article 2, last paragraph) "Everyone who yields himself in honest obedience and submission to the Word of God finds peace of the heart and obtains for himself the assurance of truth."

We cannot claim for the Ris Confession anything more than that is a publication printed under direction of General Conference which recommends it as a useful, instructive and edifying piece of literature peculiarly adapted to the needs of the members of General Conference churches. General Conference does not make it, or any other doctrinal statement, binding upon individuals or churches for the reason that General Conference is not a legislative or law making body and therefore is powerless to enact or confirm laws of any kind. Its constitution is its only standard and its constituency is voluntary.

Consideration should always be given to the fact that the Ris Articles of Faith never did have the confirmation if all Mennonite bodies and now has only the official recognition of our limited General Conference. This is probably as far as Mennonites will ever go toward erecting a confession of faith as a standard.

This is not an age of creed making. People prefer to think for themselves and those churches that officially recognize standard creeds are crowded with people who are out of spmpathy with them or do not accept their conclusions. I know Presbyterians who take little if any stock in the doctrines of Predestination or the Perseverence of the Saints as the church Standards teach them. I know Lutherans who frankly say to them the doctrine of Consubstantiation is a mystery to them about which they are cautious if not alltogether skeptical. There are Methodists and Presbyterians and Reformed as well to whom Infant Baptism is merely a denominational peculiarity and some of these repudiate it altogether or else explain it to be nothing but a rite by which babies are consecrated as we consecrate them Even some excellent Baptists whom we know think of immersion as nothing but a rite through which members are alone accepted into the Baptist church, while other forms of baptism are equally good for those Christians who are not Baptists. In another age such positions would have resulted in disturbances leading to the excommunication of those who accepted or expressed them. For this reason it is plainly to be seen that any effort to bind any one or any church to a newly made creed would be a backward step in an attempt to hold Christian progress to the place it occupied in the Reformation period.

A creed is generally more than just the reaction from the passing theological discussions of the day. The principles that should be defined in an official creed were discovered centuries ago and properly stated. The field has been adequately covered. Unnecessary confusion would be the only fruit of a present day confession that aimed at the replacement of old ones. Confessions are analogous to the constitution of our country, in a sense. They state the fundamental basis of the church and thus give the historic reason for its existence. A newly made creed would indicate an effort either to remake or unmake history.

Perhaps the great reason why Mennonites have appeared to be creed-shy so long is because the historic creeds of other churches had behind them the force of civil law. It has been a Mennonite principle from the beginning, and we note this stated in the Ris Articles of Faith, that civil and ecclesiastical government are separate and distinct institutions with a separate and distinct personal. We weaken the force of that principle when ape confessions that are what they are because civil law has made them what they are.

Since then we as Mennonites are not so strongly committed to Confession of Faith what then is the use of such a confession anyway?

Our answer is that a Confession is a historical statement of what Mennonites in the past have taught and stood for. It shows that, though they were persecuted, our fathere were both rational and orthodox. While a Mennonite confession is not generally imposed as binding in the sense that it must be accepted everywhere and at all times as a basis of fellowship, it comes down to us as a sacred heritage, prized for its clear and positive definitions of our doctrine, polity, faith and manner of life.

This Ris's Confession and other confessions that have won acceptance among Mennonites were frequently a bid for unity of theological thought among the brethern and were drawn up upon what was believed to be the basis of a common agreement. The fact that they were so produced indicates that what they contained as items of faith were matters of common beliefs long before the Confessions were drawn up.

On the other hand, Mennonites, as the time went on, instead of standing in fear of the brute power of other denominations, came to realize that they were coming into competition with them. They could now meet them on more friendly ground. Menno once asked the clergy of Cologne to meet him in debate. Their answer was that they would let the hangman debate with him. The world came to be more ready to hear what Mennonites stood for as time went on and so gave them a chance to circulate their beliefs in the form of confessions. When it was no more so necessary to remain in hiding opportunities came for which they might openly ask for certain privileges hitherto denied them. Nothing could better secure the privilege of gaining favorable notice from the civil authorities than a systematically drawn up statement of their principles. We specially see this in the "Confession Treating of one God" etc. which was filed with the States General of Holland in 1626.

(To be concluded)

Of the class that has been receiving catechetical instructors for several months eleven were baptized and received into the membership of the Summerfield, Ill. church.

YOUNG PEOPLE'S DEPARTMENT

THE WESTERN DISTRICT CONFERENCE NUMBER

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

CALVARY

Upon the cross on Calvary
The Saviour died for you and me.
His death alone could save mankind,
Through Him eternal life we find.

The agony He suffered there
Cannot with any soul compare.
His blood was shed upon the cross,
To save us from eternal loss.

His blood alone could make us free
That we might live eternally.
His pierced hands, His wounded side—
The means whereby we're sanctified.

No greater love was ever known;
The greatest on the cross was shown—
I gave my life—My life for Thee.
What wilt thou then give unto Me?

Upon the cross on Calvary
The Saviour died for you and me.
It was God's love to sinful man
Which wrought this great salvation plan.

M. M. H.

CHRISTIAN ENDEAVOR MEETING

Sunday, April 29th, 1928
A. J. Neuenschwander

Topic: "Right Attitudes Toward the Religion of Others". Rom. 14:1-13. (Missionary meeting).

Bringing the Scripture Down to Date

My own opinion about a certain phase of religion does not give me the right to judge all who do otherwise as false

Each one needs to be fully assured in his own mind that he has the kernel of the Christian faith salvation in Jesus Christ and death on the cross.

We need to be concerned about our own religion, and the way we apply it, since our influence counts on others. Be concerned about others, but let us not forget ourselves.

Many are very severe about others' principles of faith. So let us live, that we can joyfully give account unto the Lord for our life and deeds. Give offense to no one.

The Prayer Thought

We have due reason to thank the Lord for religious liberty, for those who taught us to be Christians, for the chance to help send the true Gospel to others.

We need to ask the Father to help us to be more kind and tolerant, to ask for His Spirit to lead us to help others, to bless all true efforts to spread the Gospel thru Mission work, spreading of Bibles and Christian literature.

The Open Forum

1 To whom does this topic apply: to other Christians who may differ with us, or to such who do not have the Christian religion? Why?
2 Why do people persecute others? What is the result of such persecution?
3 If you were a missionary to some country where they have another religion, what attitude would you take toward it?
4 Has your Christian Endeavor work helped you to overcome religious differences?

Dividing the Topic for Assignments

1 The Origin and Cause for so many Religions. (This topic can not be treated fully, but make a number of helpful points).
2 "It does not make so much difference what a man believes, all aim for the same place, just so he is honest." Give your opinions about this statement.
3 "The Christian religion is just one among many religions." What would happen to the missionary work, if we regard this as a fact?
4 Mennonite Intolerance. Why?

Attitudes

The Mohammedan attitude is that a person of a different religion should be either converted or killed This is the crassest intolerance. In such an attitude, might makes right, but this is contrary to all the laws of human welfare. The fruits of Mohammedanism prove that a religion that has such an attitude cannot be right.

During the twelfth century the Roman Catholic Inquisition consisted of a high court to try all who did not hold the true faith, and then punish them. The court worked in Spain, but could never get a firm hold in Europe. We know that such an attitude cannot work.

Some Protestant missionaries, in the past have condemned everything that the natives believed, to whom they came to bring the Christian religion. Those have not had much, if any, success.

Dan Crawford tells of an experience he had when a group of negroes came to tell him of a remarkable dream. The dream was that man was nothing and God is all. Crawford did not laugh at the dream, but built upon it. That is another attitude; one that wins.

We sometimes get impatient with the attitudes of others in matters of religion. In our own Mennonite Denomination we have some rather narrow attitudes on things that are not essential. These narrow attitudes tend to separate us and weaken our testimony, when in the one essential we are united.

There is one more attitude, and that is to recognize religious differences with kindliness without surrendering the true principle, but without antagonizing the other person, and thus possibly win him to the real truth as it is given in God's Word.

Illusration

Anyone desiring to know more about other religions, and how to present the cardinal Christian principles should get George A. Barton's book: "The Religions of the World".

NOT WHAT BUT WHOM

Not what, but Whom I do believe,
That in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give:—
Not what, but Whom!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe but Whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?
Not what I do believe, but Whom!
Not what, but Whom!

—John Oxenham.

THREE GREAT MOTIVES IN LIFE

By Susie Wedel, Goessel, Kan.

A motive may be defined as the controlling or leading idea which urges us to action and which determines our choices. Whether we are a success or failure in life depends upon our attitudes toward life. If our ambitions are based just upon personal gain they are unworthy and must fail. It should be our aim therefore to strive to possess and develop great motives for we owe it to our Creator who has entrusted us with them so that we may do our duties in life.

One of the greatest motives in life is self respect. Self-respect in the proper sense is one's own value. The man who has self-respect realizes that the severest punishment he could have for a mean act would be his own consciousness that he has lowered himself in his own eyes, that he has done an act unworthy of himself. He has wounded his own honor and he feels that nothing can remove it. "Self-respect is justice, honor and truth blended into one force." He is quick to consider an injury but also quick to accept an apology. Someone has said, "No man remains truly constant and loyal for years, unless he is inspired by self-respect." Let us trust others and show it that we trust them. For the greatest self-respect is realized in respecting others.

Courage is another motive of virtue which we should possess. What we need today is men of courage, not so much physically, but morally. "Courage is aggressive loyalty to the conscience". It may be displayed in every day life. We need courage to speak the truth, to be just, to be honest, to resist temptation and to do one's duty. We must be courageous and overcome the temptation to speak or suggest other than good, for this tendency is strong in us "In as much as we blacken others we aim to whiten ourselves. But to speak good of others even when we might say or suggest bad things, is a noble disposition and habit." The highest courage is not that of the hero which lasts for an hour but the sustained courage that meets trials, sorrow, suffering, disappointment, misunderstanding day after day, week after week, and year after year, and yet stands steadfast. It means, to remain strong under all conditions. Never losing courage, if we are right. And knowing that we are right, it matters not what others think or say. To do our duty rests upon us all

A third great motive in the life of every individual should be to render service. "Success comes out of service not to one's self, but for others." It is man's duty to work or render service; he must serve faithfully and long if he wants to accomplish anything. Faithful service is always the best preparation for higher service. Rendering service gives us a feeling of satisfaction. It enriches our lives. Naturally we cannot do all the work that is to be done but we can make plans and lay a good foundation for those that take up the work that is to be done but we can make plans and lay a good foundation for those that take up the work after us. In a poem entitled "Life's Mirror", Magdeline S. Bridges urges us to give the best we can.

There are loyal hearts, there are spirits brave,
There are souls that are good and true,
Then give the world the best you have,
And the best will come back to you.

Give love and love to your heart will flow
A strength in your utmost need.
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king or slave
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

MENNONITE YOUNG PEOPLE AND PEACE

By Ferdinand J. Wiens

The world today, more than ever before, is definitely interested in finding a solution to the problems of armaments and war. All kinds of schemes are advocated but few of them have even the faintest chance to succeed because the world is organized on a war basis. Disarmament and the outlawry of war will be hopelessly impractical schemes till the more fundamental problems that make armaments necessary will be solved satisfactorily. Back of all wars and all armaments is the ever-haunting fear and dread of peoples and nations whom we regard with suspicion because we do not understand them.

Our first duty in any move toward peace is to understand our fellow nations Goodwill like all good things must be created. Goodwill is impossible as long as we hold all kinds of distorted notions about our neighbors. Goodwill is a stronger and surer protection against the possibility of war than all the armies and navies of the world combined. In fact, goodwill makes armaments unnecessary. The time to create this goodwill is now while it is still possible for people to think sanely. When war comes lawlessness stalks through the land destroying every vestige of goodwill that ever existed.

Therefore, as young people of a church that has ever since its inception maintained the great principle of peace, we Mennonites ought to make an organized effort to create goodwill and the desire for peace It may be a heroic thing to suffer for the sake of principle when a crisis arises. but it is far more constructive to consistently proclaim that principle before a crisis arrives. From being mere conscientious objectors who maintain the negative attitude of opposition to the assumption of arms in times of war, we must become aggressive advocates of peace with a positive program of goodwill organized to furnish an emotional and intellectual basis for disarmament and peace in times of peace.

If we fail to do our utmost for the cause of peace when we are not at war, we may rightly be accused of making our peace principles a mere excuse for use in times of war. Peace will not come by itself. The challenge which has stirred many other churches into definite action since the world war should not go unheeded by the young people of the church which has for 400 years been definitely opposed to war.

As a first step in the right direction Mennonite young folks should keep abreast of significant peace efforts by reading extensively in such magazines as the "Nation", "Christian Century", "World of Tomorrow" and others which have consistently advocated sane peace measures. Then when we have sufficiently fortified ourselves with information, we must do all in our power on every possible occasion to present the truth about other nations and peoples in such an appealing manner that goodwill will dispel any horrid suspicions that may be lurking in the mind of people Only as we do this will we be worthy of the name of Mennonites and Christian followers of the Prince of Peace.

HITTING HARD

By Adolphe Bartel, Hillsboro, Kansas

When for the first time in his life Abraham Lincoln witnessed the spectacle of the torturing of slaves, the selling at an auction of a beautiful slave girl who was felt over, pinched, trotted around to prove that said article was sound, he walked away from the sad, inhuman scene with deep feelings of unsmotherable hate. To his friend he remarked: "If I ever get a chance to hit that thing, I'll hit it hard."

The world needs men and women who are firm and unflinching, who have the spirit of "hitting hard" or of determination; for only these are the ones who accomplish anything and acquire success. Let us therefore give this thought of "hitting hard" due consideration.

In human life there are three phases in either of which we may put forth our thoughts and energy: the physical, the mental and moral. Every normal youth wants to be big, strong and do great things physically. Every one who is or has been a physical or athletic hero has "hit it hard". This reminds us of Babe Ruth, the baseball player. He once said, speaking of the ball. "If I ever have a chance to hit that thing I'll hit it hard." And he has indeed made many hard hits. This was only possible because he prepared himself thoroughly for this task.

A rule that an athlete must observe is to keep his body healthy, for upon it he must depend. He must refrain from harmful bodily desires as the use of tobacco and intoxicants. If we look into the life of Abraham Lincoln we find that this holds true, because he had the power of self-control he had no equal in athletic sports. He could strike the hardest blow with the ax, jump higher and further, run faster than any of his fellow men, and no one could lay him on his back.

But the spirit of "hitting hard" finds its application also in the mental world. Edison when but a boy, was already interested in the field of science. Nothing could change his mind. When the conductor threw him off a trolley car after he had set it on fire with his chemicals, he simply looked for another place for his laboratory. It is said that his power of concentration was so great that he even forgot to sleep. The result of such concentration can readily be seen; the radio, the telegraph, the telephone, the phonograph and many others. He patented over 2,000 inventions. He could not have accomplished this had he not hit hard by concentration.

In Colonel Charles A. Lindberg we have another good example of concentration Here we have also a real man before us. He too, kept his body clean and developed as a consequence a strong will power. Lindberg set before himself a goal which he wanted to attain and he never turned his back to that goal. — Now he is flying and we gaze after him as far as sight can see! He is now far away in mid-ocean far from any help! What would happen if the motor or any part of the machine should cease to function? Had he not better turn back? No, this youth had no thought of turning back. His mind was centered on the goal and he commanded: Sail on, Sail On.

Also in the moral sphere we find that some people at all times have hit it hard. This is shown by the life of Paul. Paul did what he thought was right with all his might. At first he persecuted the Christians. Later he was persecuted himself, but this did not set him back. In Phil. 3 he tells us how he did it, namely through the strength of Christ, and never turning his back towards his goal. He faced life's task with determination.

The life of Martin Luther shows to us what resolutness will accomplish Luther was threatened with excommunication by the pope if he would not withdraw his 97 thesis. But he had a fixed purpose in mind and he did not withdraw them. Later Luther was excommunicated but he ignored this and followed his goal. With Luther therefore began the day of Reformation.

One of these phases will be our choice even though we cannot totally neglect the others. In whatever we do we must "hit it hard". Each one of us is building a great structure This is habit. In laying the foundation for such structure we must use good material, that is, good habits. If we want to be a success we must put into the foundation of our character the spirit of firmness and determination. In the structure of our character we must put the one brick, the one habit, that will not crumble and cause the whole building to fall the habit of "hitting hard".

TRUSTING

I'm trusting Christ, my Lord, each day,
For He hath said He is the way.
No matter then whate'er betide,
I'll trust Him for He is my Guide.

I'm trusting Christ 'tho I am weak,
For truth in Him I daily seek.
He gives me strength in time of need.
On Him my hungry soul may feed.

I'm trusting Christ thru every strife,
For He hath said that He is life.
No evil can me then befall,
For He to me is all in all.

I'm trusting Christ, my dearest Friend.
I'll trust Him ever—to life's end.
Some day by faith and through His grace
I'll see my Father face to face.

And oh what bliss will then be mine,
When I shall reach those heights sub-
By trusting Him in life below,
At length eternal joys I'll know.

M. M. H.

THE S. S. LESSON

April 29

The Cost of Discipleship

Mark 10: 17-27; 12: 41-44

Golden text: "Where thy treasure is, there will thy heart be also. Matt. 6:12

The meeting of the young man with Jesus is one of the well known incidents of the Gospel. Its purpose is to show that God sees deeper than mere externals. Here was a young man, a person of whom any community would be apt to be proud. He betrayed a high regard for Jesus and openly came and venerated him and called him good. He appeared to be zealously and earnestly seeking salvation. His life was one against which there was not the least shadow of doubt. He knew both the law and the prophets. He had led a pure and honest life so that he could say that he had kept the law. He was an honor to his parents. Also, he was one of such pleasing appearance and conduct that Jesus loved him on sight. Few, if any, could make such a showing as he did. However, Jesus has a way of touching one's sins when we come to Him for advice. Was it a sin that he was rich? Other men of God have been blessed with wealth of this world's goods. No wonder that the disciples were amazed at what Jesus had to say to him and about him. The fact was that, though he had persuaded himself that he had kept the law, he had done nothing of the kind. He had not loved his neighbor as himself and from his subsequent conduct we learn that he had no intention of doing so. Though he was sorry he did not repent. Mere sorrow because of dissappointment will not take the place of conversion. How was the man to be converted? Was it by making a beggar of himself? In this case, yes. Under his open loveliness and under his external keeping of the law there was a spirit of greed. A greed that showed him to be a slave of money and posessions and unfitted him for real and consecrated service to God. He never could love the Lord Jesus Christ so long as he loved his worldly possessions more than anything else and was unwilling to give them up. The main thing in salvation is an absolute surrender to the will of the Lord. The young man was sorry because the conditions were so hard but that very sorrow indicated that he had already enthroned his possessions as his lord and had greater trust in them than in Jesus.

It was a sad thing that Jesus had to say "How hardly shall they that have riches enter the kingdom of God" but this is true in all ages. Some do have possessions, but their Christian walk is harder for many reasons. Those who have great possessions love them. This means that their wealth takes the place in their hearts that belongs to God. The one without riches will certainly escape the common danger of the rich and be proud and haughty because of their wealth. Money is the root of all evil and so has a corrupting influence that has been the destruction of many. The lack of it is a blessing in that those who are poor will not be corrupted with their money. Having wealth leads one to give undue trust to it. The common fault is that money will make wrong things right. The most difficult thing for the one possessing riches it that he will fall into the same sin as did the young man in our lessons and prefer his money to Christ. Poverty in itself is neither a vice or a virtue but it is better to be poor and have Christ than to have riches and not have Christ.

The figure of the needle's eye had been variously explained by commentators. Some say the small gate in the city portal through which a man might easily enter but a camel to get in had to be stripped of his load and brought down to his knees, others say that it was a literal needle. In either case the implication is the same. Those who hold on to possession of their earthly possessions will find it impossible to enter the kingdom of God. Where one sets his affections on anything more than God, that is his wealth and with it he cannot enter the kingdom. No wonder that the Disciples then ask: Who then can be saved? The answer is that with God this is possible. He can humble the rich so that they will pour their wealth into His treasure or will use it not as their own property but as stewards of God. God is able to save any kind of a sinner through the blood of his son.

Now comes the incident of the giving of the rich men and the poor woman. It was thousands compared to the few bits. But God has a fairer way of looking at things than men. We make comparisons but seldom see things in their right relation. The woman gave her all which was infinitely more than the great sums of the rich. Many a millionaire thinks himself liberal when he writes a check for a large amount. The only inconvenience he suffers is the little exertion in writing the check. It is by no means a giving until it hurts. Suppose these same rich men would make themselves beggars by the stroke of their pens. We do not hear of this but it is what the poor woman did. She gave her all. It is our all that God has a right to expect from us. Blessings were pronounced on the head of the poor giver. It has always been so that the means for the extension of the kingdom of God have come largely from the sacrifices of the poor. What the rich give is of little consequence when compared to the very much more that the poor have always given. Suppose the two mites had been placed at compound interest. The sum would then amount to millions. And that rightly shows the true character of the woman. She was poor on earth but now she is a millionaire in heaven.

DEVOTIONAL READINGS

Monday—Ps. 121:1. "I will lift up mine eyes."

How much we need the upward look! It is said of a certain man that he once found a five dollar bill on the sidewalk. Then he determined always to look for something on the sidewalk or street as he walked along, and it is said he found a good many thousand pins and buttons and a very small amount of money. He also acquired a bent back and dissatisfied disposition. He missed the blue of the heavens, the green of the grass, the greeting of friends, and a radiant countenance.

Poor, indeed, is the man who has no aspirations that will lift his eyes heavenward. Place in contrast to the above, Lucy Barnoms' words:

"I am not glad till I have known
Life that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon."

Prayer: Dear Lord, give us the upward look. Help us to rise above the things of earth and so find true satisfaction and delights.

Hymn: "Purer Yet and Purer." New Mennonite Hymn Book-227.

Tuesday—Ps. 121:1. "Unto the hills."

Were they in sight? Possibly. If so, it was a good thing to look toward them. It is said a person's eyesight was failing and the oculist recommended that to improve it the one should frequently take the eyes from the work and let them rest on the mountain range off in the distance. The far-away look would relieve the strain. How suggestive for our spiritual sight. To improve it we need to lift it from earthly views to heavenly.

"Why am I ever watching?
What can I ever see?
Only a dove that is coming
From a far-off land to me;
Only a branch it is bringing,
Which tells of a clearer day,
And bears me a promise of peace and life,
When the waters have passed away"

Prayer: Blessed Lord, may we look to the realms beyond to catch visions of higher and better things and so find peace and life.

Hymn: "My Faith Looks Up", New Mennonite Hymn Book—220.

Wednesday—Ps. 121:1. "Unto the hills."

It is possible the psalmist did not actually see the hills for which his heart was longing. It may have been the expression of a soul away from the native place. With the mind's eye he may have beheld them. The feelings may have been like those of the traveler in a foreign clime who thinks of the things the flag of his native land represents. The question for believers may well be: Do we see the unseen? Are the things of our faith real to us? "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18.) It may be that we fail to bring heaven near because our thoughts are not enough of the unseen. As Frederick William Faber observes:

"Heaven fades away before our eyes
Heaven fades within our heart,
Because in thought our heaven and earth
Are cast too far apart.

Prayer: Our God and Father, direct our thought to rest much upon the unseen. Grant to us an increased sense of the nearness of heaven to earth.

Hymn: "We Would See Jesus", New Mennonite Hymn Book—162.

Thursday—Ps. 121:1. (Rev. Version) "Whence cometh my help?"

Paul said: "When I am weak then am I strong," and he could say this because he knew fully the answer to the question. Are we as fully assured? A sense of need is the forerunner to the satisfactory answer of the question. We fail sometimes to feel the pulse of the inner life. Our restless stirring shows that we are not aware of our greatest needs, so the answer does not plainly appear. The psalmist in another place (Psalm 73) speaks of a difficulty he had and its solution. He relates it in these words: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I . . . . " Many a problem might be thus solved. There is the sanctuary—God's house, and there is the sanctuary of prayer and meditation. Do we go there for the answer?

"O what peace we often forfeit,
O what needles pain we bear,
All because we do not carry
Everything to God in prayer."

Prayer: Dear Master, to whom shall we go but to Thee? Give us a sense of our deepest needs and help us to find the answer in Thee.

Hymn: "Peace, Perfect Peace." New Mennonite Hymn Book—229.

Friday—Ps. 121:4. "He that keepeth Israel shall neither slumber nor sleep."

The thought of God's loving care needs to be instilled into the minds of our children. "Thou, God, seest me", is not only a warning word but proclaims the watchfulness and loving care of the Heavenly Father. How much it means to our lives to have learned to trust Him.

Children, you are likely to have seen the picture, so much used as an advertisement, of a man pointing outward with the index finger of his up-raised hand. No matter what direction you approach the picture, the man is looking toward you and pointing his finger at you. This will help us to think of God as seeing us no matter where we are. And Jesus taught that God sees everywhere. He knows when a sparrow falls to the ground. So also He knows all about us, and nothing can come into our lives that He does not know about it, and, more important still, He cares. How glad we may be that we have such a loving Heavenly Father!

Prayer: Dear Father, give us trusting hearts. Make us thankful for Thy care of us and help us also to do the things that are pleasing to Thee.

Hymn: "The Best of Friends." New Mennonite Hymn Book—364.

Saturday—I Cor. 15:58. "Always abounding."

We have passed through the glorious Easter season again. How we have rejoiced in the risen Saviour! Defeat was turned into victory, and ours is the eternal gain. We may wonder sometimes that Paul closed the great chapter on the resurrection with the words: "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." We may note too, that in the next chapter Paul goes on to speak of the "collection for the saints". Let us take the suggestion. Read again the appeal appearing on the first page of the issue of April 5. "What shall we render?"

Prayer: Our Father, the cry of needy ones goes up to Thee. May Thy children heed the call and may needs be supplied. May we first give ourselves.

Hymn: Lord, Lead the Way", New Mennonite Hymn Book—273.

Sunday—Ps. 121:2. "My help cometh from the Lord."

"Things that once were wild alarms
Cannot now disturb my rest;
Closed in everlasting arms,
Pillowed on the loving breast.

* * * *

His for ever, only His,
Who the Lord and me shall part;
Ah, with what a rest of bliss
Christ can fill the loving heart!

Heaven and earth may fade and flee,
First-born light in gloom decline,
But while God and I shall be,
I am His and He is mine."—Sel.

Prayer: Dear Master, teach us the sweetness of trust. Be Thou our help and stay through life.

Hymn: "O Holy Saviour", New Mennonite Hymn Book—219.

CORRESPONDENCE

Germantown, Phila., April 12—Easter Sunday, 1928, will be long remembered by the congregation of the Germantown church. The S. S. session at 10 o'clock was marked by special singing and reciting of memory verses by the entire school.

At eleven o'clock a beautiful and impressive memorial service was conducted by Rev. A. M. Fretz of Perkasie, who preached a very interesting and inspiring sermon on the resurrection theme, taking for his text, 1 Cor. 15:55-58, dwelling particularly on the 55th verse. O Death, where is thy sting? O Grave, where is thy victory.

At the close of the sermon, Mr. Walter H. Temple, newly elected deacon of the congregation read the names of the men for whom the service was being held, after which the memorial window near the pulpit was unveiled by little Antoinette Cupo, a pupil in the S. S., disclosing to view the names of Rev. J. W. Bayley, pastor of the church from 1905 to 1921, his associate deacon, Harry S. Markley, T. DeWitt Temple, former S. S. Superintendent and C. E. Pres., Rev. Anthony S. Shelly, pastor from 1921 to 1928, and Benjamin F. Bertolet who served as deacon for ten years before his death, in September, 1927, and through whose efforts the church has been chartered and reorganized.

All these men have served the church faithfully in their different offices and have gone on to their eternal reward within the last decade. It was unanimously decided by the congregation to place their names on this window, installed by Rev. J. W. Bayley, at the time that the S. S. room was built, as a fitting memorial to them.

In his dedicatory remarks, Rev. Fretz paid glowing tribute to the two ministers, who were friends and co-workers of his during their lifetime and told the Congregation that he was sure that if they could speak from the heights attained by them, they would say, in the language of the last verse of his text, "Therefore, be ye steadfast, unmoveable, always abounding in the work of the Lord, for ye know that your labor is not in vain in the Lord.

Mrs. Wayne S. Getz.

Pilger, Nebr., April 10, 1928. Greetings from the Wisner Mennonite church.

Dear readers of the Mennonite: The first quarter of the year 1928, has passed and another began, and it has brought the Easter season with it; what a day of rejoicing it is, that Christ who had been crucified, arose again. "Because I live, ye shall live also", John 14:19. Like many other churches our church has gone over mostly into the English language. As our English song books were badly worn, the trustees with the church members decided we needed new books. So it was arranged that we would have an Easter program and hold a collection for the "New Mennonite Hymn Books." Then on the evening of April 8th a very interesting program was rendered which consisted of a theme, prayers, readings, choir and male quartet numbers. The surprise came at the end when the trustees brought in the books which they already had ordered. They were distributed and a song, No. 400 was sung.

We are looking forward to the time when the Northern District Conference meets here on June 10th.

The interest in our C. E. is improving by meeting bi-weekly instead of weekly increasses attendance, and interest is shown by the young people in music.

Of the weather I may report that it has been rather pleasant until a few days ago, it has turned cold, which has done some harm to the crops. The farmers had taken advantage of the nice spring, and have put in their oats. Where the oats had been up, the cold spell has hurt it some. The high winds at this time makes it rather dry, so many are wishing for moisture.

Best wishes to the Editor and all the readers of the Mennonite.

Amelia Schowalter, Cor.

MARRIAGES

Rupp—Rilling—March 11, 1928, in the Garden Twp. Church, Henry J. Rupp with Marie Rilling by Rev. J. M. Janzen. Text Ps. 127:1.

Harms—Vogt—March 12, 1928, in the home of the bride Edvin Harms with Luella Vogt by Rev. J. M. Janzen. Text Ps. 84: 12.

Wenger—Schantz— Mr. Wilbur Schantz of Crawfordsville, Iowa, and Miss Marie Wenger of Washington, Iowa, were united in the bonds of holy matrimony at the Mennonite parsonage in Noble Iowa, on Saturday, March 3rd. at 5 P. M. Their pastor Rev. H. J. Schrag, officiated, reading the single ring ceremony in the presence of the subscribing witnesses, Mr. and Mrs. Victor Wenger of near Wayland.

DEATHS

Rosenberger—Elvina Moyer Rosenberger widow of the late Henry H. Rosenberger, to whom she was married October 8, 1870, who died December 23, 1927, died at the home of her son, William, at Allentown, Pa., April 3, 1928; aged 82 years, 2 months and 28 days. Funeral services were held from the home of her son, Rev. Seward, Quakertown, Iowa, April 6, 1928. Rev. A. M. Fretz spoke words of comfort at the house. Rev. N. B. Grubb, preached at the West Swamp Mennonite Church after which interment was made in the adjoining cemetery.

She is survived by three sons, Rev. Seward, William and Webster, also by eleven grand children and two great grand children.

Ruth—Barbara S. Ruth—Vogt was born near Summerfield, St. Clair County Ill. Feb. 6, 1875. She passed away in Bethel Hospital, Newton, Kansas, March 14, 1928, at 9:30 o'clock A. M. at the age of 53 years, 1 month and 8 days.

In the year 1885 she came with her parents to Halstead, Kansas. Later the family moved on a farm near Hesston. She was united in marriage to C. A. Vogt, Oct. 7, 1900. Fourteen years they lived on a farm near Moundridge. Then four years on a farm near Halstead. In the year 1918 they moved to the present farm near Hesston. Here the deceased lived the remainder of her life till she was taken to her reward.

She was baptized on the confession of her faith March 29, 1891 by Elder Christian Krehbiel, and received into the Halstead Mennonite Church. Later she transferred her membership to the Garden Twp. Mennonite Church where she remained a faithful member till her death.

She leaves her bereaved husband C. A. Vogt and eight children, six brothers, two sisters, and many relatives and friends. She gained the esteem and love of all who learned to know her. She was a faithful and loving wife and mother and also a true Christian.

Words of comfort were spoken: In the home by Rev. J. M. Janzen, John 11:25,26; In the church by Rev. P. P Wedel, Prov.10: 7 and Rev. J. M. Janzen Rev. 21: 7. At the grave by Rev. J. M. Janzen 1 Thess. 4: 13-18.

JOTTINGS

West Zion church, Moundridge, Kan. will be favored with a visit by the Bethel College Ladies Glee Club on Sunday, April 22.

Dr. Mosiman, who has been spending a month in California and other western points in the interest of Bluffton College, has returned to Bluffton.

Rev. and Mrs. Sam Goering, returned missionaries, now at Witmarsum Seminary, gave the message both morning and evening in the Salem church, Dalton, O. on Easter Sunday.

Easter Sunday in Berne, Ind. was made more joyful by the visits of twenty members of the Mennonite Intermediate Mission Band to the homes of shut-in members of the church who brought them beautiful floweral offerings.

The chancel of the Second Mennonite church Philadelphia on Easter Sunday, was beautiful decorated with plants and cut flowers, the most striking of these decorations being memorials presented by relatives and friends of dear departed ones. After evening service the flowers were distributed in homes where there were shut-ins, sick and aged.

A special program was rendered in the First Mennonite church, Mt. Lake, Minn., on Good Friday evening. Various addresses were made by several persons, the subject of the one given by Mrs. A. M. Lorenz was:"What is my share in the Missionary Enterprise? An offering was also received for the new Girl's Home at Saskatoon.

The Young People's Society of the West Swamp, Pa. church rendered a program on Sunday, April 15, consisting of special music, an essay, address and a discussion of the evening topic.

Rev. and Mrs. H. P. Krehbiel of Newton, Kansas who are on a trip around the world, visited the missions of the Gen. Conference located in India. According to an item a Dutch Mennonite paper, "Brieven," they were also expected to visit the missions of the Dutch brethern on the Island of Java.

At its Congregational Meeting the Emmanus church, Whitewater, Kansas determined to erect a new building, as the one in use for nineteen years has proved itself too small and unsuitable for aggresive work. The estimated cost of the new building is $18,000.00 and the amount has already been oversubscribed.

Rev. P. R. Aeschliman of Almota Washington visits regularly and conducts service in the new settlement at Newport, Wash. This is located on forest lands and is being cleared by the settlers. The wood that is cut is sold for fuel and in this way the land gets cleared and the settlers have an oppurtunity to make their living while getting tthe land ready to bear crops. There are twelve families in the settlement and more are expected to arrive from the east this spring to join them. Their services are well attended and an interesting Sunday School has been organized which holds regular sessions. Rev. Aeschleman's visits are monthly.

Rev. A. S. Bechtel, preached his last sermon as pastor of the Summerfield, Ill., church on April 15. He will begin his work as pastor of the Deer Creek, Okla., on April 29. His family will follow him to Oklahoma after the close of the school year.

The choir of the First Mennonite church, Reedley, rendered the Cantata, "The Seven Last Words of Christ" on the afternoon and evening of Good Friday. The leader of the choir is C. F. Muller. Accompanist Miss Emma Ruth. The soloists were: Mrs. I. F. Marlar, E. I. Eymann and H. H. Eymann.

The Bethel Retreat will this year be held August 23-31. "Christianizing Life" is the general theme. The Retreatants will have plenty of opportunity to ask questions they wish to ask and their questions will be frankly answered by such capable men as Dr. J. W. Kliewer and Dr. J. H. Langenwalter, who will be two of the leaders of the retreat. The program of the retreat promises wonderful things.

There are various theories for the restablishment of the country church. Some writers would secularize it by introducing secular studies, such as agriculture, and making it more of a social center. We are not so sure that this diversion of the purposes of the Christian Church would add much to the promotion of either religion or agriculture. There is something in the religion of the fathers who established and maintained the old-time country church whose decadence is so much deplored, that if faithfully introduced and applied might contribute to the restoration of the fallen walls.—The United Presbyterian.

Rev. William J. Ewert, who for a long period of years was identified with the Publication Board of the General Conference passed to his eternal reward at his home in Hillsboro, Kansas, having nearly attained his 72nd year. Funeral services were held April 10 in the Bruderthal church. He was a brother to Prof. H. H. Ewert of Gretna, Man., and Rev. Benj. Ewert, who is the traveling minister of the Canadian Conference.

The First church, Philadelphia, celebrated Easter according to its usual custom, by celebrating the Lord's Supper. During Passion Week a series of meetings were held and on Good Friday ten members were received into the church, eight by baptism and one by letter. New Mennonite Hymn Books were recently placed in the church.

One of the interesting features of the annual Special Term of the Eastern Mennonite School, an institution maintained by the (Old) Mennonites at Harrisonburg, Va., has for the past several years been an address on Mennonite Experiences in the Shennandoah Valley before and during the Civil War by P. S. Hartman, familiarly known among his friends as "Uncle Pete." Uncle Pete draws a vivid picture of the old slavery days and their abuses as well as of the trying times through which non-resistant Mennonites had to pass when they found themselves between the two contending forces. Any one reading his address, as it appear in the "Christian Monitor," must feel that here is a real contribution to Mennonite history.

The Catechism

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, APRIL 26, 1928 No. 17

NOTICE

To all Missionary Sewing Societies, belonging to the Middle and Eastern District Conferences, that prepare articles for India, are requested to send their goods, prepaid, to: **Mrs. E. A. Luginbill, Berne, Indiana,** not later than June 15. Our Executive Committee has decided that we pay 15 cents per pound for freight charges now. To avoid mistakes, please prepare two lists of the articles you send, placing one in the package or box, and one in the letter with the money for freight. With sincere greetings, **Mrs. E. A. Luginbill.**

NOTICE

Through the death of our brother and co-laborer, A. S. Shelly, a vacancy occurred in the committee on Doctrine and Conduct, and one in the Home Mission Board.

Bro. A. M. Fretz, Perkassie, Pa., has been appointed by the General Conference Executive Committee on the Committee on Doctrine and Conduct, and Bro. H. A. Fast, Newton, Kansas, on the Home Mission Board.

C. E. Krebiel, Conf. Sec'y.

BOARD OF PUBLICATION

To our Readers:- It is indeed encouraging to note the interest that is being shown towards our conference publications. The numerous articles that are appearing both in the Mennonite and Bundesbote, the correspondence from the churches, and the Young People's Department which is being edited by the Young People's Com. calling many more into service, gives evidence to the increasing interest. Incidentally we might also mention that the correspondence might still be increased, for all love to hear and read what the respective churches and their organizations are doing. Many look forward to just such reports. To notice therefore that so many are taking hold of the work is encouraging both to the editor, reader, and Publication Board.

We are also entering upon the time when various district conferences convene and their reports will also be awaited for very eagerly by many a reader. Now in order to conserve space so that all these many articles and correspondences from the churches might also enter in due time and with them these reports, we would like to encourage the secretaries of the various district conferences while sending in their reports of the sessions, if you might do so in a condensed manner; that is, include all that which is important, and which should be of general interest to the entire district and conference of the entire denomination. Undoubtedly many districts are having their entire reports printed in pamphlets wherein you would then also find the reports of all details. In this way, perhaps such reports could then be condensed so as to take up about two or say two and a half columns in the paper, matter of vital interest and importance, calling the interest of the reader he should have in every district conference. Then if all such reports would make their first appearance in our official organs, and do so without delay, the reader might be directed to these reports directly.

Our readers will also have taken notice of the changes and additions in the papers submitted by the editors. In the Mennonite there is to be another addition which we hope will serve as a further interest to all. A number of cuts are being prepared from slides illustrating the history of our denomination. These various pictures will then appear with the respective articles that are being written, so hoping to increase the interest of the readers to our denomination.

We trust the interest for our papers will continue to increase. Would every reader consider himself as a committee of one, endeavoring to gain new subscribers. Could we have a still larger subscription to both papers, still more could be done, and further changes and additions be permitted to aid in the interest of our papers.

In the interest of our papers, and in behalf of the Publication Board,

M. J. GALLE,
Sec. Publication Board.

THE SITUATION IN CHINA

13 Mimosa Court, Tientsin China.
March 12, 1928.

Dear Friends in the Homeland:

The Lord is near us and protects us according to the precious promises of God's Word. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Trials will come nevertheless, and even in those we shall rejoice; and we will rejoice, provided we have the upward look, and "know that all things work together for good" (Rom. 8, 28).

The turn of events in China has driven us all to a closer self-examination, and we trust also to a closer walk with God. We know that we are to be the servants of the Lord here in the coast city as well as in the interior; and the doors are wide open for God's work everywhere. Here we are touching the lives of many types of people, and nightly the door of Gospel Hall is open to all who can grasp the message in song and word, which are all given in English. Many of the foreign soldiers are reached through this work, and we have seen clear conversions that stir one on to more zeal for God. A very important case with which the Lord has brought us in touch is the daughter of a Russian lady; she was formerly a Prima Donna, but since1924 has become a zealous Christian and works in the Russian Missionary Society in which Pastor Fetler is a prominent leader. We were on the same steamer on which Madame Karinskaya sailed for Canada. And now we are trying to get her daughter from Tientsin and mother in America together; and there is some hope to get this accomplished,— all for the sake of the Gospel.

At our home we have a measles ward, for all our four boys have the measles. Thank God, that there is good hope that it will all be over soon. We are sorry that John and Richard had to miss school for these few weeks on account of illness. It is good that both of the parents are well at such a time.

The thing of greatest interest is that the sisters Sprunger and Neufield have arrived from the interior, and are well as far as we can judge. The Pannabecker brethern went to Kaichow to get these sisters out of that region where we find our stations all to be military camps. All our churches and schools (with an exception of two) in five walled cities (and suburbs) are occupied by the so-called Christian general's(Feng Yu Hsiang's) troups, belonging to the southern, or nationalist, army. Only Tamingfu mission property still is not in their hands and here is where is expected a prolonged siege directly, and fighting has already begun in the vicinity of Tamingfu. Much prayer is made for the many professing Christians that they may trust the Lord in this very trying time. We can report all things progressed well in the bringing out of these sisters. The southern army gave permission to go through the lines between Tamingfu and Kaichow, and the entire trip was made, both ways, without trouble. Your prayers and ours have been answered in that the Lord had His hand over the co-workers who traveled through a large stretch of revolutionary China. As co-workers we have been much relieved by the coming out of these ladies, for we were much concerned about their safety in Kaichow. Especially did one fear a battle which might readily break over Kaichow with great fury, in case the Northerners should gain ground and move south.

Everything in China is very unsettled at this time, but Jesus changeth not. "Jesus Christ, the same, yesterday, and today, and forever." We are driven to earnest prayer for a revival, in our field here in China, in Tientsin, and at home. We surely need one, and more prayer and study of the WORD. Our home churches get a chance to receive from the Lord a more spiritual missionary vision and zeal. Not anymore will we dwell so much on numbers or institutions, as on souls really brought into the fold of Christ. May you all give us real prayer backing in this time of waiting and uncertainty in China. We are more concerned in a revival in our field than even in

our going back, for God must undertake in all things if anything worth while is done.

Yours in Christ
P. J. and Mrs. Boehr.

FAMINE STALKS IN CHINA

A repetition of the great disaster of 1920 has stricken China. "Famine walketh at noon-day" again.

From missionaries and consuls comes the word that the "worst famine in history" engulfs Shantung, called the sacred province because it was the birthplace of Confucius.

Four million people are starving for the lack of the pittance that it takes to keep life going in China.

Three years of continued drought have affected even the well-to-do, while the poor are subsisting on the bark of trees, and are selling their children at from $1 to $10 a head. Roads are littered with the dead and dying.

The Federal Council of the Churches of Christ in America, one of the great inter-denominational religious organizations standing back of the China Famine Relief which will endeavor to raise $10,000,000.00 to prevent this appalling waste of life, has broadcast an appeal to the whole region to contribute out of their plenty to meet this need.

The China International Famine Relief Commission set up in 1922 will administer the funds. This Commission is now without resources to meet even the immediate necessities, except as money can be cabled from America as donations are made.

John Earl Baker, former adviser to the Chinese government and relief Administrator for the American Red Cross during the 1920 crisis, has been made campaign director by the China Famine Relief to raise the $10,000,000.00 fund. He has returned to this country from Peking and is reorganized as one of the foremost authorities on Chinese affairs and relief methods.

Contrasting the famine of 1920 with the one prevailing in Shantung and neighboring provinces now, Mr. Baker said: "Famine conditions in China are exceedingly grave. The situation is probably much more acute this year than during the serious times in 1920 and 1921.

"China needs our help. We have a great opportunity, possibly the greatest since the World War, to come forward and do a wonderful work in succoring our brother man. We must help China. Millions of lives depend upon this help. Regardless of creed or faith, political alliance or social considerations, this need appeals to all people. We know the American people will respond in this humanitarian project."

Mr. Baker, asked about the reports that bandits would make the delivery of food supplies dangerous or difficult in the provinces where starvation prevails, said: "The so-called bandit is a pitiful creature. I have seen soldiers bring them in. No one would be frightened at six or seven of them. Feed one and give him a job, and the story-book bandit is transformed into a good laborer. The China International Famine Relief Commission has never lost one sack of provisions to bandits.

A VISIT TO GALILEE

H. J. Brown.

(Continued)

The five days around the shore of the sea pass rapidly. We visit the ruins of Capernaum and Chorazin. The first has just had the old synagogue excavated. There are strong indications, that it is the one that the Roman centurian built for the Jews. If so, Christ must often have taught and performed miracles in this place. Now we take a boat and cross the sea to Bethsaida Julius just east of the mouth of the upper Jordan. There is nothing extraordinary in the trip itself: but it reminds us of the many times that Christ with His desciples crossed it. It takes only a little effort of imagination and we see the disciples in a boat working hard to overcome the strong wind and the big and furious waves: but all is in vain. So they call the Master, who is resting in the rear of the boat. One command of His. "Peace be still," and the storm ceases and the waves calm down. Or again we find the disciples alone in the boat, because their Master remained alone on the mountain for prayer. The boat is overtaken by a fierce gale, and an all-night rowing does not bring them to shore. Unexpectedly they see some-one walking on the surface of the water. Who can it be, but a ghost! But one word, "It is I," calms their fears, and Peter tries his faith in walking on the water to Jesus. But now awaking, so to say, from our dream of meditation, we actually see the fishermen in their boats. Some sit and repair their nets. The others make a round swing with their boat and while doing so they drop the net into the sea. Now they circle around inside the net area, beat the seat of the boat and thus try to drive the fish into the net. Then another circling around and the net is taken in. At times they make a fair haul: but at other times the net is empty. Sometimes you see them after an all-night and part day exertion to have caught only a few fish. There is no dry kindling around, so they gather a few pieces of dry cow-dung, set it on the fire and roast the fish on top of it. It reminds us of the experiences of the disciples: only here is no Christ to tell them where to throw the net and catch the fish, and they must also kindle their own fire and be content with the few fish that they have caught. We also read that, Peter went down to the shore at Capernaum with hook and line to fish. Here on the same shore you see the men with hook and line, but their success is not any too good.

To sit on these shores with an open Bible, or to climb the mountains, rather big hills, close by the sea for prayer and meditation is an exceptional privilege. The sea, the shores and the hillsides all have been made sacred by the Master's footsteps. One hour from Tabgha straight west up the hills leads one through green wheat fields, grazing grounds full of the most beautiful flowers, real flower-gardens but planted by no human hands. They are wonderful, "more glorious than Solomon in all his glory." One is tempted to linger here, but there are still more hights to be climbed, and so one presses on. A backward look with the blue Sea of Galilee way down, little sailboats crossing it, the high banks on the other side, and the high hills, the Plain of Genesareth with villages scattered over it, the fields and grazing grounds closer by, the flowers and birds all-about one, makes the picture seem perfect but no, there is another hill to be climbed. That will surely be the last one. One reaches the top, and looking back, the scene has become much richer: but still there is another hill waiting to be climbed. And thus one presses on from hight to hight. As one climbs the scene becomes more glorious, but there always remains higher ground. It reminds us of the Christian experienced in life. So many people are contented to stay at the foot of the hill. Their outlook is small and their blessings are few. Others again scale the steep and often stony banks, and the higher they climb the richer their experiences. Well, this is like a dream. One ought to press on, but night is drawing near and thus one halts. Looking back one sees the Sea of Galilee deep down between its high and mountainous banks, but it is as smooth and peaceful as a mirror. The high banks on the other side cannot hide the still higher mountain peaks in the rear. On the right stands out clearly Mount Tabor, and on the left but somewhat farther east the whitecrowned Mount Hermon: and in the west the sun like a ball of fire sinks behind the still unclimbed mountains. The whole scene is so beautiful and so grand that one's heart just overflows with thanksgiving and praise. One quickly jumps on the top of a rock and like a lark begins to sing songs of praise and honor unto the name of the Most-high.

Only too soon have these blessed days passed by and we must move on. Whatever places of interest there may be, we feel a strong pull toward Nazareth. We thus return by the same road, that we came. We first get to Cana, and then after passing over the big hill we land in Nazareth. Here at the foot of this hill in a little valley on top of the larger hill-range, and right in the centre of the village is a spring, called Mary's Fountain. From this all Nazareth is supplied with water. Here Marry the mother of Jesus also came to get her supply of water. I can imagine Jesus as a small boy often accompanying his mother to this spring. The distance from her supposed home is only five or six hundred yards. Jesus knew how dependent the people were upon a good spring of water: and so applying it spiritually, He calls Himself the water of life, which in turn becomes a spring itself in those that drink it. There is also to be seen the place called Mary's Home and another one called Joseph's Carpentershop. Only so these sacred places had been left alone, but now there are churches built over them. They show us the caveroom where Mary saw the angel and received the promise of the Messiah. And another room further back in the rock, marks the place of Mary's Kitchen. We take a look around with an expression on our face, saying: It may or it may not have been the place. The same holds true as to the carpenter shop. We soon press our way through the street and up the steep hill on the north. A part of the village lies on the southern slope of it. Having reached the top, we have a grand outlook. South lies the Plain of Esdraelon (Jesreel) with Mount Gilboa just behind it Southeast stands Mount Tabor as a young man in full strength, east is the Jordan and the rear bank of the Sea of Galilee. The sea itself is so low, that we miss it, and northeast some thirty or forty miles away stands out clearly Mount Hermon. He appears to be the oldest and most honorable among the surrounding mountains. Near

(Continued on page 7)

THE MENNONITE

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THE ARTICLES OF FAITH AND OTHER MENNONITE CONFESSIONS

(Concluded)

As we have noted, the de Reis-Gerets Confession had its bearing on English Refugee Baptists in Holland. Had these Englishmen been able to come into agreement with the outstanding Mennonite principles of non-resistance, and non-swearing of oaths it might have followed that ours and the Baptists churches would have been united in a common fellowship, for we must remember that Believer's Baptism was the basic principle of the early Baptists and that their uncompromising stand for baptism by immersion came later. In the Ris Articles of Faith we notice a concession to immersion that would be a credit to present day schemes for denominational unity on compromise. It states (Art.25): "Concerning the act of holy baptism we understand it to be an immersing of the whole body in water or a liberal sprinkling of water (which latter mode we, in these northern latitudes, consider more generally appropriate since the same blessings are signified by it)." As late as the early decades of last century Ten Cate, the noted Dutch Mennonite historian regarded Baptists as Doopsgeszinden or Mennonites. And, apart from our sacramental differences, the casual observer can not help but notice that an outstanding characteristic of both Baptist and Mennonite churches is a Congregationalism that out congregationalizes the Congregationalists.

So much has been made of the necessity of agreement on doctrine as a basis of union that it is commonly accepted as a rule that churches of different shades of belief cannot keep house with one another. Were this idea strictly applied to us and carried to its logical conclusion, my guess is that sooner or later —Bang! Goes the General Conference! The mode of baptism, the washing of the saints' feet, the attitude toward marrying out of the church or out of the congregation, and other practices differ widely in many churches. But my hope is for another unity, a uniformity in polity which may prove stronger, more effective and contribute more largely to the future usefulness of the church than an absolute uniformity in minor matters of belief that do not compromise our historic acceptance of believer's baptism, non-resistance and non-swearing of oaths.

A Presbyterian system implies a ministry examined, ordained and installed by a Presbytery, synod or council. An Episcopal system, as least one more ancient than that of the Methodist, involves the hard to prove or demonstrate so-called Apostolic Succession by the laying on of hands through a living chain of specially authorized persons reaching back to the Apostles. Congregationalism makes the choice of the ministry and the rule of the congregation solely the responsibility of the individual church. Historic Mennonite Congregationalism goes a step farther and has the congregation choose one out of the midst of its brethern as its minister. For this reason the consistent thing for any one to do before being installed into the ministry of any church would be for that one first to unite with the church before being officially declared its minister, if he is not already a member. Ris's Articles of Faith so describe the process of installing a minister:

"We believe it to be the duty of all assemblies of saints that they observe this order after the example and direction of the Lord, namely, that they pray as Christ commanded that the Lord of the harvest send forth laborers into the harvest; that they, however, also look about for such men as are of good report, possessing the gift of the Spirit and true faith and other essential characteristics in the largest measure obtainable; further, that to such men chosen with prayer and with the greatest possible unanimity (thus not doing violence to the rights of the whole brotherhood, much less disregarding the same) the administration of the affairs of the church shall be committed and they solemnly installed in their office provided they accept the call and have first been examined and proved." Article 24.

The Mennonite positions in regard to war and the oath which have no doubt been held by many individuals since the days of the Primitive Church came to be the distinctive tennets of a body of Christians with the early development of our church. Other churches holding to the same positions came to them by descent through us.

Our stand in regard to war is a consequent of the Lord's forbidding all vindictiveness or personal revenge and must logically include mass vindictiveness or war. We hold that it is as much out of the spirit of true Christianity to do violence in the name of patriotism as it is to do it because of some private spite or grudge. Article 25 of the Ris Articles says: "We believe our Lord Jesus Christ when He would establish his spiritual or heavenly kingdom in accord with the will of God -forbade His followers not only all practice of revenge but even all vindictiveness, as did likewise His Apostles after Him.

It is self evident that the use of deadly weapons and carrying on of warfare to the destruction of our enemies - and even the innocent ones who have not wronged us but upon whom in war often falls the burden of misery and sorrow - is entirely unseemly for a true follower of Jesus and therefore not allowed."

Article 30 on the Oath emphasizes the command of Christ in regard to it and includes both profane and judicial swearing. Not even a mere gentleman, much less a Christian, would be profane and the Old Testament command, "Thou shalt not take the name of the Lord thy God in vain" is binding everywhere and at all times with those who respect God's word. Judicial oaths are unnecessary, make light of God's word and become mere forms that are worse than useless in establishing truth, promoting justice or assuring fidelity to a promise. To the non-swearing in Christian there is possible an attitude which is commendable at all times. He should hold his word in such high regard that an oath would never be necessary to confirm it. This is the standard which our church sets for the word of its members, or as Ris says:

"It is far more commendable to keep our yea or nay as faithfully as though we had sworn to it: and this confidence in one's given word is in harmony with the kingdom of God."

I had planned to answer the following questions but now find that the job is too big to fit into the time and the occasion and so I shall recite with the hope that they may sometime be the subjects of future discussions.

1. Is the reference to Natural Theology, or the study of God from natural evidences, in the Articles of Faith a sufficient guide in the face of present day naturalistic philosophies such as evolution, etc.?

2. Does Article 2 on the Holy Scriptures meet the need of stating our position on the inspiration of the Scriptures when confronted by the types of unbelief that are as common in some Christian pulpits as they are out of them?

3. Is the Theology of the Articles (Articles 3-5), sufficiently comprehensive?

4. Is the Anthropology of the Articles of Faith antiquated or does it call for a restatement?

5. How do the Articles of Faith fit into accepted systems such as Calvinism or Armenianism?

6. Does the Christology of the Articles of Faith sufficiently and correctly emphasize the life work, personality and redemptive work of our Lord and atoning Saviour?

7. In the light of the Articles of Faith is there demand for a new statement of our Eschatology?

8. Would it be advisable to commit our position on ethical problems to a fuller statement than that contained in the Articles?

For my own part I am very well satisfied with the Articles of Faith as they are, without alteration or amendment, but I feel that the subjects I have suggested would help us to a wider understanding of our historic attitude and perhaps assist us in meeting perplexing problems that confound us.

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the lord." I Cor. 15:58.

Missionaries' Birthdays

May 3—Rev. Gerhard Buhler, Waldheim, Sask.
May 4— Mrs. Jacob J. Nickel, Aberdeen, Sask.
May 5—Mrs. E. G. Kaufman, Chicago, Ill.
May 9—Mrs. John P. Klassen, Starbuck, Man.
May 17—Rev. S. J. Goering, Bluffton, Ohio.
May 20— Mrs. John J. Klassen, Dundurn, Sask.
May 25—Miss Marie J. Regier, Peking, China.
May 28—Rev. John P. Klassen, Starbuck, Man.
May 31—Dr. Ella Bauman, Champa, India.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

THE WORLD'S BIBLE

Christ has no hands but our hands
To do His work today,
He has no feet but our feet
To lead men in His way,
He has no tongues but our tongues
To tell men how He died,
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read,
We are the sinner's gospel
We are the scoffers creed,
We are the Lord's best message
Given in deed and word,
What if the type is crooked?
What if the print is blurred?

What if our hands are busy?
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Or hasten His return?

CHRISTIAN ENDEAVOR MEETING

May 6th, 1928.

Topic: "How to Choose a Life-Work." I Thess. 4:9-12; Ecclesiastes 9:10.

This is Consecration Meeting.

Bringing the Scripture Down to Date.

Honest, hard, work will transform many seemingly unattractive tasks into worth while opportunities.

Any life-work is bound to bring us into daily contact with others. One foundation principle to be considered is to be kind and considerate with others.

Choice of a life-work lays upon each one of us a greater responsibility.

What is the end or aim in choosing a life-work? Mere financial gain? Political power? Ease and pleasure? Or Service? Which.

The Prayer Thought

Let us thank God that: We can turn to prayer for help and light in such an important problem as this one; We have Many opportunities for real service open to us: any honest type of work can be made honorable.

Let us ask the Lord: to open our eyes to see new phases of life-work, lead many into full time Service for Christ, to bless all efforts put forth to lead young people into worthy life-work.

Dividing the Topic for Assignments

1. "Square people in round holes."
2. Sacred and secular callings. What distinction ought to be made.
3. Essential preparation for worth while life-work.
4. Essential considerations that enter into the choice of a life-work.

The Open Forum

1. Can you enumerate twenty honorable types of life-work? Name them.
2. How I faced my choice of a life-work.—By an older member.
3. Do you believe God calls people into secular work? Why? Give illustrations.
4. What are the reasons why each young person ought to face the question of giving full time, for the Lord's work?
5. Is it right that pay and advancement should have any weight in choosing a life-work? Why or why not?

Choosing a Life-Work

Choosing a life-work is not a task of a few weeks at about 16 or 17 years of age. Some parents want their children to tell them just exactly what they are going to be, before they will spend any more money in giving them an education. Some may be able to make a choice without much special training, while some need High School and College training before they can rightly determine the choice of their life-work. Many a young person's tastes and capabilities change during these years of preparation. A life-work is so very important that we ought not to rush into anything simply because it happens to be open. Choosing a life-work ought not to be completed with the individual himself. God needs to be taken into careful and prayerful consideration.

God has given to everyone certain talents. To be truly happy we ought to use these talents in the work where they will best fit. This calling may be a secular one, and for the majority will be a secular one, but it can be made sacred if you bring into that work a consecrated personality. True happiness in a life-work can be attained only when the individual can feel that he or she is doing the task God has assigned and doing it to the best of ability.

A greatly admired and helpful man once gave a young man this advice about his choice of a life-work. "Select the three or four types of work you seem to like, measure yourself up for each position. Consider the good you can do in each one. Then as far as possible put them all on an even plane and ask God to indicate to you which one you ought to choose. Do this frequently, and finally you will find yourself led into the life-work where God wants and needs you and you will be happy."

Illustrations

In the book, "The Problems of Boyhood," by Franklin W. Johnson, is a splendid chapter on "The Choice of a Life work. This chapter and a number of others, we feel sure, it would prove helpful, to many of our young people.

"A Life at Its Best" by Richard Henry Edwards and Ethel Cutler is also very full of good and helpful thoughts on how to choose a life work, so that the best will come out of each life.

Talk the question over with your pastor, and parents Have a heart to heart talk about it. Will you?

DO MISSIONS PAY?

Do missions pay? Do missions pay?
What a question for today;
Why, all of life that's worth the thought
Has been by missions dearly bought.
Truth and honor, love and grace,
Only find on earth a place
Where the mission of the cross
Brings always gain and never loss.

Do missions pay? Yes, pound for pound,
Dollar for dollar, earth around;
And e'en the shrewdest worldlings say,
"It's strange how largely missions pay!"
They've opened up the ports of earth
To trade and commerce, millions worth;
They've gone where science dared not go,
And marked out paths in which now flow
Blessings so full, so rich, so free,
Men wonder what the end will be,
When Christians everywhere shall say,
"I'll take more stock, for missions pay."

Do misions pay? Yes, in the gold
That yields through time a hundred fold,
And more in worlds to come, for then
God puts in a diadem,
And calls it our rejoicing star!
Clear profit all, for missions are
The power by which earth shall be won
To Christ, God's well-beloved Son;
And hosts redeemed in heaven today
Send down the answer, "Missions pay."

Do Missions pay? As well declare
Love, law, and liberty a snare,
Our homes a curse, the darkness day,
As claim that missions do not pay!
As well declare God's promise naught,
The prophecies in Scripture taught,
As doubt what heaven and earth both say,
That missions are from God--and pay.

Then let us each to truth awake,
Invest, extend, large intrest take,
And soon the heathen world will say
With loud rejoicings, "Missions pay."
Then shall the Christ of Calvary
Reign Lord supreme, from sea to sea;
And to His church He'll say, "Well done;
The world by missions hath been won;

The triumphs of my glorious Cross
Bring always gain and never loss."
And hosts redeemed shall joyous say
Through life eternal, "Missions pay!"
-Selected.

CHARM.

By Geraldine Krehbiel,
Reedly, Cal.

What is charm? What wealth of meaning does this little word carry with it? It is not something tangible. You cannot put your finger on a certain thing and say that is charm. It is not something definite. You cannot put so much of this and so much of that together and say that the result is charm. Is it any attribute of any stage or station in life? No, we find it among the rich and poor, the old and young. It is the person himself that makes charm and not what we may own or possess. It is an outward expression of an inward grace and beauty. Webster defines it as an alluring quality which exerts an irresistible power to please and attract or fascinate. It is a virtue which not all possess, but which any one can acquire if he honestly strives for it.

Let us name some concrete things which help one to secure this indefinite, intangible thing called charm.

If one has a friendly smile he has progressed a long way on his quest in search of charm. The person wearing a friendly smile is always welcome. Things seem to take on a different atmosphere when a smiling countenance enters the group. There is a little saying "Smile and the world smiles with you; frown and you frown alone." The frowning countenance is dead weight on any one and the company of a gloomy person is not sought. Smile and you will find friends at every corner ready to smile with you.

Graciousness and kindness play an important part on the stage of life. Humanity appreciates kindness and will repay a kind deed. The smallest act will be rewarded.

We have the following Scripture reference: "Whatsoever a man soweth that shall he also reap." If one sows in kindness he shall reap in kindness. If he sows in hate and enmity he shall reap the same. We are masters of our lives; we have our marble blocks before us.

In our daily lives we can always find opportunities for helpfulness. So often we would look for such opportunities in far off places while they are all around us. Our greatest and most important opportunities for helpfulness can be found in the home. Our home life is what we help to make it. Parents, nor children, alone form the home atmosphere, but both together make it up. Happy is the home where helpfulness and service prevail. Going out from the home, then, we find our places for service in the community life, and so on into national and international life according to our capacities.

Manners, modesty, and carriage, it seems to me, can go well together. All three are essential to the individual who would acquire charm. A stranger when he first sees you, takes note of your manners, actions and appearance. Bad manners cannot be overlooked and lower one in the stranger's opinion. Judging of your modesty also helps the stranger to place you and get an impression of your character. The bold, coarse and obtrusive are evaded by people. One however should not go to the other extreme of prudishness. Your carriage, the way you carry yourself, speaks for you when you come among people; indeed, your whole appearance speaks before you say a word. One who carries himself erect and straight is an individual who represents ambition. He is generally one who forges ahead toward his goal. The individual of poor carriage represents laziness, inactivity, and a purposeless life. Therefore be careful of your actions and carriage.

Self-control is necessary before one is master of himself. The human being finds need for self-control in all the relationships of life. The tongue needs to be brought under control. It is such a small part in comparison with the rest of the body, but what harm or good it can do! A controlled tongue is an asset while an uncontrolled tongue is a liability. In conversation one should be a good listener and let the tongue rest, rather than harping on the "Ego."

Promptness and cheerfulness can be combined to some extent. One should be ready when needed and do the task assigned him cheerfully. Cheerfulness lightens burdens and adds to the joy of one's own life and the lives of those around him. Promptness spells success, while delay spells failure in advancement and life's activities.

Honesty is the keynote and basis of society. A dishonest, untruthful man shows lack of character; he is weak and does not make a success in life. He is cast out by society and loses his privileges. Honesty shows strength of character and a love for the things which are best and noble.

Tact is a necessity in a charming life. Some people are naturally more tactful than others, and some are "frank" as they call it. Why be frank? You may say, but it is the truth. Why repeat it just because it is the truth? Have some concern for other people's feelings; they are human just as you are. Say the kind things, and if the other things have to be spoken, speak them in a tactful way.

If we will strive toward the attainment of the ideals above mentioned we will be indirectly drawing nearer toward our goal of charming personality. Our discussion of charm can be summed up in a few words by means of the following quotation: "Charm is not any one thing. Charm is a choice flower, a rare orchid that grows in the soil of the soul. It is watered by tears of sympathy and warmed by interest. It may be found in a hovel or palace. Real charm is the fruition of a really unselfish character in full bloom."

THE "GLAD GAME" IN INDIA

H. W. Beecher once said, "We presume, however, that when one is catching fish under a sense of duty there will be no sin if he takes pleasure in it." Jesus expresses the same thought yet more fully when He says, "My meat is to do the will of Him that sent Me." Happy is he who can thus find pleasure in the work he is doing. Since the missionary can find little time for pleasure and recreation, he tries to make his daily routine of work a game.

Upon arising in the morning the missionary of India is glad that he does not need to start a fire. With the thermometer at eighty degrees Fahrenheit early in the morning and ninety five in the shade later on in the day, in January, there is little need of fire. However, it is not always as warm in January. We have repeatedly had it as cold as fifty degrees and in parts of our mission field they report having had a frost at times. So while we are talking about the weather I might add that it has been nearly ideal since our arrival in India, frequently cool enough to be stimulating, usually warm enough to be comfortable, and rarely too hot. They say that it gets quite windy during the hot season which is about to begin, but during our stay here it has seldom been windy enough to blow dust or to blow the topees off of our heads.

Since it is usually quite warm the bath room is a very great blessing to the missionary, and a popular part of the bungalow. Its equipment is simple, it is very practical. Willing hands carry an abundance of water, which makes it almost as efficient as the modern bath room of America.

Another great blessing for the missionary is an abundance of good drinking water. All drinking water is boiled, and then placed in a small earthen vessel where it remains quite cool, and much more healthful than ice water so frequently used in America. Thus four of the prime requisites of health and happiness are supplied. There is work to do, and an abundance of good water, fresh air and unadulterated sunshine.

When the heat is extreme we are glad for the large bungalows and secondly for the "electric fans." But how can we have fans without electricity? The difficulty is overcome by using a different type of fan. A large rectangular piece of matting is hung from the ceiling. This is called a "punka." Our faithful punka-vala" pulls this back and forth, thereby creating a good current of air in the room. It is really more effective and less annoying than the electric fans.

The Memsahib also indulges in the glad game. She is glad that she does not have to make the beds, scrub the floors, and do all the ordinary household duties. In many cases, however, she would find more joy and exert less energy in doing this work herself, but to do so would mean that she have less time for more important work. It takes much patience to train the average Indian, but the results as a whole are gratifying.

The laundryman is a very popular helper on the mission compound. It is so convenient to put the laundry in a bag and have him bring it back clean. My clothes are even whiter than when they were laundered at the hospital last year. Of course some if not most of the buttons are torn off by the "dhobi," but that is a small matter since they can be replaced, if you are fortunate enough to have a good supply on hand. Another characteristic of the laundryman is that he wears the clothes out quite rapidly. They do not last long when beat upon a rock, as is the time-worn method of washing clothes in India.

Traveling in India is another great game for the missionary. If the latest model does not have a starter he need not worry, for there are usually enough men about to push the car enough to start the engine. The roads are somewhat like a certain road in America, "quite good as a hole." Naturally it would be better if there were no "hole" at all. However, there are some very good roads in India, and it is surprising how these pioneer missionaries can avoid the holes and stumps. Occasionally they fail to miss a stump and then it means delay. In the jungles the people are usually not in a hurry, so it behooves the missionary to acquire some of these native characteristics.

While waiting to repair the car there is abundant life in the jungle to interest the delayed traveler. Here we are glad to realize that most of the animals which live in the jungle and frequently invade our bungalows, are really harmless and in some cases beneficial. Such creepy things as frogs and lizards occasionally surprise us by crawling on our beds, or by dropping from the ceiling or from trees. After that creepy sensation passes, our good will goes out to them and we are thankful that they are to help and not to harm. So at night we are glad to be caged in a house of mosquito netting which keeps these friendly folks from falling on us.

Finally the missionary is glad that there is hope of transformation in the lives and hearts of the people among whom he is working. There are times when this hope is at low ebb, but there is abundant evidence on the mission field of the transforming power of the cross. Will Durant has much to say about philosophy, but the men about whom his history is written hardly suggest a power so potent as the power of the Cross. They do not tell us how ignorant, irresponsible, superstitious men can be transformed into righteous, responsible world citizens, who are free from the bondage of superstition and sin. This change is usually slow here, and may not be very evident for several generations, but the results more than justify the efforts. It is in this transforming and saving power of Christ that we hope and rejoice.

Very sincerely,
H. E. Dester, M. D.

THE S. S. LESSON

May 6

Greatness Through Service

Mark 10:35-45

Golden Text: "The Son of man also came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45.

The sons of Zebedee were outstanding disciples and possessed qualifications above the rest and so they, no doubt, came to feel that they were deserving of special consideration from the Master. There was a special work for them to do that distinguished them above some of the others, but it was not in line with their ambitions. They had in mind a temporal kingdom with themselves in conspicuous places. All that Jesus had been telling them about His coming passion made no impression on them at the time. They did not understand Him and let it go at that. Like James and John, too many Christians have in mind distinction and influence when they engage in the work of the Master and, for this reason, there are so very many disappointments and failures.

In the account of this incident, given in the Gospel of Matthew, we learn that these two men made their request through their mother, Salome It is a sad discovery that portrays their using their mother for a purpose that they had not courage to present themselves. That they were not open in their advances we note in this lesson where they appear to be endeavoring to get Jesus to promise something about which they had not yet told Him. "Master, we would that Thou shouldest do for us whatsoever we desire." It was an effort to commit Jesus to their schemes by a kind of trickery that was, to say the least, not lovely. Their request was for the chief places to the exclusion of the other disciples. They had yet to learn the lesson of equality in the kingdom of God and the matter of considering others before themselves, which is one of the principles of the Kingdom, had not entered their heads. The test of a noble disciple is when he wants something for another that would be a great boon for himself. Unselfishness is written on every line of the Gospel The example of Jesus was one of unselfishness and that is the lesson the true disciple must learn and practice if he is to have the approval and blessing of the Master.

Jesus reminded the two disciples that they were asking about a matter the consequences of which they could not appreciate. It is always right to ask largely when we ask of God, so long as our request is in the spirit of Christ and in harmony with the plans of God. Here James and John were surely not in the spirit of unselfishness that Jesus portrayed and they had no understanding of the plans of God and so were not in a position where they might rightly ask for the favor they hoped to gain.

Cross bearing is the way into the full realization of the Kingdom of God. This is here referred to as drinking the cup and being baptized with the baptism to which Jesus would submit. They were ready to declare that they could enter into this test, but they had no realization of its meaning. Jesus accepted their pledge to enter into His suffering, but the assurance of the high places they coveted was not to be theirs. God had made His plans and they would be followed according to His will and not according to the desire of these disciples.

Though it was ungenerous on the part of James and John to want special favor above that of the rest, we note that they too were fired with personal ambitions and were just as ungenerous. Their case against the two brothers would have been stronger had not they been as selfish as they. There was need for them all here to apply the spirit of the Golden Rule.

The answer of Jesus to them all was a comparison between things as they are in an earthly kingdom and as they should be in the Kingdom of God. In an earthly state there is room for the ambition to high advancement and authority that brings with it service, but, in the Kingdom of God, just the reverse is the case. High standing comes not from being served and having authority to compel service, but from a spirit of service that willingly takes the lowest place in order to be in a position all the more to serve. The example of Jesus as well as His teaching is one of seeking the good of others rather than of self This must ever be the standard of true service in the Kingdom over which Jesus rules. Position, power and wealth are not greatness in the eyes of God, even though the world respects them. True greatness in the Kingdom is great humility.

DEVOTIONAL READINGS

Sunday—Col. 4:2. "Continue in prayer."

Here is something of the perseverance of the saints We all know the importance of "continuing" in order to achieve in the ordinary matters of life. Paul believed in the same thing for the spiritual life and especially in the exercise of prayer. In another place he says: "Continuing instant in prayer". And we have other references to the same idea as, for instance, we read this description of the life of the early believers: "They continuing daily with one accord in the temple."

Is it possible to follow the injunction with so many other matters crowding into our lives? Yes, we can make our lives a prayer. What is prayer? It is communion, and it is our privilege to have the Saviour's presence continuously so that we may enjoy fellowship with Him. Again. it is aspiration, and our souls may always turn to the Christ in desire for spiritual life. Once more. it is submission, and the life of the true follower is a dedicated life, which is content to live in the Father's will.

Prayer: Dear Lord, we would live in the consciousness of Thy presence. May Thy Spirit dwell richly in our lives and may we ever seek Thy will.

Hymn: Nearer my God, to Thee, New Menn. Hymn Book—204.

Monday—Col. 4:2, "And watch in the same."

Whatever is important needs this injunction. There is a danger that prayer may become listless and without point or objective. Hence, for one thing, the need of definite times and occasions for prayer; also the value of uniting with others in this exercise.

Then, we need to be sure of reality in our prayers. Have you taken note of the marginal reading in James 5:17, when James speaks of Elijah as a praying man? This is the reading: "And he prayed in his prayer." Oh! let us be sure we **pray** in our praying. We, too, like Elijah have passions in our heart, and we need to watch that our souls go out to God in prayer, that our passions may be refined and issue in passionate pleading with God for those things we have need of.

Prayer: Our Lord and our God, teach us to **pray** in our prayers. May we truly call upon Thee with earnest desire to fulfill Thy will in us. May we clearly discern the things we have need of.

Hymn: Leave God to Order All My Ways, New Menn. Hymn Book—226.

Tuesday — Col. 4:2 "With thanksgiving."

Nothing can sweeten life more than the spirit of thanksgiving. Every prayer should have the note of gratitude in it. The spirit of thanksgiving is close akin to the spirit of joy. Where one is found the other is likely to be intertwined with it.

Let us make Adelaide Proctor's song of thanksgiving our prayer of praise today:

"My God, I thank Thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!
I thank Thee, too, that Thou hast made
Joy to abound:
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found."

Hymn: Now Thank We All Our God, New Menn. Hymn Book—383.

Wednesday—Col. 4:3. "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ."

While Paul covets the prayers of the Colossian Christians for himself here it is for himself only as he was an instrument for the spread of the gospel. He was first and foremost the ambassador of Jesus Christ, and therefore he asks his churches to pray that the doors might open, not for himself except as thus the gospel might have a way out to other places. He was fired with zeal for the spread of the gospel of Christ his Lord.

In our day prison bonds do not often restrain the worker for Christ from pursuing his mission; but it may be that restraints of weakness, of hindrances or cramped opportunities may be encountered and, there is a desire that these be removed and doors be opened. And how much all the workers in the church, in Sunday school and other fields need the prayers of the brethern. Well may all such seek the prayer of others that they may unfold the gospel message as they should.

Prayer: Blessed Master, wilt Thou give free course to the Word as it is proclaimed. Bless Thy servants with readiness and eagerness to spread the good tidings. May hearts everywhere be opened.

Hymn: Words of Life. New Mennonite Hymn Book—192.

Thursday—Col. 4:5. "Walk in wisdom toward them that are without."

Christians are being watched and carefully watched by "them that are without." And we have thus a great responsibility Many do not read the gospel according to Matthew, Mark, Luke or John, but they read the gospel of our lives. What sort of gospel are we living and thus writing on human hearts?

The following story from the Gospel Ship whose parish was the Inland Sea of Japan was reported in the Sunday School Times a good many years ago:

"Captain Bickel says that being very tired one night he asked one of his crew, a recent convert, to take a Bible to a certain man. He replied, saying, 'Oh no Captain, he does not need that.'

'But why not?'

'Because it is too soon. That is your Bible, and thank God it is now mine, but it is not his Bible.'

'What do you mean by that?'

'Why simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails, As you live so Christ is revealed to him.'

Prayer. Dear Lord, give us wisdom, as well as desire to represent Thee truly. May we exercise prudence and care in our every day walk and conversation.

Hymn: Christian, Rise, and Act thy Creed,—New Mennonite Hymn Book—262.

Friday—Col. 4:5. "Redeeming the time."

"Lost somewhere sixty golden minutes; no reward offered for they can never be returned." I remember reading the above at some time. It was, I think, used as a word of caution to boys and girls. For them, too, as well as for adults, the good use of time is important. We do well to think of time as a talent, for then we will recognize that we are accountable to God for its use or misuse.

It is said that the words of Scripture we are meditating on refer especially to making good use of opportunities. "Do not let opportunities slip by" is said to be the exact meaning. "Do it now" is an excellent motto to follow. Many an opportunity is lost by putting off to another time, and then that time never arrives.

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,
O the good we all may do,
While the days are going by."

Prayer: Our Father in Heaven, teach us to use our time to Thy glory and to do good when there is opportunity. Help us to be faithful, and useful in Thy service.

Hymn: Forward be Our Watchward. New Mennonite Hymn Book—261.

Saturday—Col. 4:7. "All my state shall Tychicus declare unto you."

These words may well turn our attention to the missionaries home on furlough. They bring to the folks at the home basis tidings from the field and the workers on the field. It means much to get into personal touch with the representatives from the mission stations to hear from them directly, and also to receive the tidings they bear from others on the field. Those listed in 1928 Year Book as on furlough: From India—Miss Loretta Lehman, Rev. and Mrs. S. T. Moyer; From China—Miss Elizabeth Goertz, Dr. and Mrs. A. M. Lohrentz, Rev. and Mrs. W. C. Voth, Rev. and Mrs. Ed Kaufman, Rev. and Mrs. S. J. Goehring; From American fields—Rev. and Mrs. H. T. Neufeld. Rev. H. J. Brown is on his way home from China.

Prayer: Dear Lord and Master, we ask Thy blessing to rest on the time of these servants of Thine, and any others sojourning in the home-land, during which they bring tidings to us from the field and engage in preparation for further service. May they enjoy much rest of body and fellowship, and both give and receive inspiration in the great cause they represent.

Hymn: "We've a Story to Tell." New Mennonite Hymn Book—332.

A VISIT TO GALILEE

(Continued from Page 2)

this mountain on one of the lower peaks, I take it, Christ's transfiguration took place. Although some prefer Mount Tabor and have built some churches there to commemorate the event. Through the generosity of American friends the Dominicans are building a two hundred thousand dollar church there, which is now just being completed. It is grand but at the same time simple and thus far more tasty than some of the other churches in the Holy Land. By the way a half-day trip to the top of Mount Tabor on another day was well spent. If we still remain standing on the top of the hill of Nazareth but turn toward the west, we now see Mount Carmel, pressing forward into the Mediterranean Sea: and we also can see the sea itself close to it. Nearer by we see the hills and valleys partly in fields and partly used for grazing ground. Cows, sheep, and goats in large numbers are pasturing here. The little kids are anxiously waiting at home for their mother-goats to return, and what a meeting it is, when finally the herd comes down the hill! But far more interesting it is to watch the going out or coming home of large flocks of sheep. They always, have the shepherd go before them and lead the way. One cannot but recall Christ's parables of the good shepherd and the sheep. Some of the hills for grazing are so full of stones and sharp rocks, that in many places it requires the use of hands and feet in order to climb up and down. How easy it is for sheep here to get lost, and how difficult it is for the shepperd to go out into this wilderness to find the lost one!

Although tempted to stay on, we now break up and continue our trip over Mount Carmel to Jerusalem. The Kishon is only a small stream but during heavy rains it must become quite a river. The prophets, Elias and Elisha with their simple faith and great deeds stand before us, while we pass these historical places. Truly "Allah is great!"

PROGRAM

The All Mennonite Sunday School Convention of Nebr. of the different Mennonite Sunday Schools in Nebr. to be held at the M. B. in Henderson, Nebr., May 13th, beginning at 1:30 P. M.

1. Opening, Song, Scripture Reading, and Prayer by Rev. John Abrahams, Henderson, Nebr.
2. Song by the 11 Mennonite Sunday School, Beatrice, Nebr.
3. "Christ the Great Teacher," A. M. S. S., Milford, Nebr.
4. Song by the Ebenezer S. School, Janzen, Nebr.
5. "The Value of the S. School for the Teacher," by Salems S. School, Wisner, Nebr.
6. Song by the I Mennonite S. School Beatrice, Nebr.
7. "The Value of the S. School for the Scholar," by the 11 Mennonite S. School, Beatrice, Nebr.
8. Song by the Salems S. School. Wisner, Nebr.
9. "How may the S. School be Helpful in the Home?" Mennonite S. School Madrid, Nebr.
10. Song, K. M. B. Sunday School, Janzen, Nebr.
11. Closing Song & Prayer.

Evening Session, Beginning at 7:00

12. Opening Song, Scripture Reading and Prayer, Rev. E. R. Augsburger, Aurora, Nebr.
13. Song, Bethesda S. School, Henderson, Nebr.
14. "The Successful S. School Teacher," Pleasant View S. School Aurora, Nebr.
15. Song, M. B. Sunday School, Henderson, Nebr.
16. "The Preparations of the S. School Teacher," Ebenezer S. School, Henderson, Nebr.
17. Song period of which the following S. Schools are asked to take part separately:
   a. Pleasant View S. School, Aurora, Nebr.
   b. K. M. B. Sunday School, Janzen, Nebr.
   c. M. B.'s School, Paxton, Nebr.
   d. Ebenezer S. School, Henderson, Nebr.
   e. Bethel M. B. Sunday School, Henderson, Nebr.
   f. Bethesda S. School, Henderson, Nebr.
   g. M B Sunday School, Eldorado, Nebr.
   h. M. B. Sunday School Henderson Nebr.
   i. K M. B. S. School, Janzen, Nebr.
   M B. Sunday School, Henderson, Nebr.
18. General Remarks.
19. Closing, Song, and Prayer.

Each S. School may deliver its part either in the German or English language.

The Committee.
A. Franz
H. H. Thieszen
Rev. E. R. Augsperger
Rev. D. M. Durksen
H. H. Weibe
J. J. Friesen

At a special inspiring meeting held in the East Swamp, Pa. church, April 15, Rev. Elwood Schwenk of Lansdale, addressed a large congregation. Music was furnished by the King's Orchestra.

DEATHS

Murphy :— Margaret Elizabeth Murphy widow of Wilson M. Murphy, Germantown, since 1866 a member of the Germantown church, died on April 10, 1928. Age about 89 yrs. Funeral services were conducted by Rev. N. B. Grubb on April 14. Interment in Ivy Hill Cemetery. Mrs. Murphy was an inmate of the Mennonite Home for the Aged, at Frederick, Pa., for the last several years.

Hauenstein—Carolina Hauenstein, youngest daughter of John and Mary (Wetter) Hauenstein, was born at Tegerfelden Canton Aargau, Switzerland, December 1, 1847, and departed this life at Iowa Falls, Iowa, on February 28, 1928, at the age of 80 years, 2 months, and 28 days.

She migrated to America in March 1871, arriving at Mt. Pleasant, Iowa, from where she came to the Noble community.

On August 17, 1871 she was united in marriage to Andrew Hauenstein. To this union three children were born, one dying in infancy. Soon after their marriage they located on a farm about 3 miles east of Noble, where they lived for a number of years. Then they moved to a farm about 3 miles west of Crawfordsville, where they lived for some thirty years. From there Mr. and Mrs. Hauenstein moved to Noble where they resided the remaining seventeen years of their pilgrimage. Mr. Hauenstein preceded her in death in the spring of 1924.

After establishing a home in the Noble community, Mrs. Hauenstein transferred her membership from a Reformed Church in Switzerland to the Emmanuel Mennonite Church near Noble where she remained a faithful member until her death.

The remains were taken to Wayland on Thursday, March 1st. at 1 P. M. and were immediately taken to the Emmanuel Mennonite Church near Noble, Iowa, where funeral services were held at 2 P. M. in charge of her pastor H. J. Schrag, and Rev. Daniel Graber of the Amish Mennonite Church. Interment was made in the Eicher Cemetery near the church.

JOTTINGS

Oratorical contests on international peace and the constitution of the United States were held in Bluffton College chapel on Wednesday evening, April 18.

The famous Dayton Westminister Choir of which Prof. G. A. Legman is assistant director, will visit Berne Ind., May 11 and give a sacred concert in the Mennonite church.

Mr. H. A. Klahr, executive secretary of the Ohio C. E. Union recently visited the C. E. society of the First church, Bluffton, Ohio. Rev. S. T. Moyer gave an address on India in the First church, last Sunday evening.

The Wadsworth, Ohio, church, Rev. W. S. Shelly, pastor, expects a visit from the missionaries, Rev. and Mrs. S. T. Moyer on April 29. Four members were added to the congregation during the past month. This makes 19 additions since Oct. 1927. For some time to come the mid-week services on Thursday evening will be devoted to the study of the epistle to the Romans.

Plans are in the making for a Young People's Retreat in the Central Conference. The Retreat will be held at East White Oak church tral Conference. The Retreat will be Dean N. E. Byers of Bluffton College. Rev. I. R. Detweiler of Goshen, Ind., Walter Yoder of Washington, Ill. and Rev. William Weaver of Bloomington, Ill. Some of the courses to be given are Old and New Testament, Missions, Church music and Life work.

On account of the impossible roads Rev. P. H. Unruh who was to preach in the First church, Newton, Kan. could not fill his appointment. Rev. J. J. Bahnmann, a student in Bethel College preached in his stead at the special Good Friday service.

Rev. R. L. Hartzler, of Maple Grove Ind. began his work as pastor of the Carlock, Ill., (Central Conference) Mennonite church in April. He succeeds Rev. W. S. Shelly who has accepted a charge in Carson City, Mich. Rev. Hartzler is a Goshen College graduate and has served as pastor of the Maple Grove church for a period of about eight years.

On the evening of April 24 the Adult Bible Class of Bethany Mennonite church, Quakertown, Pa., celebrated its 12th anniversary. The address was given by Ralph S. Adams, Superintendent of the Department of Country Life of the Board of Home Missions of the Reformed church. His subject was "The Four Square Life."

It is not often that a church of any kind is put up for sale and surely such an offer for a Mennonite church is extremely rare if it ever does occur. An Ohio paper however contains the following for sale ad. "For sale—Zion Mennonite church 3 1-2 miles west of Bluffton. Sealed bids will be received by the Trustees for the building with or without foundation" etc. The reason for this sale of church property is that Zion church has gone out of existence as an independent congregation.

The Ministerial Conference of the Western District Conference was held in the Halstead, Kan. Mennonite church on April 17.

Miss Frieda Sprunger and Miss Talitha Neufeld, missionaries under the Board of the General Conference have left their field in China and are on their way to this country.

The graduation exercises of Bluffton College will take place early in June. The Hon. Cyrus Locher, newly appointed Senator from Ohio, and a native of the Bluffton community has been engaged to be the speaker at the commencement.

Two of the sewing societies of the First church, Newton, Kan. gave a Mission program on the afternoon of Easter Monday. After the meeting a social hour and lunch were participated in by the 43 sisters present.

The choir of the First Mennonite church, Moundridge, Kan. presented the cantata, "Esther" by Bradford in the community auditorium last Sunday night. The choir is composed of Sixty voices and is directed by A. A. Goering.

Programs for the meeting of the Eastern District Conference to be held at Bally, Pa., May 3 to 6 are now available. Arrangements have been made by the local church for the entertainment of the delegates. Meals will be served at the church. Transportation may be secured by busses running to and from Allentown, Boyertown and Pennsburg. Persons arriving by train will please notify Edgar Kulp, Bally, Pa.

An interesting publication has just reached us from China which bears the title: "The Gospel Hall Messenger," Published periodically by the Gospel Hall for Service Men. P. J. Boehr, editor, 13 Mimosa Court, Tientsin. This is a temporary work carried on strictly on the Faith Basis. The editor writes in an inital editorial: "As the Gospel Hall has been going on from month to month we have felt that in some way the friends of the work and others who want to know about it, should get word from the work. Thus this little paper has been devised and is going forth with our prayers accompanying it. The Gospel Hall was opened to reach service men, and the known results have already justified renting the place. It seems more permanent after four months of work than ever and friends have expressed the wish that such a Hall be kept permanently. News from the interior strongly indicate that for another half year or longer the missionaries will not be able to return to their work; so we pray and believe for a revival everywhere anyway, and work for the Lord where we are. We did believe before the beginning of the Gospel Hall work that it was best to do a definite work like this even while we were waiting for better conditions in the interior. We hold ourselves responsible for a month's rent at a time, so are not bound down with unnecessary burdens should any decided change come regarding the work of those now actually in charge."

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THE MAJOR TEACHINGS OF ISAIAH

Mrs. Gerhard Friesen

The historical and religious importance of Isaiah lies in the fact that he saved Judah, as a nation, at a critical period, and in doing so time was gained for religion to root deeply and become so firmly established that it survived the overthrow of Judah and Jerusalem. His strength of character wielded an immense influence on the nation, his life, so wholly given in behalf of his nation was not lived in vain.

He taught dependence on God. "In quietness and in confidence shall be your strength," is his message to Judah when it desires to call on Assyria's aid. It is his plea when they want to lean on Egypt for support. It is his continued trust when Sennacherib is at the doors of Jerusalem.

To him God is the Holy One of Isreal. God is a God of righteousness, of purity, of holiness. This vision of God determines his attitude to life and to his nation. He takes the old idea of separateness of God and fills it with ethical content. God is a living God who is concerned about his nation as one who is holy and abhors in his people all that is impure. The conduct and the character of the nation is to be moulded by holding before their eyes the vision of the Holy one of Israel.

God is also a God who reasons, who thinks and who wants His people to think. "Come now, let us reason together." If the people will only think they will realize things as they are. Thinking will lead them to see right and they will turn to their God. Isaiah was very sure of God.

This God cannot endure sin, and so Isaiah condemns the sins of his nation in no uncertain type. He arrains the religious leaders, the princes, the judges, the greedy landowners, the haughty women, the defiant philosophers. It is injustice, greed, drunkenness, oppression, but especially pride that will lead to their ruin. Sin will bring retribution upon them. His favorite figure for retribution is fire. "His work is a spark." "And the strong shall be as tow." A sinner is consumed by the sins which he commits. "For wickedness burneth as the fire; thru the wrath of Jehova of hosts is the land burnt up; and the people are as the fuel of fire."

He emphasizes that religion must not express itself in an ethical life. It must show itself in righteous relations between indiviuals, in the social life of the nation, in its national life. Sacrifice, ceremony and worship will not do. "Your moons and appointed feasts my soul hateth." "What unto me is the multitude of your sacrifices?" "I cannot away with iniquity and the solemn meeting." "Cease to do evil; learn to do well."

In the hands of God Assyria will be the rod to punish Judah for her sins. He believed in the universal sovreignty of God. In the beginning of his activity he did all he could to keep Judah quiet—to rise against Assyria was against the will of God. Assyria's role was under the guidance of God. Later his oracles with reference to other nations also prove that he believed that God held their destines in his hands. In this connection we might mention that Isaiah established the hope that Jerusalem would not be destroyed. When Sennacherib had invaded Judah, taken 46 cities and threatened Jerusalem, Isaiah said, "He shall not come into this city—for I will defend this city to save it for mine own sake, and for my servant David's sake."

When Isaiah sees that the sins of his people necessitate punishment at the hand of the Holy One in Israel he faces the question what then will become of his people and his country? Under God's guidance he reaches the conclusion that a remnant will be saved. This remnant that comes out of the nation's catastrophe purified and cleansed is of surpassing value. In it lies the hope of the future. Thru it God is going to establish His kingdom on earth. "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward." The future of the world belongs to the remnant.

This future kingdom will be established and ruled by the Anointed One. Isaiah speaks of the ideal kingdom oftener than of the ideal king. In three different passage he speaks of Him—once he calls him "Son" (Ch.9:6) another time he presents Him as a Shoot out of the stock of Jesse," (Ch.11:1) and again he calls Him "King" (28:1). From Isaiah onward this hope of the coming ideal king became more and more prominent. A most attractive and beautiful picture is given of him in the passage where he is called "Son." It is this "For unto us as a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor; The mighty God, the everlasting Father, the Prince of Peace."

The conception of Prince of Peace goes well with the thought in that passage, "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This sentence is 2600 years old. It was spoken it the time when the nations gloried in their military power. It was by war that kings won their laurels. It was thru war that nations became great. And in the midst of such times and conceptions Isaiah speaks of a warless world and by faith sees it come. This hope has never yet been fulfilled but it is with us yet. It is as a light still shining, beaconing us to follow it. Isaiah saw it coming thru the rooting of religion in the heart of man and in the life of the nation.

Looking forward Isaiah saw "the day of the Lord" coming and we find Amos talking about it already. Isaiah gives it greater prominence. Sometimes he paints this dark day—as in Ch. 2:1-11, Sometimes bright as in Ch. 11:1-9. When he looks on the haughtiness, the vainglorious-ness, the boastfulness of his nation he sees that the day of the Lord when the nation will be brought low because of its sin will be dark. Again he sees the day as bright when it has inaugurated the time when a king of wisdom and understanding will rule who will mete out justice to the poor and neglected, when peace and good will will be established, and the earth will be full of the knowledge of God as the waters cover the sea.

Thus, the truths contained in the teachings of Isaiah, the prophet, never grow old. They are of abiding value. There is need of his message in our day as well as in his own day. It has not outlived its usefulness. Its influence is destined to be helpful in the establishment of the kingdom of God.

WOMEN'S WORK

"PRAY ONE FOR ANOTHER"

Jas. 5:16.

"I cannot tell why there should come to me
A thought of some one miles and miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness, and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore pray."

"And when you pray, dear friend, I ask of thee,
That thou wilt seek of God not mine own way;
Not what I want, but His blest thought for me,
Do thou through Jesus Christ implore, I pray."

Marianne Farningham.
(Last verse added by James M. Gray).

Aberdeen, Ida. Apr. 13. 1928.
The Mennonite,
Berne, Ind.
Dear Mennonite:-
As some of our Sewing Society

is requested to give a report of our work for the "Woman's Work" Department for the Mennonite, I shall try to do so. Our Society called "Emanuel Sewing Society" was organized in the year 1913, with all the ladies of our church, members of whom many have in the past years moved away, so our membership consists of not more than 20, when they are all present. We meet the first Wednesday of each month in the different homes of our members. We spend the afternoon in sewing, and after a light lunch is served we close the meeting with Scripture reading and prayer. We sew for two stations, namely, Montana and India. The money raised to buy material for this purpose is received from our church by holding a special collection, once a month and a collection at our society is also held. Then we support a native child of India for which we give $30 a year. Hoping that this will be of interest to the many readers I will close, Sincerely,

Mrs. A. B. Dick.

Summerfield, Ill. Apr. 14, 1928. Dear Miss Krehbiel:

Complying with your request, we are sending you a short history of our little Missionary Society.

The Summerfield Mission Society was organized in March 1876, fifty-two years ago, in the home of the pastor, Rev. Jacob Krehbiel. The officers elected at that time were President, Mrs. Jacob Krehbiel; Secretary, Mrs. Christian Baer; Treasurer, Mrs. Dan. Hirschler. These have since passed to their reward, and only two of the original members are still living here.

The meetings were and are still held on the first Thursday of the month, sometimes in the church, and sometimes in the homes of the members. At present we meet in the church in the Beginners Class room. Our meetings are always opened with a song, scripture reading and prayer, followed by the reading of someMissionary book from our Sunday-School library by one of the members. During this time the others are occupied with sewing for our Mission station, which is Busby, Mont.

Our money is obtained thru monthly dues, birthday money and mite boxes. This money is used to buy the material used in sewing, to support the Bible woman in China, some is sent to the Girls' Home in Winnipeg and the rest is sent to the Mission Treasury.

Several shipments of clothing have been collected and sent to the Immigrant brethern in Canada.

The Mission Society from Summerfield.

Donnelson, Iowa. Apr. 9, 1928. Dear Mission Friends:

We always enjoy reading reports of other societies, and since no report has been sent from our society for some time, we will endeavor to do so now.

Our Ladies Aid society met for the first time in 1867— 61 years ago, in the home of our pastor and wife, Rev. and Mrs. Schowalter. Their first work was the making of bedding for the students of Wadsworth Seminary which opened in 1868. Very limited records of these first years are available except as learned thru some of the charter members who have all gone to see their Lord and master face to face and serve Him in a more glorious way. The last one — Grandma Hirschler was with us until June, 1925. Every lady in the congregation was counted as a member of the society previous to organization in 1880 when officers were elected and the records show 35 members. The meetings were held in the homes of the various members every three months. A few years later they met every two months, one meeting being devoted to a mission program, and the other wholly to sewing. Still later sewing was done at every meeting, excepting the annual meeting in November when we held election of officers. By request of the General Executive Committee our annual meeting has been changed to June. Our membership now numbers 45. Members who are mothers of small children can not always meet with us but they donate with gifts whenever possible. Our meetings are opened by the president with scripture reading and prayer, followed by reading Missionary News and Notes, and letters from missionaries, if any. Business is taken care of at this time, and a free will offering taken. Once a year we give a program in the church on Sunday evening and the offering received is used for missions. Because money is preferred to clothing in some stations, we are now raising extra money by quilting for other people, so during the winter months we had all-day meetings. Money has been sent to all the stations and is now being sent to Oklahoma, Montana, India and China.

When our first missionary, S. S. Haury was sent to Indian Territory, the work of the society was mainly for the Indians there. Later work was done for the Indians in Arizona, for two years we aided the Indians at Lame Deer where Rev. and Mrs. R. Petter are stationed and then for four years for the station at Champa, India. This year we are again working for Lame Deer station.

In 1923 our Junior Society, the "Busy Bees" was organized. We are very proud of them, and in them we see our future Ladies Society. Thus far they have proved themselves as busy bees, and we hope they will continue to select the very best of all that is worth while in the years to come. They raise their money by holding a bazar supper each fall. Some of this money has been used for home equipment and the rest sent for missions.

Yours in His service.

Dora K. Krehbiel, Sec.

Pandora, O. April 15, 1928. Dear Miss Krehbiel:

On Thursday, April 5th, the Women's Missionary Societies of the First Menn. Church, Bluffton, the Ebenezer, St. Johns, and Grace churches of Pandora and community held a joint meeting at the Ebenezer church. A large representation from each society was present. Mrs. Lewelyn Amstutz, Pandora, Pres. of the Grace Society, presided.

The asembly was very fortunate to have as their speakers all missionary ladies who are home on furlough, and all attending Witmarsum Seminary, at Bluffton, this quarter.

Mrs. Sommers talked about their work in Africa. She described their days work in and among the dark people of that continent. She mentioned the encouraging signs of Christianity in leaving from a station the second term compared to the first term

Mrs. Sam. T. Moyer and Loretta Lehman combined their talks in a unique manner. They had asked five ladies from the Bluffton Society to assist them in a portrayal of Hindu living. These ladies were all costumed in Hindu fashion according to their station in life. Mrs. Moyer introduced each separately as to who they were to represent in India and they in turn gave short descriptions of their life and hardships and joys they now share since the missionaries found them. One lady represented the Bible women, another the widows, the young girls, and two the medical work they carried on among these people and how they were helped not only physically but spiritually as well. Miss Loretta Lehman stressed again how thankful they were to all the ladies of the Women's missionary societies for the aid they have given in making the hospital possible in India.

Mrs. Homer Moser, a missionary in Brazil, acquainted us with the people they were working with. Her little daughter entertained us with a little song in Portuguese. Mrs. Moser then called for a representive missionary from every country present and asked that each give John3: 16 in their language and then each show how their people address each other when they meet on the street. It was indeed interesting to see the different modes and fashions precedent in different countries.

Mrs. Voth—China, told us very interestingly about the work they do with the young girls especially. It is indeed difficult to know how to handle all of these cases that arise and deal wisely with them so that the kingdom of God may be furthered. Mrs. Goering, also from China, sang us a very fitting song for China.

Miss Goertz, missionary in China, was also dressed in costume to show the garb of the Chinese as used in their hospitals. In the short time left for her, she told us in a very interesting way about the work in the hospital in China, and the progress they are making.

The talks were interspersed with musical selections from each of the societies.

A good offering was taken and given to the home missions.

The Church and Home, the Parish paper of the Souderton Pa., Mennonite church gives an interesting account of the celebration of the Golden Wedding Anniversary of Brother and Sister W. D. Detweiler on March 23 Their children, grandchildren, friends and pastor assembled to congratulate the happy couple and wish them many more years of happiness together.

Since Missionary Karl Friesen, formerly of Orabi, Ariz., is doing supply work for Rev. J. B. Epp at the Oklahoma Bible Academy at Meno, Okla. and since he is willing to remain for another year before taking up his further study of Theology, Rev. Epp has been granted another year of absence from that school to teach and study. The year will be spent at Hesston College, Kan. The state of Oklahoma requires of its High School Academy teachers an unusually large amount of preparation in "Education," and in this line Rev. Epp wishes to do more work. He will also teach Bible, German and Music.

THE MENNONITE

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EDITORIAL

A letter addressed to the editor by Rev. W. F. Unruh, professor in the Bible School, Newton, Kansas, and Sunday School and Christian Endeavor field secretary in the Western District Conference contains a suggestion that might deserve wide consideration in our churches, and so we feel we are not violating his confidence at all when we quote the entire communication for the benefit of the readers of The Mennonite:

"I have felt for some time that something ought to be done to interest our Mennonite people in better Sunday School housing. Many of the new churches that are being built and also many of the new churches that have been built recently take very little account of the future of the Sunday School. If the departmentalized Sunday School is to become a reality, and we have set that before us in our Sunday School standard as a goal in our work, then we ought to build so that such a thing might be possible. The way many churches are built, Sunday School departmental work, with at least occasional separate exercises, is an impossibility. In many other respects housing is very inadequate."

"I spoke with Brother C. E. Krehbiel recently and asked him whether the Conference might not be able to do something in this respect. I suggested that perhaps the Conference might appoint or elect an architect or any other capable person who could study up the Sunday School housing and architecture and churches buildings and be at the service of such churches that plan to build and seek help and advice. Brother Krehbiel thought that if anything like that was to be done by the Conference there would first have to be created a sentiment for such a plan. He said that we Mennonites are too democratic as yet to let the Conference suggest to us how we ought to build our churches. Well maybe so. I am wondering if you could get someone to write an article for The Mennonite occasionally on this subject. You might even run a series of articles. Perhaps a symposium would work all right. I think you would do the kingdom of God a great service by doing something along this line."

The suggestion of Bro. Unruh is not only interesting but timely. The better the tools the workman can use the more efficient he will be and the more likely will his production increase. Church equipment seems to have no limit and fortunate indeed is that church that has just the kind of a plant it needs for producing the best results. We are glad that one who by the position he holds is recognized as capable of expressing such a constructive suggestion as the one contained in the letter. As Brother Unruh has apparently given the matter the benefit of his careful attention we would be only too glad to give publicity to any other suggestions he has to make along the line of the subject of his letter.

Many of our churches follow a sort of traditional style in their construction, for example, in Pennsylvania, we have not departed from the simplicity of the colonial days when the churches of our fathers had to be as plain as the houses in which they lived in those pioneer days. In Kansas, and other States, where the membership has had its origin in Russia or Prussia we note that the types of churches of these countries are reproduced as for example in Alexanderwohl and Beatrice. New needs naturally involve improvements. It will be a long time, if we understand the attitudes of the Mennonite people before they will be able to go ahead with innovations that they are convinced are not yet beyond the experimental stage. We are not a fast going people when it comes to a consideration of the means and methods that are used in our churches. Perhaps we are too conservative, but conservativeness has been bred into our bones and we are likely to fear that hastely running into new things means but a surrender to passing fads. We agree with Bro. Krehbiel that the spirit of our churches is such that, when it comes to building their own buildings, the will of the membership and not the recommendations of a conference is the thing that carries weight. A plan that experts would call up-to-date and scientific coming from anywhere outside the congregation would have an awful time in gaining any consideration whatever.

A study of the statistics of our Sunday Schools would reveal the fact that most of them are not large. So long as a school's membership does not go over a hundred and fifty the departmentalization and the necessary equipment needed to make it effective would be a very costly thing that our people could not afford to install. And unless some good old uncle or aunt were to die and leave enough money to carry out the plan it would hardly be considered practical.

After all has been said about modernizing our schools and introducing scientific methods of teaching and administration we feel that the school as it is constituted today has lost something. In many quarters it is not holding its own in spite of all the up-to-date equipment that has been introduced. The influence of the character of the teachers and officers of the school upon the lives and spiritual experiences of pupils is worth more than all the separate rooms erected for the accommodation of the specialized departments. A personal interest in the salvation of the pupils in the teacher's care counts for more than a separate class room with comfortable benches, sliding sashes and all else that goes with that sort of thing.

Being in a large city the school with comfortable benches, sliding is associated has numerous opportunities to hear the suggestions that modern Sunday School experts have to express. We recall a series of training lectures offered some time ago by the local Sunday School Association which many of our teachers attended. Instead of firing higher ideals those who took up the study conducted by experts came home thoroughly discouraged. The lectures had been telling them that the school that could not furnish all the frills such as separate rooms or separate buildings had no right to exist and the school that could not have teachers coming up to the standards of training and education that these experts erected should go out of business immediately. Both the teachers and officers have shown by their service, covering many years of successful service in the Sunday School, that they are competent, yet the reaction from their contact with such theorizing led them to seriously ask themselves the question whether they should give up their work, even though there was no one in the church or school competent to take their places. Our fear, with regard to the present day Sunday School methods is that too much has been sacrificed in the interest of method and too little has been done to develop effective resourcefulness in the face of handicaps over which the individual school, especially the small school, has no control. Ninety percent of our Sunday Schools find it impracticable and perhaps always will find it impossible to meet the recommendations of the theorists whose suggestions must remain inspirational rather than practical.

CORRESPONDENCE

Mennonite Church, Butterfield, Minn., April 14, 1928. Dear Readers of the Mennonite.

The first quarter of this new year is already in the past and we, as a congregation have been permitted to live through it, by the grace of God. We have much to be thankful for for we have enjoyed many blessings from Him, the giver of all good gifts. We have been able to gather every Sunday except New Year, when it was too cold. All branches of the church are prospering and showing a healthy growth although no new members have been added, but there is a lively spirit prevalent.

Our pastors are very faithful and still preach the old time religion undauntingly.

The Primary Sunday School class has gained considerable in number since the warmer weather came Mrs. E. O. Ewy is the teacher. Also our Christian Endeavor Society programs have drawn large audiences and it is our prayer that the seed thus sown may not all fall on unfertile soil but that some at least may grow and bear fruit.

In February Rev. J. J. Balzer of Mt. Lake favored us with four extra sermons on, "One World" "One God", "One Kingdom", and "One Imperative".

We were to partake of the Lord's Supper on Easter Sunday but because of bad roads the elder could not be with us so it was postponed to April 15.

The Ladies' Aid met at the home of Mrs Jacob Miller the first Thursday in April. They were to have their sale on articles made during the winter last Friday evening in the church basement, but on account of a severe snow storm it was postponed. The proceeds go towards missions. Last Monday the members of Mrs. Rud. Linscheid's S. S. class arranged a pleasant surprise on her in token of their esteem and appreciation of her services. **Mrs. Elizabeth Friesen.**

Pandora, Ohio, April 16, 1928. St. John's church. Greetings to all the readers of the Mennonite. We have just passed the season of Lent: To many, Easter has meant little more than another occasion of self-indulgence. To those who know the story of the first Easter morning, the day brings profound and sacred memories. Through this week we have had special services each evening, closing on Easter Sunday. The pastor was assisted by A. E. Krieder, Paul Witmer, E. J. Neuenschwander and J. M. Regier, the remaining evenings our pastor brought the message. These meetings have been an inspiration and blessing through this sacred week.

On Easter day we had a joint Sunrise C. E. meeting with the Grace society. Communion was also observed on this day, April 5 the missionary societies of the Grace and St. John's churches of Pandora, O., and the Ebenezer and First Mennonite of Bluffton O., gave their annual union missionary program at the Ebenezer church. A very interesting program was furnished by the returned missionaries—Mrs. S. T. Moyer and Loretta Lehman from India; Mrs. E. A. Sommers from Africa; Mrs. Homer Moser from S. America and Mrs. Sam Goering, Mrs William Voth and Miss Elizabeth Goerz from China. Our girls' missionary society had a joint meeting with the girls of the Grace. A very interesting program was given and a pleasant social hour was spent together.

Rev. Rosenberger also has a catchetical class preparing for church membership in the near future. **Corr.**

Rev. Benj. Ewert of Winnipeg, Man. has changed his address and should hereafter be addressed at 138 Mayfair Ave Winnipeg.

YOUNG PEOPLE'S DEPARTMENT

THE MENNONITE CHURCH OF ABERDEEN, IDAHO, NUMBER

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

MOTHERS OF MEN

The bravest battle that ever was fought!
Shall I tell you where and when?
On the map of the world you will find it not,
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen,
Nay, not with eloquent words or thought
From mouths of wonderful men;

But deep in the walled-up woman's heart
Of woman that would not yield,
But bravely, silently, bore her part
Lo, there is the battlefield!

No marshaling troup, no bivouac song,
No banner to gleam or wave,
But Oh, these battles, they last so long
From babyhood to the grave.

Yet, faithful as a bride of stars,
She fights in her walled-up town
Fights on and on in the endless wars.
Then, silent, unseen, goes down.

Oh, ye with banners and battle shot,
And soldiers to shout and praise
I tell you, the kingliest victories fought
Were fought in those silent ways.

Oh, spotless in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came
The kingliest warrior born!

—Joaquin Miller.

CHRISTIAN ENDEAVOR MEETING

Sunday, May 13, 1928

Topic: "Home Life, a Test of My Christianity." Titus 2: 1-14.

Poster suggestion: Picture part of a family seated around a table reading the Bible and other books. Others are playing the piano and singing. Beneath this picture write "A Happy Home".

Suggestions for decorations: As the date of this program falls on Mother's Day, it might be well to decorate the C. E. room in the following manner: decorate the room to represent the living room of a home. Place a few small rugs on the floor and a table in the center of the room, large enough so that the C. E. members have room to sit around the table.

A reading lamp and a few books will help to produce the desired effect. Also a few appropriate pictures on the wall, and house plants and flowers will help to make the room look more attractive and homelike.

Suggested songs for the meeting: "Home Ties", "My Mother", "Mother's Prayers Have Followed Me", "Will You Answer Your Mother's Prayer Tonight", "Sweet Hour of Prayer", "What a Friend We have in Jesus," "The Way of the Cross Leads Home".

Suggestions and variations of the program to be used by the leader: In the opening talk the leader may briefly show the importance of the home: (a) In the home the child receives its first education, both in secular and religious ways. (b) The home is an important unit of a nation, and therefore as the home, so the nation. (c) The influence of the home life and the results of such influence will show whether or not our home life is according to the principles of Christ.

This meeting should be advertised with the use of posters and pulpit announcements.

The leader should ask a few members to bring attractive and interesting posters that will be appropriate for Mother's Day and also some that will bear a message on the topic "Home Life".

Since the Mother is the important member in the home it will be appropriate to include a few special numbers in honor of Mother in the program. A poem, a song, a good story, or a talk by an older person are suggested. A number of good topics should be prepared by some of the members. In order to give every one an opportunity to contribute to the program the leader should prepare some good questions for open discussion.

Properly chosen songs will aid much in making this meeting a success. Ask some member to be prepared to lead the singing.

Prayer Thoughts

On this Mother's Day let us give thanks to our Heavenly Father for the Christian mothers of our land and pray that their influence may be the means of bringing many to the realization of the saving grace of Jesus, that they may be willing to forsake all and follow Him.

Let us also pray that the family altar may be established in every Christian home. Pray that we may be made willing to show our consecration to Christ in our homes.

Pray that parents may be led to bring up their children in such a manner that they will show reverence for their parents and for God's house.

Questions for answer in the meeting.

1. Should scriptural mottoes, which are disregarded, be kept in the home?
2. How may we show at home our consecration to Christ?
3. How often should we allow ourselves to be taken out of the home on evenings by social affairs?
4. How can we develop respect for the other members of our family as we would respect our guests?
5. How may we lighten one another's burdens at home?
6. What traits characterize the Christian home?

INTERMEDIATE C. E. PROGRAM IN OUTLINE

Sunday May 13, 1928.

Topic: Honor thy Mother, how? Eph. 6: 1-3.

I Publicity committee
Poster—Fireside scene.

II Prayer meeting committee.
Invite mothers.

III Remember mothers, who are sick, with flowers.

IV Leader's Talk.
1. Honor mother for her service.
2. No love so sacrificial as mother's love. II Sam. 21:7-11.
3. Honor may be practical. Mark 7:8-13.

V Questions.
1. What is one practical way of honoring mother?
2. Why does mother deserve honor?
3. How do we show lack of honor for mother?

VI Topic and Daily Readings.

M. May 7. A mother worth honoring II Tim. 1:5.

T. May 8. Jesus' care for His mother. John 19:25-27.

W. May 9. A mother's love. Exodus 2:1-10.

T. May 10. Foolish disrespect. Prov. 15:20.

F. May 11 Respect mother's experience. Prov. 1:7-9.

S. May 12 Care for Parents. Matt. 15:1-9.

S. May 13. Honor thy mother, How? Eph. 6:1-3.

THE CHINA INLAND MISSION

The following is a brief summary of addresses given by Dr. and Mrs. Howard Taylor at the evening session, April 14, 1928 of the Southeastern Idaho District Convention of Christian Endeavor. Dr. Howard Taylor's work is in connection with the China Inland mission, his father, Dr. James Hudson Taylor, is quite well known as the founder of this mission.

Dr. Taylor told us how his father felt called upon to give his last coin to a poor family when he was a student and did not know from where his next day's food would come. Having been asked to pray he felt miserable until he arose and offered his coin. Hudson Taylor trusted God for the return of "his loan" and in the morning's mail he received a gift which was four times as great as the amount he had given the night before. This is only one instance of many showing how Hudson Taylor trusted God knowing that God's promises are better than bank notes, because with God's promises we not only receive what the promise calls for but keep the promise and find it worth still more to us. Because Hudson Taylor trusted God with his resources God later saw fit to trust Hudson Taylor with millions for the foundation and upkeep of the work of the China Inland mission.

Dr. Taylor's talk centered around the thought, which he expressed in his father's words: "God's work done in God's way will never lack God's supplies." It was on the basis of this belief that Hudson Taylor carried on his work in China and vast sums were placed at his disposal of the mission without solicitation. God give us grace to have as much faith in the promotion of our institutions.

Dr. Taylor said that while most of their missionaries had to leave the field because of the trouble in China some stayed in each of the Provinces in which they had stations. Those of the missionaries who could took their furloughs and the rest stayed in the coast cities. Those who stayed in the coast cities are already beginning to return to their fields, and Dr. Taylor expressed the belief that soon all would be permitted to return.

Mrs. Howard Taylor was among the first women missionaries to go to the territory covered by the China Inland Mission and she told of some of the people and happenings in their mission field. The instances she related are truly wonderful and especially touching when told in her quiet appealing way.

She related how a poverty stricken opium smoker who had once been wealthy and was well educated found a small torn piece of paper upon which he read two characters which, to him, had no meaning, so he went to his dictionary and found they stood for One who according to westerners was the Saviour of the world. This aroused a faint hope within him and a deep desire to learn of this Saviour. No one whom he asked could tell him of this Saviour but finally a missionary came to his city and he decided to visit him and find out about this Saviour. On his first two visits he was turned away by the heathen doorkeeper; on the third trip he was told the missionary was out and this so pleased the wretched man that he decided to sit on the steps and await his return. When the missionary was told that an opium smoker was sitting on the steps he invited him in and as a result the poor man left the house a saved man. He has again become wealthy and is now the unsalaried pastor of the church in that city and the leader of the largest Christian Endeavor society in China and possibly in the world.

Mrs. Taylor also told us how the faith of a little eight year old girl helped bring the Mohammedan members of her family to Jesus. Her grandfather would beat and scold her when he found her praying and her life was quite miserable in her heathen surroundings. Her grandfather was wealthy and it was natural, then, that a group of soldiers staying in the city should choose his home for their lodgings and by the time of their departure they had eaten all of his food. Sometime after this band of soldiers had left the grandfather was upon the city wall and perceived the same band returning. In great fear he hastened to his home, seized his little grandaughter by the shoulder and shook her commanding her to pray. "You say your God answers prayer, then pray that the soldiers shall not enter our home!" The little girl was shoved into an adjacent room and there kneeling before her Lord she expressed her joy that her grandfather should tell her to pray and full of faith she told God that now was His chance to prove Himself! The soldiers came on and the captain turned his horse towards the gate of the home but the horse refused to enter; even when the captain had beaten and spurred his horse the animal shied and plunged but backed from the entrance. God had sent His angel to protect that home! The captain then turned to his soldiers and forbade them to enter that home telling them there must be evil spirits in that home. The grandfather went to the missionary and asked that he might be told more of the God who answers prayer. The old gentleman found his Saviour and soon the whole house-hold accepted Jesus as their Master.

We were told other instances of the misery in that great land and of the nobleness of the efforts of them who are trying to save those millions of people.

SECRETS OF A HAPPY HOME LIFE

The making of a home begins in the days when the life choices are made. The marriage ceremony is not necessarily the predecessor of a happy home life. Happiness does not come through the exercise of forms and ceremonies. It has to be planned for, lived for, prayed for, oftimes suffered for. Divine guidance should be sought in making the choice before marriage. To "marry in haste and repent at leisure", is a proverb fulfilled only too often in every-day life.

The great binding force in a happy home is love. It seeks not to be served, but to serve. It is not despotic. The only way to be happy is to make others happy. The truly great homes are the ones that give the most service. Poverty is no burden if the home is radiant with cheer. The hardest toil is light if love sings its song amid the daily toil. The harmony of love in the Christian home is the perfection of beautiful living.

Another secret is not to amplify the faults of the other members of the family. Rather, let each practice the Golden Rule. Let each think the other higher than himself.

The greatest secret of all happy home life is religion. The spirit of Christ in the home will enable one to live a worthy life Christ is the corner stone of a happy home. Christ at the marriage altar; Christ in the trying times; Christ when the crops are good; Christ when sickness comes; Christ in your business, your play, your rest; Christ in your morning prayer; Christ in your evening prayer; Christ is the secret of happy home life.

John 19:25

"Now there stood by the cross of Jesus His mother." The rightful place for a mother.

THE WENGER TELEPHONE FUND

About two years ago, members of the First Mennonite Church of Aberdeen, Idaho, started what is known as the Wenger Telephone Fund.

The telephone is a necessity in India among our missionaries. When sickness or accidents occur, it would take several days for messengers to carry the news or go to secure help. The telephone saves much time. The Basna Station where our missionaries, Mr. and Mrs. Paul Wenger, are located has now no telephone connections with the other stations.

The great difficulty lies in building the line across a river which is a mile wide. It is estimated that it will cost a little over one thousand dollars to connect Basna with the nearest Mennonite station.

There is now a little over five hundred dollars in this telephone fund. It has been contributed to by the Sunday School, Christian Endeavor and Sewing Society. Our annual missionary program collection has been added to this fund. The Sunday Schools of Pacific District have also been asked to solicit money for this purpose. We hope that the required sum will soon be collected so that it may be sent to India and work started.

MOTHER

What a wonderful gift God gave us when He gave us "mother." "Mother" is the name cherished above all other names on earth. When the word "mother" is spoken it makes our beings throb with the love that a mother has for her child.

Imagine a wayward boy and girl, away from home and all that should be dear to them. By divine intention, they drop in at a city mission. They hear the wonderful messages of our Saviour. The pastor brings in a word about "mother". Probably he tells of her continual prayer and yearning for their return. How the memories of home and mother are awakened in their minds. Their mother's love gives them a faint idea of the Heavenly Father's love for sinners.

In order to still this longing in their breast they come to Him who invited them to come Soon they will be returning home to mother and once more come under her tender love and care. Once more they feel happy. Thus living near mother, their lives become more like the Master, for they see the image of the Master in their mother.

But what is home without a mother? Mother has gone to her reward. While she was here she loved, cared, labored and was anxious about us, but now mother is gone. The memory of her remains sweet. Her memory is one of loving devotion to those she loved. Mother's works do follow her.

The words of a poet express the thought of what mother means to me:

Of all the good gifts from above,
Of all the treasures of life and love,
The best that God sent to me here,
Is the wonderful gift of you, Mother, dear.

Suggestive thoughts.

The Christian Mother is God's greatest tool.

The son that has a Christian Mother has good backing.

Mother's bond is better than a gold bond.

The business of being a virtuous Mother pays the biggest dividends.

Place Mother's name on top of your mailing list.

Strewing a few roses along Mother's highway is better than a bushel of carnations at the end of the road.

AROUND THE PIANO

Music is now becoming a greater factor in the home and social life than ever before. In many of our homes are musical instruments and people who play them. This fact offers an opportunity which, if used properly, will do much toward making home life pleasant. Longfellow once said; "Show me the home where music wells, and I will show you a home that is happy, peaceful, and contented."

A family "sing", when the days work is ended, will create an atmosphere of unity and peace and make its members more tolerant toward each other. It keeps them from seeking undesirable entertainments elsewhere.

This hour around the piano might also be a good time to become well acquainted with some of our old favorite hymns and also with their writers. Memorizing these old favorites would be of inestimable value to each member of the family. Perhaps during illness a verse of song which had been memorized would come to comfort the sick or discouraged.

Music in the home is worth while. Let us have more homes where young people express themselves through music and thus satisfy the longing we all have for happiness, peace and contentment.

THE S. S. LESSON
May 13
Jesus Enters Jerusalem
Mark 11:1-10, 15-18

Golden text: "Behold thy King cometh unto thee; He is just and having salvation." Zech.9:9.

This was to be the last passover that Jesus was to attend in Jerusalem. A great multitude of Galileans, bent on the same mission, were following Him. They had seen His wonderful works and heard the wonderful things He had said and believed that the time was at hand when He would set up an earthly kingdom. The disciples shared this opinion and were speculating among themselves which of them would be selected to occupy important positions in the kingdom. All were full of enthusiasm and in great expectation. Both the disciples and the Galileans were to learn two things, namely, (1) Jesus was king indeed, but, (2) His kingdom was not of this world. The crowd was a different one from that which a week later would be howling for His death.

Because He was king indeed Jesus submitted to receiving kingly honors. It had been predicted that the way of His kingly progress should be prepared for Him. There Jesus was doing His part toward making such preparations. When Jesus sent His disciples to procure the ass upon which He was to ride, they were subjected to His command in that they were to do as He commanded even though the order was a strange one. One of the first things a disciple who would make Jesus his king, has to do is to obey Him and without question. A king is an absolute master. When that king is a good and perfect one he will only give orders that are good and just. There can be no reason to hesitate when King Jesus gives His commands.

The animal selected was a humble one more accustomed to be used in common things than in a King's service, but one of the first things to be learned concerning the kingdom of our Lord is that He takes common things and raises them to the highest dignity by using them in His service. The word that satisfied the owner of the beast was "The Lord hath need of him." Let us ask; are we willing to surrender our property, whatever that may be, when we know that the Lord needs it? Again let us ask; is there anything of our property that cannot be of use to our Lord? A sign of true loyalty to our King is given when all that we possess is cheerfully devoted to His service. The fact that Jesus knew in advance where the colt would be found and how its master would act is another of the many evidences of His prophetic office. Here, at Jerusalem, Jesus is within a few days to portray his prophetic, kingly and priestly office. As prophet He fortold, as king He received kingly honors and as priest He made intersession with the Father for His own.

It is an oriental custom to lay rich carpets and costly fittings in the path over which the king is to walk. We recall too how Sir Walter Raleigh spread out his mantel over a muddy place where Queen Elizabeth was to go. The idea is expressed that nothing is too good for the king. In the acts of the disciples, on this memorable day, we too see how that these humble followers wanted to show their greatest devotion. He was their king and all that they had, even the best they had, was none too good for Him.

The strewn branches on the road had the same meaning as the strewn garments. They were placed in the way of Jesus to do Him kingly honors. The green branch was the symbol of peace. Surely in Jesus one will find the Prince of Peace. The palm branch was the sign of immortality. It is only through Jesus that we are assured of immortality. Waving the green branch indicated victory. King Jesus was on the way to victory that led through suffering and death, but it was to be the most glorious victory over suffering and death that man may know. Unlike the march of most kings, the display of arms and military banners was missing. He did not come to win by the sword but by the power of love. The demonstration here given to Him was one of love, in which all evidences of force were absent.

The salutations of the crowd were those that could only be given to a kingly person of the line of David. It was like that of our day when subjects salute their king with a "Long live the King." It indicated enthusiasm, loyalty, love and a supreme confidence in His right to rule.

We learn from the kingly honors paid to Jesus (1) that He is the Messiah King for whom the way has been prepared by God's prophets. (2) That He accepts our pledges of loyalty and is ready to rule over us. (3) That we owe it to Him to honor Him with our all and our best. (4) That obedience is the first duty He requires of him. (5) That He rules by power of love and not by the exercise of might and (6) that the humblest has a place in His plans and in His kingdom.

The first of our Lord's kingly acts was to cleanse His temple. Our hearts are the temples of the Holy Ghost. Our Lord cannot rule in them until that which is unworthy, disloyal or unholy is put away.

Jesus found the temple polluted by those who made it a market place and those who made it a short cut following their worldly business. In the transaction of business all the trickery and dishonesty of every day trade was carried on in the temple. Such things should be far from the one who worships God. They should be kept out of the heart as well as out of the material temple.

DEVOTIONAL READINGS

Sunday—Col. 2:2. "That their hearts might be comforted."

Nothing can make a stronger appeal to truly Christian people than the knowledge that there is need of comfort. The world is full of sorrowing hearts. Christ knew that very well, and made it his business to go where there was sorrow to extend sympathy and help. His going about and doing good was largely an answer to such appeals.

Paul had imbibed the spirit of the Master. He knew, too, that besides the sorrows common to all, there were uncertainties about one's course to pursue in matters of the religious life, among those who had entered the Kingdom. He longed for an opportunity to instruct them about "the Way". This would bring them comfort. His desire was that they might carry a great hope in their hearts and go bravely forward. Strong Christians should ever stand ready to give help to those who are in need of greater faith and courage. Say to such needy ones: "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19).

Prayer: Dear Lord, teach us to come to Thee in every need. Make us eager to help others and bring to them the assurance that is ours.

Hymn: "Wait on God", New Mennonite Hymn Book—165.

Monday—Col. 2:2. "Being knit together in love."

In union is strength and how that strength is multiplied when the bond is love. Do we forget too often that our Christianity is based on love fundamentally? "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love another." (John 13:34). We must not fail to notice that He brings Himself into the commandment. It is common love to the Master that becomes also the bond that knits His followers together.

When problems of Christian action are approached by groups of Christ's followers, where differences of opinion exist, there is only one safe course to pursue and that is to recognize that Christ's love must be kept in view, and so the bond of love be kept intact.

"Ah, how skillful grows the heart
That obeyeth Love's command.
It is the heart, and not the brain,
That to the highest doth attain."

Prayer: Our Father, keep us in Thy love. May Thy children walk in love and may the bond of love be perfected more and more.

Hymn: "Love Divine", New Mennonite Hymn Book—236.

Tuesday—Col. 2:2. "Unto all riches."

Here is the goal of wealth—the true wealth: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Let us keep this sign post clearly in view. How shall we possess it? By entering in. If we have clearly in mind the land we want to possess then we shall be enabled to turn aside the directions offered that do not lead to the true wealth.

"God giveth us richly all things to enjoy." Can it be true? Yes, it is true of the abiding things; those things upon which the Christian has set his heart. As Mrs. Alexander wrote:

"Give us Thy grace to rise above
The glare of this world's smelting fires!
Let God's great love put out the love
Of gold and gain and low desires!
Still sweetly rings the Gospel strain
Of golden store that knows not rust:
The love of Christ is more than gain,
And heavenly crowns than yellow dust."

Prayer: Lord and Master, give us eyes to perceive the true riches. May we set our eyes upon the goal and never waver.

Hymn: "Here Is My Heart" New Mennonite Hymn Book—222

Wednesday—Col. 2:2. "The full assurance of understanding."

Ye shall know the truth and the truth shall make you free." So spoke the Master. Paul desires that the believers may fully come to the truth. Shall we call it insight rather than knowledge? If so, it is largely love that points the way. The value of it? "Full assurance", **conviction.** What handicaps hesitation places in our way, but when there is conviction, the way is cleared and we go boldly forward.

Love leads to obedience, and obedience leads further into the truth. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." (John 7:17). "I was not disobedient unto the heavenly vission," exclaimed Paul, and thus voiced the secret of his steadfastness of purpose, the conviction that his faith was based on truth.

Then there is knowing which is plain knowing, the understanding that comes from study and prayerful meditation. Let us thank God for spiritually minded teachers of the truth, and seek to benefit by their instruction.

Prayer: Blessed Master, lead us into the truth and guide us into our search after understanding. Give us loving hearts and clean minds and ready wills.

Hymn: "O Word of God", New Mennonite Hymn Book — 185.

Thursday—Col. 2:3. "In whom are hid all the treasures of wisdom and knowledge."

All that may be regarded as treasure, in Paul's mind, centers in Christ. Is it not a fact that many Christians never reach depth in their Christian experience? Knowledge of Christ may and should be growing and deepening knowledge Many who should have progressed into the deeper things of Christ are content with the simplest elementary stages of Christian life and experience. Shallow knowledge can result in nothing else than shallow lives. Such lives will be lacking in faithfulness and usefulness.

All valuable things cost something and to advance in this knowledge costs something, too. It means time must be taken for it and faith must lay stronger hold on the things of Christ. This includes time given to reading of the Word. S. D. Gordon observes: "Then the time should be given to the Book itself. If other books are consulted and read, as they will be, let that be after the reading of this Book. Let God talk to you direct, rather than through somebody else. Give Him first chance at your ears."

Prayer: Dear Lord, may we find our treasures in Thee. Lead us to seek that we may find and experience the joy of growth and power.

Hymn: "My Jesus, I Love Thee", New Mennonite Hymn Book — 215.

Friday—II Tim. 2:3. "Thou therefore endure hardness as a good soldier of Jesus Christ."

These words were written to a young man. They may apply to such as are not grown up also. We sometimes think that children do not know the difficult experiences of life, but I am convinced that they meet them as well as adults.

There are hard things for them to do at times and they feel like giving up, but if they are duties, the brave thing to do is to keep on. Sometimes there are long, difficult lessons. The old motto is: "Perseverance conquers all things".

It is not always easy to do right. Sometimes doing the right makes it necessary to separate from the crowd. Such a course is not pleasant nor easy, but it helps to think that one may be enduring it "as a good soldier of Jesus Christ".

"Oh, it is hard to work for God,
To rise and take His part
Upon this battlefield of earth,
And not sometimes lose heart!"
"Workman of God! Oh, lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike."

Prayer: Lord, our God, help us to be strong. Make us brave and true.

Hymn: "Stand Up, Stand Up, for Jesus", New Menn. Hymn Book—250.

Saturday—Zech. 9:9. "Behold thy King cometh unto thee; he is just, and having salvation."

Let us turn our attention to one of the cardinal principles of our faith,—that of peace and non-resistance.

Sunday, May 13, is the day set for the study of the quarterly peace lesson in our Sunday schools. Let us hope the lesson will be widely made use of. The comments on the regular lesson were written by Bro. H. A. Fast. We quote a paragraph:

"The Kingdom Christ came to establish was a kingdom of peace, whose foundation was He Himself and whose basis was love, good-will, righteousness, justice, salvation, a regenerate manhood and womanhood. It did not rest on nor was it to be maintained by means of coercion, the sword, war, or the machinery of war. Its power did not lie in weapons but in character. It was to win its way not by display of power but by the persuasive appeal of goodness, love, truth, and right."

Let us pray that God's blessing may rest on the endeavors to teach the true character of the kingdom. May God lead us that we may be a light to guide others into acceptance of these teachings.

Prayer: Our God, we pray for the entrance of Thy words which give light. Bless the teaching of this lesson in our Sunday schools. May the day speedily come when the nations shall learn to war no more.

Hymn: "O God of Love", New Menn. Hymn Book—370.

PROGRAM

The All Mennonite Sunday School Convention of Nebr. of the different Mennonite Sunday Schools in Nebr. to be held at the M. B. in Henderson, Nebr. May 13th, beginning at 1:30 P. M.

1. Opening, Song, Scripture Reading, and Prayer by Rev. John Abrahams, Henderson, Nebr.
2. Song by the H Mennonite Sunday School, Beatrice, Nebr.
3. "Christ the Great Teacher," A. M. S. S., Milford, Nebr.
4. Song by the Ebenezer S. School, Janzen, Nebr.
5. "The Value of the S. School for the Teacher," by Salems S. School, Wisner, Nebr.
6. Song by the I Mennonite S. School Beatrice, Nebr.
7. "The Value of the S. School for the Scholar," by the H Mennonite S. School, Beatrice, Nebr.
8. Song by the Salems S. School Wisner, Nebr.
9. "How may the S. School be Helpful in the Home?" Mennonite S. School Madrid, Nebr.
10. Song, K. M. B. Sunday School, Janzen, Nebr.
11. Closing Song & Prayer.

Evening Session, Beginning at 7:00

12. Opening Song, Scripture Reading and Prayer, Rev. E. R. Augspurger, Aurora, Nebr.
13. Song Bethesda S. School, Henderson, Nebr.
14. "The Successful S. School Teacher," Pleasant View S. School Aurora, Nebr.
15. Song, M. B. Sunday School, Henderson, Nebr.
16. "The Preparations of the S. School Teacher." Ebenezer S. School, Henderson, Nebr.
17. Song period of which the following S. Schools are asked to take part separately:
a. Pleasant View S. School, Aurora, Nebr.
b. K. M. B. Sunday School, Janzen, Nebr.
c. M. B.'s School, Paxton, Nebr.
d. Ebenezer S. School, Henderson, Nebr.
e. Bethel M. B. Sunday School, Henderson, Nebr.
f. Bethesda S. School, Henderson, Nebr.
g. M B Sunday School, Eldorado, Nebr.
h. M. B. Sunday School Henderson Nebr.
i. K M. B. S. School, Janzen, Nebr.
M B. Sunday School, Henderson, Nebr.
18. General Remarks.
19. Closing, Song, and Prayer.

Each S. School may deliver its part either in the German or English language.

The Committee.
A. Franz
H. H. Thieszen
Rev. E. R. Angsperger
Rev. D. M. Durksen
H. H. Weibe
J. J. Friesen

C. E. and S. S. CONVENTION ABERDEEN, IDAHO
June 3, 1928.

Song service led by Rev. M. J. Galle
Scripture and prayer — Edgar Toevs.
Topics:
1. Sunday School.
(1) "Practical application of S. S. lesson to our daily life." — Miss Setchen Leisy.
(2) "Importance of parent and child in Sunday school." (German) — Mr. John Becker.
2. Christian Endeavor.
(1) "Outline and discuss the work of the Missionary Committee." — Mr. Albert Langenwalter.
(2) "Christian Endeavor in the daily life." (German) — Rev. John Toevs.

Open Discussion.
1. What are the Fundamental teachings of the Bible?
2. Modernism. Dangers thereof.
Business Committees Report.
Close.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR MARCH

General Fund: Friends, Elbing, Kan., $150.00; W. S. Gottshall, Freeman, S. D., $30; Salem Church, Munich, N. D., $75; Herold Church, Bessie, Okla., $10.75; Arlington, Kansas, church, $7.50; First Menn. church, Berne, Ind., $271.87; Cornelius Jantzen, Plymouth, Neb., $10; Salem ch., Dalton, Ohio, $13.71; Burrton, Kan. church $19; Grace Ch., Pandora, O., $89.52; Pratum, Ore., church and S. S., $58.75; First Menn. church, Upland, Cal., $39.47; Pulaski, Ia., Ch., $6.90; Tabor church, Goessel, Kansas, $29.85; Bloomfield, Montana C. E. Soc., $20.14; S. S. Class No. 33, Berne, Ind., $21.15; Gen. Conf. Ex. Com. of Miss. Societies, $122; Laird, Sask. Sewing Society, $25; Salem church, Marion, S. D., $200; Ebenezer Sunday School, Bluffton, Ohio, $100; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; First Menn. Ch. and S. S., Philadelphia, Pa., $46.46; Thankoffering from a friend, $250; Bethany Church, Freeman, S. D., $22.96; Summerfield, Illinois, church, $14; Hoffnungsau Church, Inman, Kansas, $36.97; First Menn. S. S., Upland, Cal., $51.61; B. F. Welty estate, Tacoma, Wash., $31.51; First Menn., Church Reedley, Cal., $49.76; Interest General Conference Trust Fund, $41.25.

Girls' Homes in Canada: Mrs. D. Langenwalter, Halstead, Kan., $5; General Conference Executive Com. of Mission Societies, $20. Bethany S. S., Quakertown, Pa. (Saskatoon) $14.25; Burrton, Kan., Ladies Miss. Soc., do., $10; General Conference Ex. Com. of Missionary Societies, do., $10; Bethany Y. P. S., Quakertown, Pa., do., $8; General Conference Ex. Committee of Missionary Societies, (Winnipeg) $85.

City Missions: Y. P. C. E. Soc., Freeman, South Dakota, (Los Angeles) $30; First Menn. S. S., Chicago Ill., (Chicago), $46.77.

Total Receipts	$2,114.21
Bank Balance, Mar. 1	2,408.84
Total disbursements	2,054.88
Bank Balance, April 1	2,468.17
Borrowed money	3,910.00
Deficit, April 1	1,441.83

Gratefully acknowledged.
J. E. Amstutz, Treasurer.
Trenton, Ohio.

JOTTINGS

Prof. J. H. Richert, Newton Kan., trustee of the General Conference and also of the Western District Conference died on Apr. 21, 1928 of heart trouble.

The many friends of Rev. and Mrs. H. P. Krehbiel, of Newton are happy to note their return from a trip around the world after having been away from home for a period of about one year. On this trip they visited the Mennonites in Europe and also stopped at the Mennonite missions in India.

The new building of the (Old) Mennonite hospital erected at La Junta Col. was dedicated with special services on April 8. There were very many visitors. Among those participating in the exercises were Rev. E. Miller, Prof. D. H. Bender of Hesston College and Judge J. M. Miller of La Junta.

On April 29 the Sunday School of the second church, Philadelphia, varied the usual business meeting by making it a Round Table Conference. The teachers and officers of the school came to the meeting from business and after supper was served a program consisting of a discussion of ways and means was followed.

While the pastor, Rev. S. M. Grubb, was absent conducting services in the western part of the state Rev. N. B. Grubb conducted services in the Second Mennonite church on the morning of April 22. In the evening, Bro. John Shelly, one of the young men of the congregation conducted the evening service.

The death of Rev. Henry Van der Smissen, pastor of the Hamburg-Altona Mennonite church, Germany, last month, whose conspicuous service both in the pastorate and as editor of the Mennonitische Blätter made him one of the outstanding Mennonite ministers in Europe brings a feeling of sadness to the many friends he made in Mennonite communities everywhere. While visiting America twenty-one years ago many of our people had the privilege of meeting him.

The Roaring Spring, Pa., church celebrated the sixteenth anniversary of its organization and entrance into the Eastern District Conference on April 22. The exercises consisted of an anniversary sermon preached by Rev. S. M. Grubb of Philadelphia, who was present at the time of organization. In the afternoon a Christian Life Conference was conducted. Those participating in this conference were the brethern Snyder, Yoder, Metzgar, Schaffer and Orr. In the evening the slides illustrating Mennonite history were shown and explained by Rev. Grubb.

Beginning with April 1st and continuing for two weeks the First Mennonite church of Aberdeen, Idaho, is conducting a series of special meetings under the direction of Rev. E. J. Neuenschwander of Bluffton, Ohio. Rev. Neuenschwander is a former pastor at the Aberdeen church.

The statistician of the General Conference, and C. E. Krehbiel, Newton, Kan., desires to know the names of the various District Statisticians for the purpose of preparing a uniform blank to be used by all of them both for annual and for biennial reports. As it is the filling out of various blanks is difficulty for churches because they do not know what information will be wanted. If blanks are uniform from year to year, duplicates of former years may be retained and they may easily be filled out during the year.

This is a church building year. Alexanderwohl, Goessel, Kan.; First church, Newton Kan.; and Emmaus, Whitewater, Kansas, are either building or preparing to build. West Zion is about to build a new parsonage at Moundridge. The Swiss church near Whitewater, Kan., and the First church at Geary, Okla., also are contemplating improving their houses of worship.

Easter Day in the old Germantown church was celebrated with special memorial services, the outstanding feature was the unveiling of the memorial window to which several names were added. Rev. A. M. Fretz preached an appropriate sermon after which Miss Gertrude Temple rendered a solo. The ribbon holding the drapery over the window was then drawn by Miss Cupo and the following names were displayed: Henry S. Markley, Trustee and Treasurer, died 1925; Rev. John Bayley, 1842-1921, Pastor 1895-1921· Rev. Anthony Shelly, 1852-1928, Pastor, 1921-1928; De Witt W. Temple. 1870-1919, Supt of the Sunday School, Sec. of the Board of Trustees, Pres. C. E. Society; Benjamin Bertolet, 1826-1927. Deacon and President of Board of Trustees. The church was beautifully decorated with flowers and cut plants which were distributed among the sick after the service. There the service was well attended and included members of families of those whose names were placed on the window.

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net, 40c; per dozen, net, $4.25.

Words to Young Christians

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

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Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. To be had in German also.

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An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

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The New Mennonite Hymn Book

Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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Printed on super fine book paper and bound in artistic durable binding.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MAY 10, 1928 No. 19

TWO OF OUR CHEYENNE MISSIONARIES

In Oklahoma, the brethren Linscheid and Ediger, have been requested by the board to visit churches this spring and part of summer. We believe that our Cheyenne mission work has not been sufficiently presented to our churches in such a direct and warm way as it can only be done by the missionaries themselves in person. For years we had hoped that Bro. Petter could be sent through the churches, but his translation work, and in the midst of it a long siege of sickness, has prevented him. As soon as he can get off, however, he is expected also to do such visiting. The field is large, and we are dividing it up. Bro. Linscheid will visit the eastern churches and part of the Central Conferences while Bro. Ediger will go to the northern states, and also to some of the central churches, especially those in Iowa.

May the Lord bless this work to increase the interest and the prayers among mission friends, and to be themselves strengthened to continue the work, which is very taxing on their patience and faith.

P. H. Richert,
Secretary.

NOTICE

The Pacific District Conference will convene June 10 to 13 inclusive, at Almota, Washington, where Rev. P. R. Aeschliman has so faithfully served for so many years.

The churches in the Pacific District Conference are requested to elect their delegates, if this has already been done.

We urge that every church in the conference be represented. If not conventient to send your own represenative, delegate your votes to some one who is attending.

Each church in the district received a "Congregational Report Blank" to be filled out and returned to the secretary of the Conference. We trust you have given this your attention. If not, do so at once, we must have these statistical reports, to know what the different churches are doing and the complete report will reflect the status of the Conference.

Pacific District Conference,
D. C. Krehbiel, Reedley, Cal.
Secretary.

GREETINGS TO YOUNG SISTERS FOR DEACONESS SUNDAY

I beseech you, dear sisters, by the mercies to God, that ye present your bodies a living sacrifices, holy, acceptable unto God, which is your reasonable service.

Jesus has given Himself for us as a sacrifice. He wants us to love Him in return. We can show our love and gratitude in following Him in serving others, especially in serving out of love and sympathy those who are poor, sick, or in need of our help. The women in the first Christian Church did so, and were a great help in the congregations, even in the time of persecution.

Throughout the centuries there were Deasonesses in the Mennonite congregations. Now the Deaconess work is revived again, and there is much need for such loving service.

The Mennonite Deaconess homes in Newton, Kansas and Beatrice, Nebr., will be glad to receive young Sisters that love the Lord and are willing to show this in humble service. Would young women, to whom the Lord has not given other binding duties, prayerfully consider the question: Is the Lord calling me for His service? It is a privilege to hear and obey His call. May God give that many may become willing to follow Him and to be a blessing and help to others for His name's sake.

AN EXPLANATION

Rev. C. E. Krehbiel, Sec., of our Gen. Conference had written a letter to Mr. Wickersham in New York on March 17th, in which he referred to the case of a Mennonite who was refused citizenship when in answer to the question: "Are you willing to take up arms and to shoot to kill in defense of this country?" he answered "No" and he wanted to know Mr. Wickersham's opinion on this case.

In his letter he enclosed one of my tracts: "A Plea for the Abolition of War," which I wrote some years ago and of which the Publication Board had several thousand printed for free distribution. The Hon. Geo. W. Wickersham evidently thought that the author of the folder and the writer of the letter was the same person and so by mistake addressed the letter to me.

I am glad for the added publicity this explanation gives the matter, for although "Cadwalder, Wickersham and Taft" may be a nationally renowned law firm yet I do not agree with their opinion in this case and I should like to have the decision of the Supreme Court of the U. S. on this matter.

H. J. Krehbiel.

PATRIOTIC PACIFISTS

Switzerland has universal compulsory military service required of all men citizens physically able to participate. In Switzerland, as in other countries there is an increasing number of people who have come to believe that military service is wrong under all circumstances. Some reach this conclusion from religious grounds, some from humanitarian. Imprisonment, loss of the right to vote, misunderstanding of friends, popular contempt, do not avail to turn these earnest men from their purpose to have nothing whatever to do with war.

But they do want to show that their belief is not unpatriotic. They are looking for ways of aiding their nation. They are willing and eager to give their strength and skill in service to their country.

For several years Pierre Ceresole, a young Swiss who feels that war is wrong under all conditions, has been making opportunities for constructive service to the nation on the part of those who cannot conscientiously take part in military service. Teams have been organized to clear roads overwhelmed by avalanches, hospital buildings belonging to poor communities have been repaired; some men have volunteered to serve as orderlies and nurses in contagious wards of hoshospitals. All these things have been done without cost. The men who do them want to show that every man owes service to his community, although the community must not require him to do things that his own conscience forbids.

This summer Pierre Ceresole and his brother are organizing a much more extensive bit of service. Parts of Lichtenstein and Switzerland were terribly damaged by floods last autumn. For example, in Liechtenstein the Rhine covered nearly six thousand acres with rock and stones, tore up streets, uprooted trees, and damaged houses. The population is unable to repair the damage unaided. Help is being organized by the despised "pacifists," the men who will not do military service. As the task is enormous, they are inviting people from other countries to volunteer to help. They will not be paid for their services.

"Across frontiers and barriers erected by man," says the announcement of the plan, "we wish to bring effective help to the grievously afflicted. Without being deterred by divergencies of opinion on the military question, we wish, by mutual and collective assistance between the peoples, to help to create the new spirit which now already makes morally impossible the very thought of invading another country weapon in hand."

The President of the Swiss Confederation and high state officials are endorsing the project, in spite of the fact that many of the leaders have been involved in sensational trials because of their refusal to do military service. It is one more indication of the growing will to peace among the people of Europe.

AN APPRECIATION

Of the Work Done by Our Missionary Petter

As most of us know our Brother Petter is not very strong on "Publicity Stuff" and much of his wonderful work on the Cheyenne Bible and other things in-

cident to his calling has to come from other sources than himself. The following article in the Billings, Mont., Gazette is an excellent appreciation of the work of Brother Petter and deserves the attention of the readers of The Mennonite. Editor.

Lame Deer, April 6.—(Special)—The Rev. Rudolph Petter, Mennonite missionary in charge of the work of his church among the Cheyenne Indians, has recently completed the translation of the four gospels into the Cheyenne tongue, one of the most important steps in the translation of the Bible into that language, a task which has occupied much of Mr. Petter's time for the last twenty years. Besides the gospels of Matthew, Mark, Luke and John, recently completed, Mr. Petter has in the past completed translations of extracts from the Old Testament and the book of Titus and parts of Ephesians and Colossians in the New Testament.

Mr. Petter intends to continue his translations until he has completed the entire New Testament. At present he is working on the book of Acts. The four gospels are to be bound together, with the remainder of his translations of the Bible in another volume. All the printing of the translations is being done in the local Mennonite mission on a duplicating machine purchased especially for the task, as it is necessary to check each page carefully.

Ernest Mexican-Cheyenne, a full-blooded Cheyenne Indiana, is assisting Mr. Petter in this work, having been employed as a printer since Mr. Petter started this work several years ago. Such volumes as are bound are sent to a firm in Minneapolis for this work.

Makes Dictionary

The Rev. Mr. Petter, who has been a missionary to the Cheyenne Indians for the last 37 years, is recognized as the greatest authority on the language of these people. The Cheyenne-English dictionary, of 50,000 words, which was printed in 1915, is one of the complete work of its kind dealing with the language of any North American Indian tribe. In addition to this dictionary and the Bible, Mr. Petter has translated Bunyan's "Pilgrims' Progress" and a number of religious works and a volume of hymns.

His work among the Cheyenne Indians has won recognition for Mr. Petter among the leading ethnologists and philologists of the country. His dictionary has been placed in some of the leading libraries of the world, the library of President Woodrow Wilson having a copy, as well as libraries in Paris, London, Berlin and Basel, Switzerland.

Started in 1891

Mr. Petter first came into contact with the Cheyenne Indians when he entered the missionary field at Cantonment, Okla., in 1891. At that time a large camp of Cheyennes, numbering 400 tepees, was located at that place. A missionary school had been established by the Mennonite church at Cantonment in 1872. During his first years among the Indians Mr. Petter went from one tepee to another, holding services in the homes of the Indians. Later a large tent was used for the work in that field.

The first Mennonite mission on the Tongue River reservation was established by the Rev. G. A. Linscheid at Busby in 1894.

In connection with his work among the then uncivilized Indians of the plains Mr. Petter had many interesting experiences. Before moving to this place he was at one time sent by the mission board to look over the field. He had at that time been among the Southern Cheyennes for about 12 years, and had mastered the language to such an extent that the Indians had given him the name of "Cheyenne Speaker". Among his best friends among the Indians was the late Chief Lone Wolf. Hearing that Mr. Petter was to make a journey to the northern branch of the tribe, Lone Wolf presented himself with a knotted handkerchief, instructing the missionary that whenever he came among a group of Northern Cheyenne warriors he was to hold this handkerchiewf up and say in Cheyenne, "Treat him who brings this as a brother of him who sends it."

Mr. Petter did not understand the meaning of these instructions, but resolved to carry them out when the opportunity offered. Shortly after arriving at Lame Deer he attended a meeting of the men of the tribe. At that time he did not know any of the Northern Cheyenne Indians. When the Indians had assembled, Mr. Petter held up the handkerchief and spoke as the southern chief had instructed him. Immediately one of the men in the council came forward and embraced him. Mr. Petter learned later that this was the great chief Two Moons, leader of the Cheyennes at the Custer battle and a brother of Lone Wolf. He never found out how the northern chief knew who had sent the handkerchief.

Mr. Petter was educated for a missionary career at Basel, Switzerland, in one of the leading universities of Europe, studying medicine, theology and languages as a preparation. Speaking French as his native language, Mr. Petter learned German while attending the university at Basel. He also studied Greek, Hebrew and Latin. His unusually good foundation in language has been of great assistance to Mr. Petter in his work among the Indians, and has enabled him to reduce their talk to scientific grammatical terms, making it possible for scientists and others to learn the underlying principles of the Cheyenne tongue.

Given Recognition

Although his interest in the Indians is primarily that of conversion to the Christian religion, Mr. Petter's studies incidental to this work have led him far afield along ethnological and philological lines. While his translations have been made especially for the benefit of other missionaries among the Cheyennes, they have brought considerable recognition from scientific circles. The Smithsonian institution refers to him in one of its publications as "our foremost authority on the Cheyenne language." Mr. Petter is a member of various scientific societies located in different parts of the world.

In his translation of the gospels Mr. Petter used the Greek and Latin texts in the Polyglot Bible of Drs. Stier and R. G. Thiele. Besides this authority, the Tischendorf text was used, and different French, German and English Versions were carefully consulted. At the same time the commentaries and text of Calvin, Luthard and Zockler were compared. For names, localities and customs the International Bible Encyclopedia was relied upon. Each page was checked carefully with these authorities before being put into print.

In addition to his writings and translations, Mr. Petter occupies the pulpit in the local Mennonite mission every Sunday and is in charge of all missionary work of the Mennonie church among the Northern and Southern Cheyennes. He is assisted in his church work on this reservation by two white missionaries and three native workers. Among the Cheyenne Indians who have been active in promoting the work of the Mennonite church on this reservation was the late Chief Eugene Standingelk, who, up to the time of his death at his home near here in January, 1926, was superintendent of the Mennonite Sunday school in Lame Deer and an elder in the church.

Knows Indian Lore

In his long acquaintance with his Indians, and through his unusually thorough understanding of the language, Mr. Petter has acquired a great deal of Indian lore. He has made a study of many aspects of their native ceremonies not generally understood by white people. Among other topics which have in the past come to the attention of Mr. Petter in his work among the Cheyennes is the old custom of Individual markings of arrows.

He expects to write a book in the near future entitled "The Voice of the Arrow," in which he explains a great many things regarding the marking of Indian arrows, a subject on which very little study has ever been made by modern scientists. Although most of the Indians who understand these matters have long since passed away, Mr. Petter gathered a great deal of information along this line in years past. He has a collection of over 100 arrows each with individual markings.

Mr. Petter's work among the Cheyennes has been interrupted several times during his long career as a missionary. Last summer he was forced to leave his work for six months because of ill health. At the time of the printing of the Cheyenne-English dictionary Mr. Petter absented himself from the missionary field for two years to supervise the printing. Not wishing to again leave his work in printing his translations of the Bible, Mr. Petter provided himself with a modern duplicating machine. All translations are being printed on this machine.

THE FAMINE ZONE IN CHINA

Because fate has condemned beyond hope of reprieve no fewer than 900,000 human beings of all ages—awaiting death before help can possibly reach them in the heart of the famine zone in China—what is regarded as the greatest opportunity of all time for Christian charity and mercy now exists in the gift of life to a remaining 900,000.

Here are the facts:

The Chairman of Chinese relief committee at Tehchow, a large city of Shantung, estimates that in an area of 100 square miles around Tehchow, with a population of approximately 3 million, 900,000 are doomed to die of starvation and are beyond reach of help; that another 900,000 can be saved if given food or a chance to earn it, and that a third 900,000 probably will be able to get along

(Continued on page 3)

THE MENNONITE

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EDITORIAL

Protestantism, they tell us, has reached a crisis. It must soon do something to insure its future or there will be no future to be cared for. Protestantism is retreating from the congested sections of the cities and locating in the suburbs. Often the suburban church is composed of several churches that once were thriving city centers. In the meanwhile, the Catholics never surrender a location. In Philadelphia, for example, there is a famous Catholic church, located in an alley in the heart of the wholesale section, that is crowded with worshippers at every mass while in the same locality, that once teemed with Protestant churches, one will have to walk many blocks in either direction before one finds a Protestant church and when one does find it, if it happens to be a time for service, the number of worshippers will be few enough to make the whole service a cold and lonesome one. The answer to this situation is, of course, that the population has changed and is no longer Protestant. There is little wonder that there is no Protestant representation in a community that has been abandoned by fifty or more Protestant churches. The fault with city churches is that their people are abandoning them. In New York City, with its great population and wealth, there are only seven Methodist churches that are self-supporting, all the rest must get outside help if they are to continue to exist. There is a saying among the Methodists that sending a minister into New York is sending him to the grave yard.

Every abandoned church is a surrender. The hauling down of the flag is an invitation to the enemy to enter and occupy. We maintain that the readiness of Protestants to let go their hold on their fields because they are not attractive or because conditions are not congenial, is the weak spot in our armor. True, there is, and has been, unnecessary competition among Protestants when it comes to building churches and sometime a level at which churches may be maintained must be found. Overchurching is a shortcoming that Protestants were long in discovering.

Politically, our country is more and more surrendering to the cities where political power can be more and more manipulated and masses controlled to the adventages of bosses. Religiously, if religiously at all, the cities are more and more becoming Catholic because the Catholic church builds as strongly for its future as it does for its present. We, the Protestants have only been time serving and now, when we realize that much has been lost, we are at a loss to know how we are ever to regain what we have abandoned.

But then is the country the stronghold of Protestantism? We note that because of neglect, lack of support and overcrowding the country, in places, is full of abandoned churches. There is some excuse in this day of good roads and rapid and extensive transportation for the merging of weaker organizations into stronger organizations. Opportunities, no doubt, offer themselves where this may successively be accomplished when conditions are favorable, but favorable conditions are not always present. There may be several shades of Protestants who cannot be successfully merged. We remember that Protestantism, in all of its shades, is a standing-out for principles. Shall principles be surrendered in the interest of prosperity? We do not understand our principles to be things held so lightly that they may be let go in the interest of convenience. We believe in them. In many cases our fathers have died for them and left them to us as sacred heritages. They are children of sacrifice and call for sacrifices on our part. When once we will not be ready to go to great length in sacrificing for the things we profess to believe then our Christian professions will mean nothing and we will stand for nothing.

Small and weak congregations are today spoken, in some quarters as being unnecessary and a waste of means. We cannot agree with such a claim. The question of our existence is involved. In many instances it would mean that in losing our small places we would be losing our people and sacrificing our historical position in the Christian world. We may be liberal in our attitude toward other faiths, but that, that liberality should not go so far as to self-extinction. There is no reason in the world why we should commit suicide.

CORRESPONDENCE

Donnelson, Ia. April 20, 1928

Dear Readers of the Mennonite:

The Iowa churches, especially those in the dirt road districts are again on the verge of their most active time of the year. In their best season of all because the roads and weather in the months ahead usually allow best attendance in all the activities of the church.

All the different organizations of the Zion church here at Donnelson have been carrying on remarkably well, considering the weather and road facilities.

One of the outstanding events of the first quarter of the new year was a visit from Rev. Paul E. Whitmer, in February. He gave us a wonderful account of his travels through Europe and the Holy Land. We could, in mind, travel with him and afterwards almost feel convinced that we had been there too.

The members of the Ladies' Aid again sent letters to the missionaries of our conference, at Christmas time, and have, in turn since then, been receiving very interesting letters from them. These letters come at different times so they can be read at the different Ladies' Aid meetings. They have also been used for Missionary instruction in the Sunday School and are proving very helpful in creating greater interest in our own Mission Stations. These letters make us feel personally acquainted with the missionaries and much more deeply interested in the work they are accomplishing.

We have, a fine Junior choir consisting of about 24 members. They occasionally favor us with special songs during morning church services.

We also recently organized a Bible Story dramatization class for the children. Great interest is being shown in this work and we feel that the Bible will mean much more to children as they become more familiar with it in this way.

On Easter morning our church participated in an Easter Sunrise Service, together with the other churches of the town. Never before did the story of that first Easter morning mean quite as much as when we also arose early and hastened to the 6 o'clock service.

Quite a large number of our young people attended the 4th Dist. Christian Endeavor Convention at Keokuk, Ia., Apr.13-15th.

Several went as delegates from the different societies of the church, and most of the members attended the Sunday meetings.

Gertrude Bergtholet won the Extemporaneous Speaking contest on Sat. night. The subject was "My Duty to my church as a Christian Endeavor member."

Howard Raid won the Intermediate contest on locating Bible verses quickest. Our societies were also warded the banners for reporting the best work done on the State program during the year.

Rev. J. E. Kaufman, our minister, was elected Dist. Supt. of the Progressive and Expert Endeavor Dept.

If the weather is favorable we hope to give a pageant Sunday evening entitled "The Sacred Flame."

May the Lord bless our church in the future as He has in the past.

Correspondent.

THE FAMINE ZONE

(Continued from page 2)

in one way or another though with terrible privation and suffering on the part of many.

This man, who is a leading business man in the famine area, speaks from intimate knowledge of the country and an experience in relief work in previous famines. The result of his survey has been forwarded by radiogram to the National Campaign Committee for China Famine Relief, 419 Fourth Avenue, New York City, which is making an appeal for $10,000,000 with which to give immediate help in food, and later rehabilitation.

It is only by combined action—in which aid is given by many—that the task of feeding China may be accomplished. This fact is pointed out by leaders in the national councils of the churches, who have looked upon stricken China with merciful eyes and set up the mechanism through which succor can be given.

Nearly a million will die!

Nearly another million ask of Christianity the chance to live.

The newly organized Mennonite church in Winnipeg, Man. has elected officers and expects to receive others onto its fellowship Baptismal service will be held on Ascention Day. There are many Mennonites, particularly Russian refugees located in this city.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

SPRINGTIME

Springtime - Springtime!
Birdies sing, on joyful wing
Charming little melodies;
Fields are smiling, ill beguiling;
Gently bloom the flowers and trees—
Springtime - Springtime!

Springtime - Springtime!
In my heart, like nature's art—
Marvellous awakening:
Joy unfolding, Love beholding,
God and Heaven bid me sing—
Springtime - Springtime!
—S. K.

PRAYER

The weary ones had rest, the sad had joy
That day; I wondered "how"!
A ploughman, singing at his work, had prayed,
"Lord, help them now"'!

Away in foreign lands they wondered "how"!
Their single word had power!
At home the Christians, two or three, had met,
To pray an hour!

Yes, we are always wondering, wondering "how",
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee!
—Selected.

CHRISTIAN ENDEAVOR MEETING

Sunday, May 20th

A. J. Neuenschwander

Topic: "How to Train for Larger Leadership." Numbers 27:15-23.

Bringing the Scripture Down to Date

Every leader, however good, must lay his work down sometime He needs to prepare for a follower.

New leaders must be trained. If new and hard responsibility is placed on you, you may be tested for leadership.

Leadership in religious work carries with it a large responsibility. To care for souls needs special care and abundant grace.

Good leaders always have good followers. If you have elected your C. E. leaders, now be helpful and sincere helpers and followers.

The Prayer Thought

We have need to thank God for: abilities as leaders, for men who have lead our Church well, for men who stood criticism in their leadership, opportunities of Christian leadership, for Jesus Christ, our Great Leader.

In our petitions let us ask for: help in developing our talents, visions of future work, for readiness to follow other leaders; divine help in filling our present office well.

Dividing the Topic for Assignments

1. Essential qualities for every Christian leader.
2. Leadership that accomplishes most for Christ and the Church.
3. Methods and ways of finding future leaders.
4. Opportunities for Christian leadership in and outside the pulpit.

The Open Forum

1. How does Christian Endeavor help to train for larger leadership?
2. What is the difference between a leader and a boss? What opportunities does your Church offer for new leadership?
3. What does Education do to train leadership?
4. Which is easier, to lead or to follow? Why are you where you are?

Leadership Training

In this topic we are first and always concerned with Christian leadership. There are several points essential for leadership. First, a definite experience of conversion. Without a religious experience how can a leader help others to attain what he has never had. Second, there is needed a fellowship with God and Jesus Christ. Third, the leader ought to have a character that will stand inspection. Fourth, the leader should have shown his ability in some constructive service in the past These qualifications may seem trite, but they are nevertheless necessary if the candidate is to make a real contribution for the Cause of Christ. Too often leaders are chosen because they are popular or because they have friends or because of some other secondary consideration. If the selected leader has the basic qualifications his leadership training will be easy.

The training of leaders ought to include a number of things. First, I should like to see visions made clear and horizons pushed back. A leader must have a wide outlook, and this outlook must not only be down and out, but up as well. A leader ought to have as much education as possible. In this day High School and possibly College can be obtained. He must be given smaller tasks and responsibilities. To know that absolute confidence is placed in a man usually brings out his best qualities. The church, organization or denomination ought to require of a leader constant study, hard study, as well as prayer.

Illustration

"Men of the Mysteries", by Ralph W. Sockman, gives us most excellent points to be followed in leadership training. Sockman encourages his readers to penetrate into the deep things of God, nature and science. These all will agree, if approached right, and they will yield values beyond the visible because they lead to the invisible. Leaders must be in touch with the invisible.

MAN, SCIENCE AND GOD

(Ed. Note:- This fine article was written by Prof. V. S. Culp, formerly of Nappanee, Ind. and now teaching Science in Akron, O. Mr. Culp is a careful student in Science and an ardent Christian.)

As one learns more and more about the extent, nature, and laws of the universe, old truths take on new and infinitely greater meanings. Appreciation, respect, admiration, and reverence naturally become more comprehensive as our knowledge increases. With a breadth of understanding, some of our incomprehensibles are not necessarily more tangible, nevertheless they become more significant. Our horizon is pushed to a greater distance, revealing, however, a larger sphere of what is unknown.. The area of darkness about a small candle's brightly illumined sphere is small in comparison to that surrounding the brighter light. The greater the sphere of illumination, how infinitely greater the surrounding sphere of darkness. Likewise the greatness and wonder of a God who is over all, through all, and in all is related to our understanding of His universe and what it contains. Beyond our knowledge is the mystery of a greater unknown.

In the beginning God created the heavens and the Earth. Gen. 1. 1.

The heavens declare the glory of God; and the firmament showeth His handiwork. Ps. 19. 1.

The child's concept of God is simple. Perhaps it is all contained in his idea of a kind, generous, directing, sometimes stern, upright, loving and forgiving Father. How can he imagine something that has real meaning unless it is related to his experience? He has been told of a kind heavenly Father. He has been taught that God made the earth, the sun, the moon, the stars. He acquires the idea of immense power. He also hears that God is a spirit and is present everywhere and sees every thing he is doing, either being pleased or sad and displeased. All this gives him a reverent view of things. The child-trust has no misbelievings of physical impossibilities. Fairies and angels, everywhere present human beings, imaginary playmates as real persons, and God as a large person with any attribute one wishes to give him, are realties to him.

As adults we can speak quite fluently of God as being omnipotent, omnipresent, omniscient, etc. But what does that mean? Is it perhaps only a group of high-sounding words? Does not everyone relate these attributes to his knowledge of the heavens and the earth and all that therein lies? Have we as we left childhood increased in wisdom as well as in stature, for the present not even considering the favor with God and man? Are we still holding to our earliest ideas which were also childlike? Or are we with greater maturity putting away childish things and growing into an understanding of God through whatever agencies He may be revealed to us, such as become a man?

During the Old and New Testament periods, the common idea of the earth included very little more than the land bordering on the Mediterranean Sea and extending eastward to include the Tigris and Euphrates river valleys. This was flat, covered by a dome studded with the lesser lights called stars. Across this dome traveled the sun and moon and many lesser lights.

At present we know the earth to be comparatively small planet in the solar system of which the sun is the center. What we call a day is the average length of time it takes the earth to rotate once on its axis in relation to the sun. The sun is a source of light but the moon is a mere reflector. The distance of Neptune, the farthest planet, from the sun, is thirty times that of the earth. Light

traveling at the speed of 186000 miles a second, requires eight minutes to reach us from the sun, four hours to reach Neptune.

In other words it takes light traveling at the above rate eight hours to cross the orbit of the outermost planet in the solar system.

But let us think briefly about the size and distance of the "lesser lights" in the heavens." Compared with the distance of the nearest star, Neptune can be thought of as being very close to the sun. It would take almost three and one-half years for light to reach us from the nearest star. When some years ago the diameter of a medium sized star, Betelgeuse, was successfully found to be about 260,000,000 miles, it was very astounding to many when they visualized the fact that it could contain the sun as its center and the earth's orbit would still be many millions of miles from the outside of this one star. Yet this star is a mere speck compared to many nebulae. Furthermore the distance of the outer galaxy, the milky way, composed of millions of stars, is so much greater than the nearest star that the latter is relatively close--only three and one-half light years away.

The wonder is no less when the crystals, molecules, atoms, and electrons are brought within our comprehension. The smallness of elemental things and their governing laws are no less awe inspiring than the enormities in the universe. What we know of them indicate that they are different aspects of the same and similar workings of the creation of God.

Of sounds we can hear only a few. Some people can neither hear the upper nor the lower notes of the piano. The bat has been thought to be dumb, as the pitch of its voice has been known to get higher than the human ear can detect.

Some animals, we say, can see in the dark. Darkness for us but not for them. The human eye can only detect those electromagnetic vibrations which we see in the rainbow. The longest wave length giving the sensation of red, and the shortest that of violet. We speak of ultra-red and ultra-violet, heat, various X-ray, long and short radio waves. Just a few years ago the discovery was made that all of these are electromagnetic in nature and differ only in frequency of wave length.

Our entire knowlege of the universe away from the earth, except perhaps what we learn from meteors, comes by means of these waves. We analyse the light that comes from the sun and the stars especially with the little instrument called the spectroscope. We tell their compositions, whether solid or gas, and their temperatures. Think of it, helium was discovered on the sun before it was known on the earth. Illinium, the only new element ever discovered first by an American has not been seen by human eye. When heated to incandescence its emitted radiations have been analysed by means of the spectroscope. In the whole series of electro-magnetic vibrations we have learned the great danger in the higher frequencies and also their contribution to health and medicine. If we could draw a line from here to the sun, divide it according to scale, placing the shortest studied wave lengths at one end and the longest at the other, our eyes could detect only about one yard of these 93,000,000 miles.

We have hearing ears that hear not, smelling noses that smell not, seeing eyes that see not and no one knows the infinite number of things we cannot ever sense or imagine. We are utterly dumb, deaf, and blind. Don't you wish you could see the rainbow as God sees it! Don't you wish you could detect God's symphony of color not through a glass darkly, but "face to face"! May this not give a real symbolic meaning to the idea that the morning stars sing together? Does this not help you to sense the greatness and the wonder of God to the effect that no one has seen God at any time, and that no one can see God and live? Can a human mind do more than comprehend an appreciation of the lack of comprehension?

But keep in mind that we have not even touched the more profound,--that which we term life, mind, spirit, and their attitudes. We have simply made a few suggestions which may help someone to visualize and more fully appreciate some aspects of One whom we acknowledge as the Creator. Now let us again reverently pause and try to think:

In the beginning God created the heavens and the earth,--and the heavens declare the glory of God; and the firmament showeth His handywork.

Editor's Note: It is the usual custom to have the names of all writers to these pages accompany their articles. This is an article from the Ebenezer church near Bluffton, Ohio. The writer signs with the initials W. E. B.

A godly father, concerned about the teachings his daughter might receive as she went away to college wrote the following to the pastor of the church where she would attend. O, that all parents would throw such a protection about their children. He said:

"I have explained to her and I think she fully understands, that she must not be deceived by the sweet mouthings of the modernists about Jesus Christ.

"Their Jesus Christ was born of Joseph and Mary. Our Jesus was born of the Holy Ghost and Mary.

"Their Jesus was divine as the natural man is divine. Our Lord Jesus Christ is divine as God is divine; He and the Father are one.

"Their Jesus performed no miracles save only as nature wrought in some mysterious way her wonders to perform. Our Jesus spake and it was so, and thus the water blushed into wine and the dead leaped forth alive.

"Their Jesus was a martyr. Our Jesus was a sin offering.

"Their Jesus was the product of evolution. Our Jesus is He in whom all things consist.

"Their Jesus was a model man. Our Jesus is the God man.

"Their Jesus died as other men die. Our Jesus gave up His life because no man could take it from Him.

"Their Jesus lives as an abstract theory. Our Jesus sits at the right hand of the Father in glory.

"Their Jesus is here merely in the books of men of mark, and in brooks and stones and stony hearts. Our Jesus is in heaven, interceding for us, and not for us only, but for all that call on His name in faith.

"Their Jesus is a spirit of some sort abroad in the land. Our Jesus has sent His Spirit, the Holy Spirit in person to restrain the forces of Satan and to seek out the elect of God in regeneration in this day of His grace.

"Their Jesus can never come again, being dead. But our Jesus who ever liveth, will come for His bride, and so shall we ever be with the Lord.

"Without their Jesus they merely lose an example. Without our Jesus they lose a Savior."

AFTER EASTER

Christ being raised from the dead, dieth no more, Romans 6:9. —It is not all done with Easter day. "The Lord is risen indeed." We must remember that after Easter Christ stays risen. Easter joy is one of the things which is never done. Let us remember that this feast is not as a ladder up which we go for a short time to to look off on brighter prospects, and then come down again; it is rather a new platform on the long mountain climb of life, to which we have been led, and from which we must never go again except to step still higher, and to look out on still broader prospects.---Henry Clay Trumbull.

This week the material of this Department bespeaks a novel plan. All the material has been prepared by one church. The editor believes much credit is due Mrs. G. A. Wiebe of that church. It is a fine "Mother's Day Number." There will be an opportunity for other churches to do something similar in later issues.
—Editor.

(The above editorial paragraph belonged to last week's (Aberdeen) issue, but was overlooked by the printers.)

MOTHER'S DAY

The idea of observing Mother's day is said to have originated in Baltimore in 1892. Royal H. Pullman, brother of the inventor of the Pullman car, was pastor of a Universalist church in Baltimore. At the morning session of the Sunday-school May 22, 1892, the death of Mrs. Emily C. Pullman, the pastor's mother, was announced. The superintendant of the Sunday-school proposed that the service be made a memorial one for Mrs. Pullman. Later the superintendent proposed that the Sunday nearest May 22 be observed every year, not as a personal remembrance of Mrs. Pullman alone, but as a service in honor of universal motherhood. Mother's day has been observed annually ever since in that church.

However, Miss Anna Jarvis, of Philadelphia, is generally given credit for making Mother's day a national event She apparently knew nothing of the practice of the Baltimore church. She organized the International Mother's Day Association to promote the idea. The second Sunday in May was adopted. Nebraska was the first state to make that day a legal holiday. In 1913 Congressman Thomas Heklin of Alabama, at the request of Miss Jarvis, introduced a joint resolution whereby the president should designate by annual proclamation the second Sunday in May as Mother's day. The first proclamation in pursuance of this resolution was issued by President Wilson in 1914. The white carnation was suggested by Miss Jarvis as the floral emblem for the day. This was the only color used at first, but later usage has introduced the wearing of red carnations in tribute to living mothers and white carnations for a mother who is dead. But this rule is far from being universal.

THE S. S. LESSON

May 20

Jesus Teaching in the Temple

Mark 12:13-17, 28-34

Golden Text: "He taught them as one having Authority" Mat. 7:29.

The three great parties among the Jews, the Herodians, the Sadducees and the Pharisees as represented by the scribes, had no love for one another. They were continually quarreling and bickering, but here we see them making a truce and uniting in a common evil cause. Wickedness may often result in differences between those who are evil doers but, when the cause of right is at stake, all the forces of evil are against it. The Herodians were a political party. They were the supporters of Herod and supported him in his allegiance to Rome. In the mind of the other Jews they were nothing short of traitors. It was their aim when they came to Jesus to so inveigle Him in a discussion that He might be led to say something that would be construed as disloyalty to Rome and therefore something for which Rome might be used to destroy Him. They begin their interview with flattery. Beware of the one who wants something and begins with flattery! That one is a dangerous person. In the question they asked they hoped for an answer that would work against Jesus no matter what He might say. If He would say it was lawful to pay tribute to the Roman masters of the country He would appear to be against all that the Bible taught about the Jews as a nation. He would offend all of the people but the Herodians who were already against Him and plotting for His ruin. If He were to say it was not lawful to pay tribute He would be guilty of treason against Rome and He would be immediately subjected to her wrath. The answer of Jesus uncovered the hypocrisy of His tormentors. They had money of Rome in their possession. They were giving it and receiving it. Their acts in doing this indicated that they acknowledged the authority of Rome. In the Temple the Jews used the money of the ancient Jewish kingdom. They regarded this coinage as being only fit for the service of Jehovah in His Temple. In a word Jesus was showing that they were rendering to Caesar the thing of Caesar's, and to Jehovah the things they thought to be Jehovah's. In other words the insincerity of their questioning was exposed. We learn from this that the things of the world and the things of God are not to be mixed, and that we owe an allegiance to God which is above all earthly claims.

The question of the Sadducees was designed to discredit the teaching of a resurrection and make the whole thing look ridiculous. The Sadducees received only the books of Moses as authoritative. Jesus answered them from the Books of Moses (Ex. 3:6) showing that the resurrection was taught in them and so silences them. Expecting to ridicule the teaching of the Bible they found themselves in a ridiculous situation.

The Pharisee in this instance appears to have been a man of the better type among his class. While the rest of his associates were unfriendly in their attitude toward Jesus this one seems to come with an open mind. He asked the question frequently raised among the Jews: Which is the first commandment of all? The asking of questions is a right method for discovering the truth. Jesus is ready to listen and reply to such questions as we note in the cases of Nicodemus, the woman of Samaria, the rich young man and the lawyer who wanted to know who one's neighbor is. Indeed we cannot properly solve these problems without the aid of our Lord and master. The answer Jesus gave was not a new revelation, but one with which all were familiar. It came from the Scriptures and was a summary of human duties as they should be followed in accord with the teachings of the Bible. The quotation was from Deut. 6:5 and Lev. 19:18. Jesus reminds His questioner that in the teaching of this summary is included the Law and the Prophets. He gave it the force of the "new Commandment" in His utterances.

It is refreshing to find among the Pharisees men like this scribe and a few others who had a right grasp of the truth. It is one thing to know the truth and another to live and accept it as the rule of life. The scribe in this instance was within a step of the kingdom of God. We do not know whether he ever made this step or not. It is the part of Christian charity to hope that he did. At least we are not informed that he went away sorrowing as was the case of another. It may be that he was one of the "great company of priests" about whom we are told in Acts 6:7 who became obedient to the faith.

DEVOTIONAL READINGS

Sunday—James 5. "Behold, we count them happy which endure."

Beatitudes are found in other parts of the Word, as well as in the Sermon on the Mount. The verse from James is another, "The end crowns the work." Therefore, the importance of enduring to the end. We need to go on with our eyes on the goal, for the Christian goal is victory, and triumph. Lindbergh relates that when he had gone on a considerable distance over the ocean, he realized that the only thing for him was to go on in spite of all the difficulties of his flight. The man who having put his hands to the plow looks back is not worthy of the Kingdom of God.

"Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, 'Behold I come,' "

Prayer: Dear Lord, may we be among those who endure, give us patience, give us strength for the duties and battles of life, sustain by Thy grace.

Hymn: Holy Spirit, Faithful Guide. New Menn. Hymn Book—178.

Monday— James 1:22 "But be ye doers of the Word, and not hearers only, deceiving your own selves."

It is possible to deceive ourselves. We may think we have religion, that is Christianity, and not have it. Religion is something to live with. It is meant for use. Christ's teachings were given to be put to practical use, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon the rock." (Matt. 7:24).

It is all well enough to hear the gospel proclaimed and to be charmed by it; it is splendid to acknowledge its lofty teachings, but that is not going far enough, we need to translate it into deeds to become partakers of its glory.

May we be ready to say:

"O God! who workest hitherto,
Working in all we see,
Fain would we be, and bear and do,
As it pleaseth Thee.
Where'er Thou sendest we will go,
Nor any questions ask,
And what thou biddest we will do,
Whatever be the task."

Prayer: Blessed master, we would walk with Thee. Teach us to be obedient followers, teach us Thy will.

Hymn: My dear Redeemer and My Lord. New Hymn Book—92.

Tuesday—James. 2:12. "So speak ye, and so do, as they that shall be judged by the law of liberty."

How dear to us is liberty. To what lengths are men ready to go in order to secure it. But liberty is not throwing restraint to the winds. Liberty is not license. True liberty is secured by acting according to the law of love.

The Christian is actuated and guided by inner constraints and restraints. He has a wide field of speech and action because love's boundaries are not narrow. While the selfish man is narrowed down to replying in kind and returing evil for evil, the child of God enters the wider field of speaking the "soft answer" that turns away wrath, and the returning of kind deeds for evil.

Whittier sings:

O brother man, fold to thy heart thy brother;
For where love dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Prayer: Our Father, grant us to be true, to be loving and kind. We beseech Thee to renew our minds and to strengthen by Thy might.

Hymn: "Gracious Spirit, Dwell with Me."—New Mennonite Hymn Book—177.

Wednesday — James 3:13, "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom."

"Wisdom" may not be wisdom, James sounds here a warning word. The learned man needs meekness and the true wisdom. There is a chance that learning may lead to an air of impatience with those who have not attained the same heights of intellectual achievement. Is it not also possible that Christians who have reached "higher ground" may show impatience with more faulty followers of Christ? And thereby disclose that they themselves are not free from faults?

But the true scholar is possessed of the spirit of meekness, and that is wisdom. The wise Christian recognizes that what he has attained is by the grace of God. His aim is to lift others by letting his light shine, that so they may glorify God.

Again Whittier:

"Follow with rev'rent steps the great example
Of Him whose holy work was "doing good,"
So shall the wide earth seem our Father's Temple,
Each loving life a psalm of gratitude."

Prayer: Lord, our God, help us to realize that we are what we are by Thy grace. Help us to grow in grace and in knowledge. May we speak and act to show forth our gratitude to Thee.

Hymn: God in the Gospel of His Son. New Menn. Hymn Book—188.

Thursday—James 4: "Ye ask, and receive not, because ye ask amiss."

Would you like to attend a good school? Attend a school be learned. We fear there is much lost motion in prayer. James explains why there is much unanswered pray. He says it is because we have selfish desires. There are no promises that such prayers will be answered.

What is, therefore, the most important thing about our prayers? It is that the motive shall be right. We are taught by Christ that if we ask anything in His name we shall have it. But what is it to ask in His name? It is that we ask in line with His character and His will.

Above all, let us pray—

"Teach me to live Thy purpose to fulfill;
Bright for Thy glory let my taper shine;
Each day renew, remould this stubborn will;
Closer round Thee my heart's affections twine."

Prayer: Master, teach us to pray. Help us to have discerning minds to pray in Thy name, so Thou mayst find truth and sincerity in our hearts.

Hymn: "Come My Soul, Thy Suit Prepare."—New Mennonite Hymn Book—193.

Friday— Prov. 22:1 "A good name is rather to be chosen."

In an Eastern town a pet hobby exibition was held as a part of Boys' Week celebration. Boys brought all sorts of pets and hobbies for display,—dogs, rabbits, pigeons, cats, canaries, bird houses, airplanes, etc. These show what things they are interested in and care about. The variety of hobbies show the variety of interests of the boys. It's a good thing that there is a difference in the interests of people in the world. It helps to make the world interesting.

There are some interests in which all people should participate. There are some things which all boys and girls should strive for. Among these is the matter of good health. But there is a matter still more important, and that appears in the Bible verse from Proverbs. Jesus grew in favor with God and man, as well as in wisdom and stature. Such growth would give him a good name. Let children seek thus to grow and with it will go a good name, a very great treasure indeed.

Prayer: Our Master, help the children to grow in obedience and faithfulness to Thee that they may have favor with Thee and with men.

Hymn: My God, Accept My Heart This Day. New Menn. Hymn Book.—305.

Saturday—I Peter 4: 10. "As good stewards."

The teaching of stewardship in giving was definitely emphasized at our last General Conference session. It was asserted that if the duty of stewardship was fully recognized by our people there would be no empty mission treasuries. There would also be no need of frequent campaign for our educational institutions, accompanied by the danger always confronting us, that these institutions may fail because of lack of funds. Some one has said that it would seem there is one more great revival needed to bring in the Kingdom of God, and that is a stewardship revival.

From a valuable paper read at Conference by Bro. B. W. Harder we quote: "That the Bible teaches giving and large giving is too evident to require an explanation here. We are to give; but how? Is there any definite system, method, or rule? We believe there is. It must be a method which grows out of the deep conviction that we are stewards of God, our Father in Heaven."

Would you like to read all of it? It is found in the Conference Reports.

Prayer: Our Father in Heaven, we pray we may be found to be faithful stewards. May we give ourselves first and then may we give of our means for the work of the Kingdom.

Hymn: "Take My Life and Let It Be."—New Mennonite Hymn Book—251.

Meetings are being held in the new church at Pretty Prairie, Kansas, under the lead of Rev. W. S. Gottshall, of Freeman, S. D. Bro. D. C. Harder substituted for him in the South church, near Freeman.

Thirty young persons were recently received into the membership of the Pretty Prairie, Kan. Mennonite church through the rite of baptism. This was one of the impressive services held in the newly completed church.

The Sunday School of Zion church, Souderton, Pa., has a very interesting report to offer for its school year. There is a total enrollment of 428 made up as follows: Officers 20; leaders 24; scholars 351; home department 33; cradle roll 20. Number of officers present every Sunday, 5; teachers present every Sunday, 6; scholars present every Sunday 49. Total 60. Average attendance 275. Banner attendance 366. During the year 52 new scholars were enrolled.

CONTRIBUTIONS

REPORT OF EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR APRIL, 1928

Postage and Printing Expenses of Executive Committee: West Swamp Sew. Soc., Quakertown, Pa., $2.75; Sewing Society, Hutchinson, Kans., $1.40; Sewing Society, Herbert, Sask., $2.80; Sewing Society, Butterfield, Minn., $2.00; Dorcas Soc., Pulaski, Iowa, $2.15.

Miscellaneous: Bethlehem Sewing Society, Bloomfield, Mont., General Treasury, Foreign Mission, $25.00; Do., Blankets for India hospital, $25.00; "Mission Workers", Drake, Sask., Do., $10.00; Bethesda Sewing Society, Henderson, Nebr., Orphan, India, $30.00; Do., Hospital, India, $10.00; Do., Widow's Home, $10.00; Do., Girl' Home, Saskatoon, $5.00; Oakleaf Mission Soc., Mt. Lake, Minn., Do., $18.00; Miss Katie B. Schmidt, Halstead Kan., Orphan, India, $25.00; "Mission Workers", West Zion, Mcundridge, Kansas, Dr. Caroline, India, $100.00; Bethel Mission Soc., Fortuna, Mo., Dr. Bauman Auto Fund, $74.58; Mission Soc., Reedley, Cal., expenses of literature Committee, $2.50; Bethel College Mission Soc., Newton, Kansas, do., $5.00; Total, $351.18.

Gratefully acknowledged,
Mrs. J. G. Regier, Treasurer

FOREIGN MISSION RECEIPTS FOR APRIL 1928

John Epp, Jr., Whitewater, Kansas, $20.00; Bergtal Church, Corn, Okla., $16.00; S. S., Hoffnungsfeld church Mcundridge, Kansas, $46.00; Menn., Church, Pulaski, Iowa, $13.15; Bethany church, Kingman, Kansas, $15.72; Zion church, Elbing, Kansas, $346.30; Friend, Chicago, Illinois, $10.00; First Menn. church, Aberdeen, Idaho, $41.45; S. S. Garden Twp. church, Moundridge, Kansas, $44.87; C. E. Soc., 1st Menn. church, Newton, Kan., $30.00; Women's Bible Class Bethel College Menn. church, Newton, Kan., $15.00; Mrs. G. Andres, Newton, Kansas, $15.00; Bethel College Y. W. C. A., Newton, Kansas, $30.00; First Menn. church, Upland, California, $37.76; Gnadenberg church, Whitewater Kan., $52.65; S. S. Bethel church. Inman, Kan., $32.12; Zion church, Donnellson, Iowa, $38.40; G. Friesen Bluffton, Ohio, $5.00; Bethany church, Freeman, S. Dak. $23.28; First Menn. church, Geary, Okla., $26.80; Bethel church, Mt. Lake, Minn., $150.00; Menn. church, Burrton, Kansas, $6.00; Grace church, Pandora, Ohio, $38.69; H. B. Thiessen. Enid, Okla., $5.00; Hoffnungsfeld church, Moundridge Kansas, $77.80; Immanuel church, Los Angeles, Calif., $190.00; First Menn. church, Newton, Kan., $291.76; Menn. church and S. S., Pratum, Ore., $31.50; Second Menn. church, Philadelphia Pa., $10.00; Friend, Whitewater, Kansas, $25.00; S. S., New Huttertal church, Freeman, S. Dakota, $43.31; Menn. church, Hillsboro, Kan., $50.46; Missionary Refund, $37.00; Aletta and Mattie Krehbiel, Clarence Center, New York, $40.00; Salem Zion church, Marion, S. Dak., $335.28; S. S., Salem Zion church, Marion, S. Dakota, $78.20; S. S. Swiss church, Alsen, N. Dakota, $6.39; Menn. church, Butterfield, Minn., $19.57; Sunshine Bible Class, Hutchinson, Kan., $30.00; First Menn. church, Bluffton, Ohio, $275.00; Menn. ch., Arlington, Kan., $6.00; Menn. church, Buhler, Kan., $26.15; Conference Trust Fund, $1,044.11; Einsiedel church, Hanston, Kan. $16.50; Goessel Menn. church, Goessel, Kansas, $65.50; C. E. Society, Hoffnungsau church, Inman, Kansas, $17.00; Tabor church, Goessel, Kan., $74.21; New Hopedale church, Meno, Okla., $29.15; Bergtal church, Pawnee Rock, Kansas, $59.68; Missionary Societies, Bluffton and Pandora, O., $38.69; Friend, Chicago, Illinois, $7.00; Alexanderwohl church, Goessel, Kan., $183.73; S. S. Friedensberg church, Springfield, S. Dakota, $30.00; First Menn. church, Philadelphia, Pa., $86.59; S. S. First Menn. church, Philadelphia Pa., $8.34; Gerhard J. Nickel, Goessel, Kansas, $50.00; Bethel ch., Inman, Kansas, $20.00; S. S. Ebenezer church, Bluffton, Ohio, $200.00; Bethel C. E. Society, Mt. Lake, Minn. $100.00; Young People of Middle District Conference, $934.90; Menn. ch., Hutchinson Kansas, $5.61; S. S., Bethlehem, church, Bloomfield, Mont., $165.93; First Menn. church, Monroe, Wash., $21.47; Bergfeld church, Mt. Lake, Minn., $51.89; Menn. church. Colfax, Wash., $55.15; Bethesda ch., Henderson, Nebr., $144.10; Sister Ida Epp, Mt. Lake, Minn., $10.00; Menn. church, Menno, Wash., $46.56; S. S. Zion church, Souderton, Pa., $201.00; S. S. Menn. church, Beatrice. Nebr., $200.00; Sister Helena Entz, Newton, Kansas, $10.00; Bethany church, Quakertown, Pa., $33.81; Jacob J. Toews, Mt. Lake, Minn., $25.00; Hoffnungsau church, Inman, Kansas, $75.56; I. I. Penner, Laird, Sask., Canada, $7.00; Sisters of Menn. Deaconess Hospital, Beatrice, Nebr., $30.00; Jacob Albrecht, Intake, Mont., $2.00; S. S. Johannestal church, Hillsboro, Kan., $54.55; First Menn. church, Berne, Indiana,—Mrs. Chester Hawk, $5.00; Mission Boxes, $1.09; Monthly Missionary Offering (one-half) $343.37; Mrs. H. H. Baumgartner, $30.00; — Sister Lena Mae Smith, Newton, Kan., $40.00 Cornelius Jantz, Ruff, Wash., $12.00; C. E. Society, San Marcos Menn. church, Paso Robles, Calif., $30.00; First Menn. church, Lostwood, N. Dakota $20.00; Bethlehem church, Bloomfield, Mont., $96.05; First Menn. church, Mt. Lake, Minn., $70.00; S. S. Christian church, Moundridge, Kansas, $33.79; First Christian church, Moundridge, Kansas, $29.30; S. S. Bergtal church, Corn, Okla., $6.85; Friedenstal church, Tampa, Kansas, $22.52; Eden church, Inola, Okla., $13.66; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. R.) $321.50: Total, $7,812.77.

Bal. in bank, April 1, 1928		$ 698.84
Gifts for:		
Gen. fund	$6,206.16	
Orphans, teachers, etc.	445.00	
China station	10.00	
India station	11.50	
China building fund	46.00	
Pension fund	15.00	
Sundries	35.00	
Interest and rents	1,044.11	$7,812.77
Balance and total receipts		$8,511.61
Paid on orders dur. month		4,291.47
Bal. in bank, May 1, 1928.		$4,220.14

Your Board has no money borrowed, but has $11,507.25 in unpaid orders, past due since April 1st.

Gratefully acknowledged,
J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton, Kansas.

JOTTINGS

President Hartzler of Witmarsum, has been invited to deliver the Commencement Address for the Westminster, Ohio, high school.

The West Zion church, Moundridge, Kansas, is making progress in the building of its new parsonage, the exterior frame work is almost completed. On the evening of April 22, the West Zion church enjoyed a rare treat in the form of a program rendered by the Bethel College Girls' Glee Club.

Prof. E. J. Hirschler of Bluffton College, who is enjoying a year's leave of absence, has taken a trip to Europe, where he expects to visit England, France, Germany, Holland and Switzerland and other parts. He will be back in time to begin work in the College by the opening of the school year.

The Trenton, Ohio, church has enjoyed a number of interesting events lately. On Sunday, March 18, the Bluffton College Girls' Glee Club sang at the morning service and in the evening gave its regular sacred concert to a large and appreciative audience. On Easter Sunday, the congregation celebrated the Lord's Supper with a large attendance and participation. On Sunday evening, April 22, the Dayton Westminster High School Choir gave a sacred concert in the church. On Good Friday evening the young people of the church, under the direction of Artie Howe gave an Easter Pageant entitled "The Questioner".

Dr. S. K. Mosiman, president of Bluffton College, was a guest of the Eastern District Conference at its meeting last week. On Sunday he visited the Second Mennonite Church, Philadelphia, and gave the sermon and an address in the Sunday school.

The Richfield Mennonite church, Juniata County, Pa., was admitted to the Eastern District Conference. This is an old and independent congregation whose relation to the eastern conference dates back to the time when the late Father Oberholtzer visited it on his tours through central Pennsylvania.

Rev. Daniel Gerig, of the Mountain Mission, East Freedom, Pa., reports that the past two months have brought many blessings and warnings. On April 8 a Consecration service was conducted and seven children were brought into the house of God for consecration. Communion service was conducted at Smith's Corner on April 8. The warnings that were received were that we have here no continual home, for four deaths occurred in the community. On April we had the unusual experience of snow so deep that people could not come out to church and the two flues were torn from our Union Chapel.

The record for the past weeks in the First Church, Bluffton, Ohio, includes a number of outstandings. On Palm Sunday, 12 persons were baptized and admitted into church membership while in connection with the Easter service on the following Sunday, which was very well attended, seven were admitted by letter. The pastor, Rev. S. M. Musselman, and Rev. J. M. Regier, of the Grace church, Pandora, Ohio, exchanged pulpits on the morning of May 6. On the evening of the same date, the Bluffton College Men's Glee Club gave a sacred concert in the Bluffton church. The C. E. society is busy getting registrations for the State C. E. Convention to be held in Lima in June. Rev. W. C. Voth is scheduled to speak at the morning service on May 13.

From Alsen, North Dakota, comes the cheering message, "The Lord is with us here in the far north. He is blessing all our efforts to glorify His name." On April 22 the Lord's Supper was celebrated. A catechetical class composed of young people who sincerely desire to become children of God is under instruction. The weekly program as followed in Alsen is: preaching in the German language and Sunday school on Sunday morning, English preaching Sunday evening, Tuesday evening choir practice with about two dozen singers present, Thursday evening prayer meeting and Friday evening Children's Bible class. On Monday evening, services are held in Loma a side station assigned to this station. The health of the community is reported to be excellent.

Rev. L. H. Glass, of the Altoona, Pa., mission, writes: "Our Easter season was a time of refreshing. On Good Friday night we had preparatory service which was well attended. The sessions of the Sunday school have been well attended. The Communion service on Easter was well attended and we received 8 new members at this time. In the evening the young people took part in the services by singing Easter songs and giving recitations, greatly to the appreciation of the large number of people attending. The program was supervised by Mrs. Edith Stiffler and the chorus of young people was under the direction of R. R. Hunter.

An idea of the constant activities going on in the Bethel church, Mountain Lake, Minn., of which Rev. J. J. Balzer is pastor, may be had from the note sent in by him. He says: "Baptized one sister on Good Friday evening and had Communion after that. On Easter Sunday, five inches of snow covered the ground. The church was filled with eager listeners to the blessed message of the Resurrection of our Lord. In the evening, our choir, in charge of Brother D. G. Hiebert, rendered our Easter Cantata which was appreciated, the church being filled from corner to corner. Have 12 young people in the catechetical class and the work is enjoyable. Had three funerals in succession on Saturday, Sunday and Monday: Sister Elizabeth Friesen (31), Sister Anna Janzen-Toews (69), and Samuel Epp (7). Had two quite warm days (82 and 79° Fahrenheit) and gardening was in order. A heavy rain is pouring down while these lines are being written, which is welcome for pastures and gardens."

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net, 40c; per dozen, net, $4.25.

Words to Young Christians

By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

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The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MAY 17, 1928 No. 20

INVITATION

The Lord be willing, The Pacific District Conference will convene at the Colfax, Wash., Mennonite Church. Beginning June the 10th. The programs for the different parts will ere long appear in our Church Publications. Our Church hopes for a large delegation and extends the cordial invitation. Delegates and visitors coming by auto will find the Reception Committee busy in the church, Saturday afternoon June the 9th. Those coming by R. R. have 3 chances daily to arrive in Colfax, Wash. from all points, but are kindly requested to let the undersigned know in due time, who is also ready to give any information concerning the R. Roads and time of arriving.

By request of the Church,
P. R. Aeschliman.

THE EFFECT OF RELIGIOUS ENVIRONMENT

The effect of religious environment in producing men of genius is illustrated in data recently published by American eugenists. A Protestant clergyman's son has a one chance in 20 of being listed in "Who's Who." The physician's son has 1 in 105, the farmer's 1 in 680. The skilled laborer's son has a tremendous advantage over unskilled labor, for his chances are 1 in 1600 while the latter is only 1 in 48,000. The atmosphere which characterizes the home of the Protestant minister of the gospel thus makes for success even in this world.

Mankind is beginning to grasp that populations consist of people with different hereditary endowments. This is true of different groups, such as racial or occupational groupings. The material development of the Protestant nations of Europe, their world's leadership in all lines of endeavor is due largely to the children of their clergymen. Conversely, the backwardness of Jesuit-controlled areas in both Europe and Latin America must be due in part to the Roman Catholic policy of celibacy. This has thru the centuries drained their populations of the offspring of their spiritually highpowered leaders, both priests and nuns.

THE MACGREGOR BILL

House Joint Resolution 234
Senate Joint Resolution 122

In view of the fact that good will is a mighty aid for peace, and in view that Christian people ought always to be deeply concerned about the welfare of homes and families, we wish to call the attention of our readers to a matter that is vital and worthy, we believe.

In 1924 the United States Congress passed what is known as the "quota law," a law which affected immigration in a very far-reaching way. It is not necessary to go into detail to explain the provisions of this law. In general it provided that a foreign country was permitted to send into the United States a certain limited number of immigrants per year. This number was determined by the number that had come into this country, some twenty years ago. The law was passed and put into effect almost immediately. There were in the United States thousands of individuals, mostly husbands and fathers, who had come here in the hope of later bringing their wives and families as soon as they had some means to support them and as soon as they would be able to have them come over. The "quota law" however, in many instances greatly reduced the number of immigrants from certain countries. This greatly reduced the possibility of many families of being reunited for a long time. Added to this is another difficulty; immigrants are admitted on the quota basis according to the date and time of application, this again removes the possibility of many for many more years. A large number of families have thus been kept separated by this law for the past four years and the outlook for many is that it will be many years yet before they can ever be united again, unless the law is amended in some way.

There has been much agitation that this situation ought to be corrected and so the MacGregor Bill has been introduced into Congress, and is known as HOUSE JOINT RESOLUTION 234 and SENATE JOINT RESOLUTION 122. The vital provisions of the bill are given below and if after reading these, you are in favor of reuniting these families, write to your United States Senators and Congressmen from your District immediately, asking that the Bill be enacted into a law.

"This measure would divide the quota for all countries into two equal parts. Administer one half just as the entire number is now administered. Throw the other half into a common quota fund for a period of two years only. From this half of the quota (called in the bill the quota fund) numbers will be given only to families of alien residents who were in the United States before July 1, 1924, and to unmarried children under twenty-one and parents of citizens. Numbers will be given according to priority of application, and only upon petition of relatives here.

This is not an amendment to the immigration law, but a temporary measure designed to reunite, within a two-year period, all families separated in consequence of the immigration law of 1924, the so-called "quota law."

It will not "let down the bars" nor change the restrictive policy that is fundamental in our present law.

It will not increase the class known as "non-quota immigrants."

It will not add a single immigrant to the total number now admitted annually in the quota.

It will not require new administrative machinery.

It will allow families to enter as regular quota immigrants.

It will make it possible for all families to be reunited within the next two years.

It will enable all residents to spend their earnings in support of families in this country.

It will clear up the matter of separated families once for all.

It will reduce the number of non-quota immigrants for all future years."

A. J. Neuenschwander.

CONCERNING FAMINE IN CHINA

In appealing to the American people to give of their great abundance to save the lives of suffering millions in China's famine zone, John Earl Baker, director of the campaign for China Famine Relief, states that although famines due to droughts and floods and attendant crop failures have been of frequent occurence in China, improved industrial conditions and transportation, which constitute an important feature of all relief programs, promise eventually to render these disasters less acute.

In speaking of the great China famine of 1878, probably the first for which general relief measures were organized, Mr. Baker quotes from a report, which describes that disaster vividly as follows:

"It was estimated that during the continuance of the famine (1878) from nine to thirteen millions of human beings perished from hunger, disease or violence. In the parts most severely affected it was generally reported that about seven-tenths of the inhabitants disappeared. A vast number of these migrated; but of the few who managed to reach a haven of safety, hardly any can have returned to their desolated homes. The condition of the road, strewn with human remains, sufficiently testified to the usual fate of those who attempted to escape. A large number, however, reached Tientsin, from the neighboring districts, and efforts were made by the Government, as well as by the Famine Relief Committee, to succor these poor people.

"Tientsin was inundated with supplies from every available port. The Bund was piled mountain-high with grain, the Government storehouses were full, all the boats were impressed for the conveyance of supplie s towards Shansi and the Ho-chien distrists of Chihli. Carts and wagons were all taken up and the cumbersome machinery of the Chinese Govenrment was strained to the utmost to meet the enormous peril which stared it in the face. The main road in the province of Shansi is over the Kukwan

pass, a distance of 130 English miles. During the winter and spring 1877-78, the most frightful disorder reigned supreme along its route. Hwailuhsien, the starting point, was filled with officials and traders all intent on getting their convoys over the pass. Fugitives, beggars and thieves absolutely swarmed. The officials were powerless to create any sort of order among the mountains. The track was frequently worn out and until a new one was made a dead block ensued. Camels, oxen, mules and donkeys were hurried along in the wildest confusion and so many perished or were killed by the desperate people in the hills for the sake of their flesh, that the transit could only be carried on by the banded vigilance of the interested owners of the grain, assisted by the train bands or militia which had been hastily got together, but some of whom were armed with breech-loaders.

"The carriage of salt from Shansi was prohibited by the Governor, owing to the scarcity of pack animals. Night traveling was out of the question. The way was marked by the carcasses or skeletons of men and beasts, and the wolves, dogs and foxes soon put an end to the sufferings of any wretch who lay down to recover from, or die in his sickness in these terrible defiles. Murder was very common, and if the officials could not prevent it, they could warn the wayfarers that the Imperial authority was still potent enough to exert itself on such culprits as came within its grasp, for human heads formed a constant decoration in conspicuous places along the route. Broken carts, scattered grain bags, dying men and animals so frequently blocked the way, that it was often necessary to prevent for days together the convoys on the one side in order to let the trains from the other come over.

"No idea of employing the starving people, making a new, or improving the old road, ever presented itself to the authorities; and passengers, thankful for their escape from dangers of the journey, were lost in wonder that the enormous traffic was possible. At Szu-tieh, the path ceases, and the traveler towards Tai-Yuen-Fu, already impressed with the magnitude of the famine, would begin to realize in their fulness the horrors of the disaster. Industry had stopped; no sound of welcome or reprobation reached him from the villages as he passed along, only everywhere the silence of stupified misery to which no alleviation could come. Starved men, crawling along and seeking for assistance which they did not expect, died along the roadside in the bitter cold. Women barely able to support the burden, were seen carrying their dead children for burial where the dust and snow were thick enough to conceal them. Magpies, crows, hawks and dogs were feasting undisturbed on corpses which no one cared to bury, and gangs of desperadoes, living in the security of the hills, rendered the passage to the roads a terror to those who tried to reach them unarmed, or in no considerable numbers.

"A famine village could be detected at once by the absence of bark on the few trees which generally surrounded them, or of wood-work in most houses. Children lying about in sheltered corners, conspicuous for their enormously distended stomachs, the result of existing on the roots of rushes or poisonous barks or leaves and fat clay, were awaiting the inevitable end; while in the ruined houses the dead, the dying and the living were found huddled together on the same stone bed.

"During the four bad years everything saleable had been disposed of, the beasts of burden had been killed and eaten, and the domestic dogs driven by hunger to feast on the corpses, everywhere to be found, were eagerly caught and devoured, when the chance occurred by the starving people. Women and girls were sold in troops and suicide was so common as hardly to excite attention. The mass of correspondence sent by foreigners and natives who became engaged in the work of relief, contains descriptions so revolting that they had better remain buried where they are. One feature, however—that of cannibalism—deserves a passing notice. Residents in China from their own knowledge of the sublime contempt which the Chinese usually show for death, are loth to believe that any extremity would induce them to partake of human flesh, but every desire to disbelieve in the hideous statements of late so common, the impartial enquirer must confess to their truth."

DEVOTIONAL READINGS

Sunday—Ps. 37:23. "The steps of a good man are ordered by the Lord."

Are we willing to have it so? The Lord takes pleasure, we are told, to take charge of the traveling arrangements! We should be glad to entrust all to Him. The tourists know that transportation companies are fully competent to take entire charge of a trip and are willing to entrust themselves to the companies. We shall never be disappointed if we entrust ourselves to the Lord for Life's journey.

The Christian may be sure there are attendants, as he goes along on his journey, who minister to the needs as they arise, yea, and to deliver from harm, if need be.

Whittier sings:—

"Oh, weary ones; ye may not see
Your helpers in their downward flight;
Nor hear the sound of silver wings
Stow beating through the hush of night!

There are who, like the seer of old,
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tent."

Prayer: Our Father, lead us in right paths. Help us to entrust ourselves to Thy care and guidance

Hymn: "He Leadeth Me", New Mennonite Hymn Book—157.

Monday—Ps. 37:1. "Fret not thyself because of evildoers."

How much we might reduce the list of matters that enter our lives to the extent that they bring us unrest and bitter thots. Here we have a good injunction to help simplify life. Why give attention to the doings of those whose pursuits are evil, in such a way as to make us unhappy? Take the matter of the use of our time. How much time may be saved if we pass over the newspaper accounts that fill so much space; likewise pass by community gossip that can bring no good.

The Psalmist names a factor that sometimes enters into such matters. It is the all-too-common sin of envy. The evil-doer is frequently prosperous. Such knowledge creates discontent! But the writer admonishes, "Fret not yourself".

At any rate, do not go about with such matters in the forefront of your attention. Alice Cary's words are to the point:

"Do not look for wrong and evil.
You will find them if you do;
As you measure to your neighbor,
He will measure back to you."

Prayer: Dear Lord, give us to cultivate the grace of contentment. Help us to seek the true riches.

Hymn: "Be Not Dismayed", New Mennonite Hymn Book — 155.

Tuesday—Ps. 37: "For they shall soon be cut down."

Is that a good reason for refraining from envy and becoming discontented? It may serve its purpose, though it might not be deemed worthy if carried to its extreme. It will help us to understand that God's dealings are just. The New Testament teachings give us much fuller light. We are called to a much higher pursuit than wordly prosperity in and of itself. We are called to loyalty to our Prince Leader and the interests of His kingdom. This kingdom is eternal and it's interests are the supreme interests of life. We seek the eternal realities. "Far out of sight, while yet the flesh enfolds us, Lies the fair country where our hearts abide, And of it's bliss is naught more wondrous told us Than these few words,—"I shall be satisfied."

Prayer: Our Father, we thank Thee that Thou hast taught us the way of life. Say to us again, "This is the way, walk ye in it."

Hymn: "Blessed Assurance", New Mennonite Hymn Book — 221.

Wednesday—Ps. 37:3. "Trust in the Lord, and do good."

Is there a hint in these words that we shall not only be good, but be good for something? If our religion is real, somebody besides ourselves will benefit by it. The one who lives a life of trust and, beginning by uprightness in his dealing, makes his life count by his good deeds, is a very salt of the earth. The order is the true order. God, seeks first our heart's devotion and then is pleased with our works of faith and love.

"A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.
'What art thou?' was his quiet demand,
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'
'Then whence this wondrous perfume,—say!'
'Friend, if the secret I disclose,
I have been dwelling with the rose'
Sweet prable! and will not those
Who love to dwell with Sharon's rose,
Distil sweet odors all around,
Though low and mean themselves are found?

Prayer: Dear Lord, abide with us that we may draw our perfume fresh from thee."

Hymn: "God is Love", New Mennonite Hymn Book — 59.

Thursday—Ps. 37:4. "Delight thyself also in the Lord."

How much does our Christianity mean to us? What a pity that that we so often misrepresent it

(Continued on page 6)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

It appears as though another war is breaking in the East. There has already been a clash of arms between Japan and China and troops are in readiness to continue the resistance the Japanese are making to the agressive military actions of some of the troops of China. Other nations have so long been accustomed to impose their will upon China that it seems to have been taken for granted that China has no rights that other nations need to respect. We have, of course, the old argument that the troops are in China to protect its citizens and maintain order. No doubt citizens of Japan have suffered, as have citizens of other nations, because of the unsettled condition that has existed in China for many years, but, with all that, the troops of Japan and other nations are there to impose conditions upon that unfortunate country to which it is not prepared to agree willingly. It is the old story. One nation goes out of its way to find an excuse for conquest and the exploitation of another. Those of us who remember the last war between Japan and China, recall that Japan, with its more powerful implements of war, mercilessly and needlessly slaughtered the Chinese in great multitudes. Now that Japan believes it must expand for the benefit of its crowded population, it is, with its superior war equipment and military experience, likely to make a desert of a large portion of its neighbor's territory and then call it peace. It is to be hoped that our country, whom China regards as its only true friend among the nations of the earth, will strictly keep its hands off. We have had enough to humiliate us in Central America without adding to our sins in the Orient.

Announcements are appearing regularly in The Mennonite and other papers concerning Retreats to be conducted for the benefit of Mennonite young people. The beginning of these periods of study and devotion was made in Bluffton, Ohio, several years ago and now we have announcements for similar gatherings in Kansas, on the Pacific coast and in the East. The Retreat seems to have come to stay and the reason for it is that it fills a real need and has already been found helpful and beneficial to the church, as well as to the individuals participating. The aim of promoters of these retreats is to offer devotional and educational opportunities to as many of our young people as possible and we urge pastors and leaders in the individual congregations to interest themselves in them actively and, by every influence they can bring to bear, induce the largest possible number of their people to patronize them. There is enough talent in our church to be used in making these gatherings successful and helpful. The inspirational influences that may result will go far toward making better equipped Christians and Mennonites.

Tht oldest institution maintained by the Mennonites in America for the care of the aged is in Fredreck, Pa., and a part of the work of the Eastern District Conference. The institution has had a remarkable record and always offered to those in its care, the best of attention. It has been a tradition with us that no Mennonite ever need become a public charge. No matter how poor some of our people may have become, we have always found a way of taking care of them without making it necessary for them to appeal to public charity. It was better to continue this tradition that the Home was founded. During the thirty, or more, years that it has been in existence, the declining years of our needy aged have been made comfortable and free from care. However, in proportion to the number of our people, the number needing the care of the Home has never been great and many others of other denominations, have been glad to avail themselves of the opportunities of our Home and paid the necessary entrance fees. In this way much of the support of the Home has been supplied, although it has always been necessary to depend upon the generosity of Mennonite people to keep the institution at top notch. While the proportion of Mennonite inmates has always been small because, while not rich as a class, Mennonites are seldom under the necessity of having any but immediate relatives care for their aged, yet the institution, and others like it, are under the necessity of maintaining it as a part of church equipment. It now happens that the directors of the Home at Fredreck feel that the time has arrived for enlarging the Home and in order to do this they have received the approval of the Eastern District Conference, in whose name its property is vested. The plan is to double the capacity of the institution and building is to begin immediately in order to have all the work done in time for the usual Anniversary next fall. We are convinced that the undertaking is a praiseworthy one and that it will receive the support of the churches interested. The time is here when a church feels that it owes more to the community than just caring for its own interest and so larger opportunities will be possible for offering a home to needy ones, even though they are not of our membership.

PROGRAM FOR THE THIRTY-SECOND ANNUAL SESSION

Of the Pacific District Conference to Be Held in the Mennonite Church Near Colfax, Wash., June 10-13, 1928

Sunday Morning, June 10

Mission Services: Rev. Jacob Quiring, Bluffton, Ohio; Rev. C. Hege, Paso Robles, Calif.

Sunday Afternoon

Children's meeting.

Sunday Evening

Conference Sermon by the President, Rev. M. J. Galle, Aberdeen, Idaho.

Monday Morning, June 11

Introductory Devotions.
Preliminary Business: Delegates certificates; Minutes of previous session; Appointing of temporary committees; Order of the day.
Conference Theme:

EVANGELISM

I. Topic: 1. What is Evangelism? 2. Revival Periods and Evangelism. 3. The Call of Today for Evangelism. Rev. P. R. Aeschliman, Almota, Wash.
Discussion opened by Rev. Jacob Quiring, Bluffton, Ohio.
Report of Evangelization Committee and Conference Treasurer.

Monday Afternoon

Devotional Period.
II. Topic: The Power of Prayer in Evangelism. 1. In past history. 2. What should it be today. Rev. P. A. Kliewer, Monroe, Wash.
Discussion opened by Rev. S. S. Baumgartner, Portland, Ore.
III. Topic: The Holy Spirit and Evangelism. Rev. J. M. Franz, Pratum, Ore.
Discussion opened by Rev. J. J. Kliewer, Newport, Wash.
IV. Topic: The Function of the Church College in Evangelism. Dr. J. W. Kliewer, Newton, Kan.
Discussion opened by Rev. H. J. Krehbiel, Reedley, Calif.

Monday Evening

Ladies Mission Society Program.

Tuesday Morning, June 12

Devotional Period.
V. Topic: Ways of Reaching the Young: 1. By Evangelism in the S. S.; 2. By Evangelism in the C. E.; 3. By Evangelism in Catechism. Rev. F. F. Jantzen, Paso Robles, Calif.
Discussion opened by Miss Cassie Niswander, Chicago, Ill.
VI. Topic: The Layman's Part (or work) in Evangelism. Rev. Albert Claasen, Los Angeles, Cal.
Discussion opened by Br. Sam. Aeschliman, Almota, Wash.
VII. Topic: 1. What is Evangelistic Preaching? (or Sermons).
2. How does it differ from other Preaching? Rev. Lester Hostetler, Upland, Calif.
Discussion opened by Rev. C. Hege, Paso Robles, Calif.

Tues. Afternoon and Wed. Forenoon, June 13

Washington Mennonite S. S. and C. E. Convention.

Wednesday Afternoon

Business Meeting.
Devotional Period.
Report of Bethel College Representative.
Report of Retreat Committee.
Report of Auditing Committee.
Report of Statistician.
Report of Field Secretary, Rev. H. B. Dirks, Los Angeles, Calif.
Selection of place for next Conference session.
Election of Officers.
Report of Resolution Committee.
Closing period of praise and prayer.
Adjournment.

N. B. The first speakers on each topic are limited to twenty minutes to gain time for discussion. The English language will be used exclusively. Come with a prayerful attitude and bring this program with you.

D. D. King,
Sec'y Prog. Comm.

MARRIAGE

Hanley - McGarvey—Myrtle Aretta McGarvey to George Nelson Hainley at the home of the bride's parents, Mr. and Mrs. William McGarvey, 2285 Eleventh Ave., Altoona, Pa. The pastor, Rev. Jacob Snyder performing the ceremony. After May 1, Mr. and Mrs. Hainley will be at home, 2235 Eleventh Ave., Altoona Pa.

DEATH

Basinger—Peter C. Basinger was born May 18, 1842, in Riley tp. Putnam County, Ohio. He passed to his reward on April 18, 1928, at the age of 85 years, 11 months. On December 19 1867, he was united in marriage to Mary Suter. They were permitted to share life together for over 60 years. To this union nine children were born, three having preceded him in death. He was a member of the Mennonite church from his early youth. Mr. Basinger has long awaited the call to the heavenly home that would end the afflictions of his old age. For a period of over five years he had been bedfast and endured much suffering. The funeral was held at the St. John's church, in charge of his pastor, Rev. A. S. Rosenberger, assisted by J. F. Glock and J. M. Regier.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"In Christ there is no East or West
In Him no South or North
But one great fellowship of love,
Throughout the whole wide earth."

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have.

A. Lincoln.

"It seems to me, 'tis only noble to be good".

Tennyson.

This is the time of Commencements, it is the time when we are thinking of greatness and success, because so many young people are at this time setting out to attain it. We rejoice with those who have attained thus far and yet in a way these enthusiastic young people need to be pitied in this period of life because there is so much at stake.

One of the factors making for success in our modern day is work, and much hard work. It is usually thot that men who have attained some success have an easy time of it. We imagine that such men like the partners of the great J. P. Morgan Banking House come to their work in great limousines at 11 and leave at 3. The fact of the matter is that the main force is on duty between 9 and 5, but the partners may be found there, together with the night watchman at almost any hour of the night.

"It is more blessed to give than to receive." The Gospels give us the spirit of that scripture but Paul gives it in fact. Service is a great word in Christianity today. Some time ago Bruce Barton asked H. G. Wells for the names of those who in all the ages out of all the multitudes of those who have fought for fame, have actually achieved it. Altho Wells does not profess to be a Christian, he placed Jesus Christ first. He is followed by Buddha. Asoka an Emperor of China who abandoned war so that he could put all of his time and efforts in bettering the conditions of his millions of subjects comes third. These are followed by Aristotle, Roger Bacon, and Abraham Lincoln. There are no millionaires in this list, no kings save Asoka and no generals.

This is the time when the activities of the Church should swing into strong action. We are mostly a rural people, we do not have the vacation problem to deal with quite like some other churches. Conferences, Retreats and other gatherings should draw out of us our very best. Many a life has been molded and actually started on its road to a consecrated and true success at such inspirational meetings.

"Thou hast made us and our hearts are restless until they find their rest in Thee."

Augustine.

CHRISTIAN ENDEAVOR MEETING

Sunday, May 27th, 1928

A. J. Neuenschwander.

Topic: "What does it mean to me that all men are brothers?" Romans 15:1-6.

Bringing the Text Up to Date

Mutual helpfulness is one of the characteristics of the Christian religion. That includes negroes or Chinese.

Self-sacrifice is the cost of brotherhood. It paid richly in the life of David Livingstone. Did the requirement for such sacrifice end with him? Or are you and I included?

True helpfulness does not smack of patronage, but is for the 'building up' of the finer spiritual qualities of others.

Our prayers unite with those of other lands and races, at the throne of grace. God regards us as his children. Do we act like brothers?

Prayer Thought

Let us fervently thank the Lard for: those heroic souls, who have regarded colored races as brothers, Paton, Carey, Schwartz and others; for the growing spirit to fellowship with all races; for more consideration of laborers in industry.

Petition the Lord for: more tolerance, more patience, more vision in this particular line of work; that we might truly follow Christ's example.

Dividing the Topic for Assignments

1. International Good Will Day, for the consideration of brotherhood.

2. The Japanese Exclusion Act, and its effect on brotherhood.

3. American lynchings and its effect on brotherhood and cooperation in mission lands.

4. "Good-Will dolls," given to Japanese children by American children.

The Open Forum

1. How can your C. E. Society show the spirit of brotherhood in your community?

2. Have you ever worked or lived with colored people? What did you learn?

3. How is the spirit of brotherhood sometimes violated in church?

4. Would a strict application of the Golden Rule bring about brotherhood? In what ways? When all are brothers.

We have inherited a prejudice and a feeling that those who are colored are somehow of a 'lower class.' Should this feeling be encouraged? Some think so, and they nurse that spirit. We cannot help what we inherit from our forefathers, but we can determine what our children shall inherit from us. When our mission workers become intimate with the colored people they find that they have an idea that they are as able and as competent as the white people. The Chinese think that they, in their long past, have attained the most glorious achievements. Other races feel likewise. Who is right? And I can hear some-one say—the white people are the best. Are they, or are we only the most aggressive?

Not only in race questions is the spirit of brotherhood violated, but even in our churches we sometimes treat our fellow members in an unbrotherly way. In industry certain types of workmen are looked upon as inferior. Crime, and we have much in America, is a violation of brotherhood. War is another example where the participants and their nations do not regard their opponents as brothers.

And all this, when in mind, teaching the heart of God as revealed by Jesus Christ, these are all recognized as brothers? Have we fully caught the spirit of the Master?

Men outside the Church, know that the ideal of the Christian religion is that, all men are to be regarded as brothers. When all are brothers, in the sight of God, is it any wonder that the Church makes such slow progress?

Illustrations

Very helpful books on the subject are: "Of One Blood" by Robert E. Speer; "The Adventure of the Church" by Samuel McCrea Cavert, "Makers of freedom" by Sherwood Eddy and Kirby Page. If you are interested in this vital subject, these books will help you.

THE CHURCH DOGMATIZING SCIENTIFIC MATTERS

(Ed. Note: This is the second article by Prof. V. S. Culp of Akron, Ohio. There is no conflict in truth. Science and religion are not on the war-path but are bed-fellows. Some of our best scientists have been of the finest Christians.)

Various ideas or attitudes of ignoring ideas about the universe were current in the early centuries of the Christian era.

The opinions accepted by different ecclesiastics considered authorities were the dominant rule. The earth was considered flat followed by the "proof" that it was oblong, covered over by a solid vault, the "firmanment," within which the lights of heavenly bodies were hung. This was replaced by modifications and elaborations of the Ptolemaic idea which placed the earth at the center of the universe, about which rotated a series of spheres studded by groups and series of heavenly bodies. It was considered rank heresy even during the sixteenth and seventeenth centuries to believe or advocate any other idea. The "facts" had all been "proved" by the Holy Scriptures. Some learned theological men of science even undertook, and to their own satisfaction performed, the task of showing that the Ptolemaic system and the Scriptures mutually supported each other.

Beginning with Pythagoras in the sixth century, B. C. the idea that the planets and the earth moved about the sun as a center developed with increasing precision. But the charge that it was blasphemous hid it quite effectively for almost two thousand years. The idea was effectively revived by Copernicus as early as 1500. His book was not published till 1543, as it was dangerous to call his ideas the truth. It had to be taught as a mere speculation. The opposition came from the Protestant groups as well as the Roman Catholic. The truth of the Pythagorean or Copernican idea was demonstrated, when Galileo with his simple telescope showed that Venus had phases like the moon. But the little telescope through which one could see mountains on the moon and the moons of Jupiter, was considered by the theologians as only a contrivance of the devil to misguide people! Everyone, except Zion City, now accepts the fact that the sun is the center of the solar system and that the earth revolves around it. Just a half century ago the older and untenable theory was still advocated at a conference of one of our large American Denominations.

All lines of investigations in science were opposed. The early investigators in the fields of medicine, anatomy, physics, and chemistry, were more often considered in league with Satan. The opposition of the theologians was manifested in vindictive accusations of heresy and a presuming upon the power of God. Our ability to combat germ diseases, and numerous other maladies was held back for a long time due to the opposition investigators experienced. The phrase"science, falsely so called" is not a recent expression. Some of the earlier users of the expression made themselves ridiculous as they advocated ideas which were already untenable. The more rapid advance in various fields of knowledge among non-Christian peoples is at least partly due to the current theological attitude towards all types of discoveries among Christian peoples. And with the assertion by a great scholar of the University of Cambridge that "man was created by the Trinity on the twenty-third of October, 4004 B. C., at nine o'clock in the morning," we see that the extent to which theological reasoning defeated its own purpose.

"In each (of these conflicts) we have generally, on one side, a body of older theologians, who since their youth have learned nothing and forgotten nothing, sundry professors who do not wish to rewrite their lectures, and a mass of unthinking ecclesiastical persons of little or no importance save in making up a retograde majority in an ecclesiastical tribunal; on the other side we have generally the thinking, open minded, devoted men who have listened to the revelation of their own time as well of times past, and who are evidently thinking the future thoughts of the world." The belief that natural phenomena are manifestations of either good or evil spirits still finds fertile soil. But with all this, before recent times if not to the present, we find a parallelism between the opposition to innovation in religion by religionists and opposition to innovation in science by those considered scientists, except that the theologian is much more reluctant to discard a pet theory that has become untenable.

Every person with an new idea, even if based on observation and easily verifiable, met not only with opposition but persecution. When objects of various weights were shown to fall together from the top of the leaning tower of Pisa, the fact was an imposition; for Aristotle, who had never tried it, stated erroneously more than 1500 years before that a ten pound weight falls ten times as fast as a one pound weight—but it does not. There was much theological explanation of "falling dew," which we know does not fall. Franklin was condemned for his simple tests with lightening as he was meddling with God's thunderbolts. And his lightening rods were given as the cause of earthquakes. The various types of comets were explained as the vapors ascending from wicked men's souls. In the middle of the 16th century we find a man on trial for his life because he described Judea as it is, chiefly barren and inhospitable, instead of the "land flowing with milk and honey." And even a few years ago our geographies were still inclined to describe the arctic regions as explorers say they are not.

The foregoing shows the follies, fallacies, and indiscretions which have throughout our whole Christian era followed upon the Church's accepting and dogmatizing certain ideas about the universe. The attempts to literally accept and explain biblical texts often caused a lack of reverence and a failure to appreciate the spiritual significance of the inmost thoughts of men.

The difficulties in theological circles on similar matters have not yet dissappeared. And the question arises, are the present theories of orthodoxy about certain aspects of the universe on any surer foundations than many former contentions? The writer himself remembers the condemnation of lightning rods in a certain conference, and now some of its most conservative ministers have them. Are most of the contentions of as vital an import as some would have us believe? Or are they simply repetitions of past controversies in which the observational data are not overpowering enough to require adjustmeut of theological thought similar to former ones? Regarding which matters are literal interpretations to be accepted? And whose literal interpretations? Which shall be figurative and who shall decide it? Of what value are theological and scientific speculations after all unless they are suggestive and suggested interpretations of somebody's experience, only to be modified or discarded as we learn more about facts? Why make literal dogmatism, and so-called "Christian" requirements out of a soul's attempt to interpret God and His universe, when this person explains the universe as his knowledge of it suggests? How will we train our youth to respect religion and religious history when most dogmatizations regarding scientific matters resulted in some of the worst types of persecutions, both physical and mental, in the annals of the Christian Church, only to see these dogmas later discarded as they were not based on fact? Yet these very things had been "proved" by the Holy Scriptures. Many people suspicion or call everything wrong that is new, perhaps because it does not agree with their theory regarding this matter. In a few years they gradually accept the new discoveries, their applications, and explanations, when their acceptance is no more particularly noticeable, although quite contrary to former theological reasoning. This is apparent in relation to all fields of science, philosophy, and even theology.

It is easy to speak authoritatively regarding matters we do not understand. It is still easier if no other knows enough about the matter to refute us. Should conclusions precede a knowledge of facts? Is a saying more sacred and binding simply because it is old? Or can we draw conclusions based on observations?

One of the outstanding peculiarities of Jesus was that He lived among men until a few, at that time, very few, concluded with some real significance that he was Christ, the Savior, the Son of the Living God.

ALONE WITH JESUS

How sweet and refreshing it is to be "alone with Jesus" a part of each day We as Endeavorers, if we want to be useful persons in God's work, must spend some part of each day alone with Jesus in order to keep in harmony with our Master and with each other. He who knows that we human beings are but as a flower which is today but gone tomorrow to return no more. Yet this world does not take life seriously but lives on as if it would last forever, so careless, so indifferent, never giving it a thought where we will spend eternity.

But for the great love which He has for His followers. He gives us this blessed hope that "where I am ye may be also," and "Lo, I am with you always." 'Tis true He permits us sometimes to ascend as it were to the mountain top where we are free from all duties, but we are not permitted to tarry there always but must come back through the valley, where we sometimes meet bitter dissappointments, discouragements, and where we are tried and proved.

But a true follower of God need not dispair, thinking that they are alone with their heavy cross to bear, for Jesus our Master awaits us in the garden of prayer where we can leave our burden. For there is not a blow that falls on any of God's children that does not fall on the heart of God. Jesus knows the way. He never makes a mistake even if He does take us through the deeper experiences of life and over rough ways. If we are but willing followers we will get to our goal in safety.

No matter how "down and out" a soul is, he will always find in Jesus real comfort and strength. Every Endeavorer young or old, is permitted to come and share the sweet fellowship of our Master. By being "alone with Jesus" we are filled with His sweet spirit, and it keeps us humble and also in fellowship one with the other, overlooking each other's mistakes, and it helps us to press on toward the high calling of God.

As in the days of old when Jesus left His handful of faithful followers, promising them that some day they shall be where He is, just so is this great promise also for us if we grasp it by faith. No matter how many cross-roads and stepping-stones we meet in our journey, we must hurry on for Jesus tells us that the night is coming when no man can work, and there are so many, many souls yet in outer darkness. There is work for every Christian Endeavorer to do, forgetting one's self even though we are weary and heavy laden, but by being "alone with Jesus" we will find ourselves strengthened and rested, feeling more eager to continue in His work.

Lydia Stauffer, Pratum, Oreg.

"Go ye out into the ignorant and sinful world and preach the Gospel to the lost. Have you any reason for not going that you could give to Jesus Christ? That is the real question for every man of us."—Robert E. Speer.

THE S. S. LESSON

June 3

Jesus Facing Betrayal and Death
Mark 14: 17 - 25, 32 - 36.

Golden Text:—"Not what I will, but what thou wilt." Mark 14:36.

Jesus and His followers had come to Jerusalem to attend the feast and participate in it. Our Lord was conscious that this was to be His last Passover before He Himself was to become the "lamb of God that taketh away the sins of the world" and that through Him a new Passover was to be instituted that was based, not on a symbolic slaying of a lamb, but on a sacrifice that He was to make of His own life for the salvation of the race. The scene took place in an upper room, a room like many others in Jerusalem maintained for the use of strangers or parties of strangers on the occasion of the great feasts when there were great crowds of strangers in Jerusalem. Here apart from the crowds and the bustle of the streets, Jesus has His last meeting with all of His disciples present. He had looked forward to this occasion as one in which He might be comforted by the presence of His own and give them His assurance that would mean so much in the days to come.

It was said of old that He was to be "a man of sorrow and acquainted with grief". All His life there were reasons why He should be sad, but we come to the saddest moment of all, when one whom He loved and trusted, was to become His betrayer. Jesus knew that the hour for this terrible act was close at hand and that the one who would sell Him was even then in the company of those most intimate with Him. Nothing could send iron to the soul of any one like the realization that a dear friend was to turn and deliver Him to torture and death. The singular thing is that hitherto Judas has been so close to Him. He had been among those sent forth on missions of evangelism, he had received power to heal the sick and his was the privilege of seeing many mighty miracles done. None of the disciples seemed to suspect him, for none of them said: "Is it Judas?". The changed attitude of Judas is often explained on the ground that now he was beginning to realize that there would be no earthly kingdom and so gave way to this terrible disappointment and chagrin by betraying Him. Perhaps, knowing Jesus as he did, he thought that, no matter what he might do, Jesus would yet in some way be able to deliver Himself. The sign that Jesus gave shows that even then the betrayer was keeping very close to Him. We condemn Judas as the basest character, as so he was, but, was Judas the only one ever to betray the Christ? Is not every false professor and every inconsistent Christian a betrayer? The betrayer's doom was sounded. "Good were it if he had never been born". Judas then disappears from the company. Had he only repented, even at that last moment, how different would be the story of those last hours of our Lord!

The institution of the Lord's Supper that followed the withdrawal of Judas is to be received as a command to the church for all time. The need for the old Passover passed with the Lord's death and a new memorial of a deliverance greater than that of Egypt called for perpetual remembrance. There is nothing miraculous about the feast. The symbols call to remembrance the crushed body and the shed blood through which our salvation was attained. It is to be participated in by all the Lord's people. It is besides, a feast of remembrance, a feast of thanksgiving, for, through it, we are called to bear in mind the greatest of all things for which we are to give thanks. It is also a feast of love for it portrays the greatest act of God's love for us, and the spirit of love should possess all who partake. The Lord's Supper is, like the Passover of the Jews, the rite that holds continually the faithful in loving fellowship. When the Lord's Supper is neglected, the church declines.

The time between the two periods of our lesson was taken up, first by the singing of a hymn, which was probably the grand Hallel or hymn of praise, comprising Psalms 116 to 118, which was generally used by the participants on the Passover, and then by the discourse recorded in John 14 - 17, which is one of the most comforting passages in the New Testament even though it was uttered in the face of the coming cross.

Gethsemane means an olive press. Truly Jesus had to pass through a terrible crushing of body and soul. Peter, James and John, here, as at other places, received marks of particular confidence from the Lord, but they were not equal to the occasion. How comforting they might have been at the moment when the Lord was craving their sympathetic presence. Human nature is like that. We often fail in the supreme hour. It was theirs to watch, but they gave way to sleep. It is the duty of all disciples to watch. The devil finds his greatest opportunity when the followers of Jesus relax. Because they slept, the betrayer could come upon them and surprise them. There is no more dangerous person to the cause of our Lord than the sleeper.

The prayer of the Lord gave expression to His human feeling. If anything, His sensitive soul suffered more than ours could under the circumstances. Jesus shrank from suffering from the shame and the separation from God involved in His sacrifice, nevertheless He submitted to the Father's will. Dark as was this hour to Him, through it has come to us the assurance of our eternal salvation.

DEVOTIONAL READINGS

(Continued from Page 2)

because we do not fully delight in it. If there is actually joy in our hearts it is bound to shine forth. We need a radiant Christian life.

We can have all of the Lord we want. The fulness of this possession comes about mostly by letting God's spirit have more of us. Here is where we too often fall short. It is clinging to self and finding delight in the things that minister to self that stands in the way of finding our delight in the Lord. Subordination of our wills goes before and clears the way.

Is it true, perhaps too often?
"Yet the heart turns away
From the grand destiny of bliss, and deems
'Tis made for its poor self, for passing dreams,
Chasing illusions, melting day by day,
Till, for ourselves, we read on this world's best;
'This is not rest.'"

Prayer: Our Father, fill us with Thy love. Remove from us self-will and low desires.

Hymn: "Holy Ghost With Light Divine", New Mennonite Hymn Book — 179.

Friday—Matt. 4:4. "But He answered and said, It is written."

It was the time the Tempter tried to get Jesus to do wrong. Jesus stood for the right and answered the Tempter with Bible verses. We may be sure that He knew very much of the Scripture. Repeating these verses of Scriptures alone would not be enough, but they helped very much. By being familiar with these Scripture passages, He could be sure of what His Father in heaven wanted Him to do, and He had a good answer to give.

Committing to memory Scripture verses is profitable exercise. It is a prominent part of the work in Vacation Bible schools, Junior societies and other kinds of children's activities. And children usually take much delight in the exercises. Let them store their minds full of these verses and then think of their meaning. They will help many times in life.

Prayer: Dear Master, we thank Thee for Thy Word. Help us to fill our minds with its treasures. Teach us to obey.

Hymn: "Sing Them Over Again To Me", New Mennonite Hymn Book — 192.

Saturday—John 8:31. "If ye continue in my word, then are ye my disciples indeed."

The need of Christian education is recognized more and more. With this recognition goes the increased responsibility of denominations for giving opportunities to our youth to possess themselves of such education. Our own denomination has the increased obligation of making up for lack of sufficient attention to the support of this work in past days.

At the Berne Conference, these institutions had some phases of their work brought to notice: Bluffton College, Freeman College, Bethel College, the schools at Gretna and Rosthern and Witmarsum Seminary. Our schools frequently pass through crisis in the matter of receiving adequate support. Let us be found much in prayer for the cause of the schools.

Prayer: Dear Lord, may we always be learners in the school of Christ. Wilt Thou be pleased to bless institutions of learning from which laborers go out into the great harvest field. Bless the Boards, Faculties and Student Bodies. May the light of truth shine out from these institutions. May Thy people recognize the support of such institutions as an act of service in the Kingdom.

Hymn: "When Thy Heart with Joy O'erflowing", New Mennonite Hymn Book — 285.

DEATHS

Barley—William Watson Barley, a well known resident of Point, Pa., died at his home at that place Tuesday morning, April 24. He was the son of Henry and Susan Biddle Barley and was born in Bedford Co., Pa., May 15, 1855. His wife who was Anna Zook, preceded him in death. Three sons, a daughter and three brothers survive. Funeral services were held in the Roaring Spring Mennonite church, Rev. Jacob Snyder, the pastor, officiating.

Friesen—Helena Friesen, nee Abrahams, was born March 17, 1853, at Berdjansk, South Russia. Being the oldest child in the family, she very early in her life shared faithfully in the household duties of her home. She enjoyed only limited schooling. But she had a very thorough catechetical instruction from Rev. Leonhard Suderman. He also baptized her and was received into the Mennonite church in her 19th year. In 1872 she was united in marriage to Abraham C. Friesen. To this union six children were born. For a number of years they lived in the village Pastwa, then they moved to Berdjansk. In 1891, they emigrated to the U. S. and soon settled five miles northeast of Burrton. Here she had her full share of the hardships of pioneer life. The struggle for daily bread and the loneliness were a sore trial even for her strong heart. She found much comfort in the singing of uplifting hymns, of which she knew very many by memory, at her work. It was a great joy to her when the Burrton Mennonite church was founded. She became a charter member and took active part in the work for the Lord. On April 2 1916, her life companion preceded her in death. Soon after Christmas her health failed. The Lord called her home on the 22nd of April, 1928, at an age of 75 years, 1 month, and 5 days. She leaves to mourn her departure 3 sons, 3 daughters, 14 grandchildren, 3 great-grandchildren and 4 brothers besides other friends and relatives. Three grandchildren await her in eternity.

Funeral services took place on the 25th of April at the Burrton Mennonite church, and were in charge of her pastor, Rev. H. P. Krehbiel, assisted by Rev. Abr. Ratzlaff. Special music was rendered by two quartets. Interment was made in the Burrton cemetery.

Widmer—Catherine Widmer, born in Elsass, France, February 10, 1854, departed from this life at the home of her daughter Mrs. D. S. Graber near Noble, Iowa, after lingering illness of nearly three months, aged 74 years, 2 months, and 4 days.

When twelve years of age, she was baptized by Peter Ramseyer on the confession of faith and received into the membership of the Mennonite Church of which she remained a faithful member throughout life.

On November 4, 1875, at St. Hipolite, France, she was united in marriage to Peter Widmer, who preceded her in death 22 years ago. Eleven children were born to this union of whom two sons and one daughter preceded her death.

The first seven years of married life they remained in France. In 1880 they migrated to America and settled in Wayne county, Ohio, where they lived two years. In 1882 they came to Washington County, Iowa, and established their home near Noble where she lived the remaining 46 years of her life. Ten years ago her health failed. Since then she made her home with her youngest daughter, Anna, where, under tender care of her children she bore her suffering patiently and without complaint until the Lord relieved her.

She is preceded in death by her husband, two sons, one daughter, two brothers, and three sisters.

She is survived by one brother, eight children, 23 grand children, and one great-grand child. Besides these she leaves a host of relatives and friends who love her,

Funeral services were held on Monday at 1:30 P. M. in the home and at 2 P. M. in the Emmanuel Mennonite Church, near Noble, Iowa, in charge of her pastor H. J. Schrag, who was assisted by Rev. Elmer Basinger of the Wayland Mennonite Church, and by Rev. Daniel Graber of the Amish Mennonite Church. The church was filled to capacity with people who knew her and had come to pay their last tribute of respect. The pallbearers were six grand children: Homer, Harry, and Victor Wenger, William Widmer, Raymond Rich and Wilburt Graber. Interment was made in the Eicher Cemetery near the church.

Wenger— Jacob Wenger, son of Christian and Elizabeth Wenger, was born on a farm in Washington County, Iowa, a few miles north from Wayland, on August 18, 1863. Brother Wenger's health had been failing for some time, but he was still attending to his business until two weeks before his death when he had a severe heart attack from which he succumbed on March 23, 1928. He reached the age of 64 years, 7 months, and 5 days.

As a young man he gave his heart to Jesus and united with the Mennonite church of which he remained a faithful member until his death. On October 25, 1888, he was united in marriage with Mattie Roth. This union was blessed with two children, but both died in their early infancy. His parental affection and kindheartedness, however, found expression by adopting and providing a home for several other homeless children. On May 1, 1916 this union was severed through the death of his wife.

On May 19, 1917, he was again united in the bonds of holy matrimony with Mrs. Emma Roth with whom he shared the joys and sorrows of life for almost 11 years.

He leaves to mourn his departure, his deeply bereft widow with her son, Omer, three of his foster children, two having preceded him into the Great Beyond, six brothers and two sisters, besides many other relatives and friends.

The funeral was held at the Wayland Mennonite church on Monday, March 26, conducted by the pastor, Elmer Basinger who was assisted by Rev. H. J. Schrag from Noble. Interment was made in the North Hill cemetary.

Metzger— Mrs. Frieda Metzger, nee Weber, wife of Rev. P. J. Metzger, was born in Karlsruhe, Germany, March 30, 1871 and died after an illness of about one year's duration at her home 609 Walton Avenue, Altoona, Pa. on April 12, 1928 at 12.30 A. M. at the age of 57 years, one month and 12 days.

When but a tender child of six months, she came to America. On March 19, 1891 she was married to Rev. P. J. Metzger. This bond was blessed with nine children, eight of which survive her death.

Always was her soul to the fore in her human relationships. How she loved and worked and pitied and sympathized with her husband and her little brood; how the tendrils of her loving and sacrificial heart twined themselves about the hearts and lives of her family; how she lived and prayed and admonished and guided and toiled and pinched and saved for her kin— no one will ever be capable fully to describe. Always seeking to provide a competence for her which she might live to share, she never thought of herself, always keeping her own interests in the background—thus did the spirit and life of this mother and wife and sister manifest itself in the circle nearest the dearest to her. "She lived and loved, she prayed and wept for all."

Mrs. Metzger leaves to mourn her death her husband and eight children, two sisters, eight grandchildren, and a host of friends.

Mrs. Metzger has now joined the blood-washed throng. She has seen the face of her Lord. We shall meet again. We cannot have you with us anymore. We cannot always have our own way. God makes the plans, and He knows best.

Funeral services held Saturday afternoon, April 14, 1928, Rev. Jacob Snyder, Pastor of Roaring Spring Mennonite Church, officating.

CONTRIBUTIONS

RECEIPTS AT THE GENERAL CONFERENCE TREASURY

From August 1, 1927, to May 1, 1928.

Balance on hand August 1st, 1927, $274.31; Eden Congregation, Inola, Okla., $2.77; Bethesda church, Marion, S. Dakota, $18.50; Sichar church Cordell, Okla., $3.00; First Menn. ch., Philadelphia, Pa., $6.44; Bethany ch., Kingman, Kansas, $4.17; First Menn. church, Reedley, Calif., $17.54; Bergtal church, Corn, Okla., $18.50; Lind, Washington church, $5.00; Herold ch., Bessie, Okla., (Per C. E. K.) $5.30; Swiss church, Alsen N. Dakota, (Per C. E. K.) $3.00; Mennoville ch., ElReno, Okla., (Per C. E. K.) $1.25; Garden Twp. church, Moundridge Kansas, $4.00; Menn. Zion church Donnellson, Ia., $7.00; Pratum Menn church, Pratum, Ore., $10.00; Jacob Schmidt, Westbrook, Minn., $2.00; Emmanuel Menn. church, Noble, Ia. $8.64; Salems church, Freeman, So Dakota, $25.00; Menn. church, Springfield Pa., $5.00; Friedensfeld church, Liberal, Kansas, $3.03; Alexanderwohl church, Goessel, Kansas, $32.50; First Menn. church, Mt. Lake, Minn. $11.00; Grace Menn. church, Pandora Ohio, $20.00; First Menn. church, Philadelphia, Pa. $4.00; Goessel Menn. church, Goessel, Kansas, $27.00; W. Swamp church, Quakertown, Pa., $5.00; Mt. View, Okla., church, $3.00; Zion Menn. church, Souderton, Pa. $48.27; Friedensberg church, Avon, So. Dakota, $10.00; Salem Menn. church, Munich, N. Dakota, $3.00 First Menn. church and S. S., Philadelphia, Pa., $7.66; Bethel church, Mt. Lake, Minn., $15.00; Bethel Menn. church, Perryton, Texas, $4.00; Eden church Moundridge, Kansas, $11.00; church at Trenton, Ohio, $8.00; part of Fillman check, (Bal. to Emergency Relief) First Menn. church, Philadelphia, Pa., $6.08; First Menn. ch., Nappanee, Ind., $15.00; Deep Run ch. Perkasie, Pa., $10.00; Bethany church, Quakertown, Pa., $10.00; Herford Menn. church, Bally, Pa., $9.00; First Menn. church, Philadelphia, Pa., $6.33; Board of Publication, (Per C. E. K.) $60.00; Ebenezer Swiss Menn. church, Bluffton, O., $15.00; Bro. Nenenschwander, Philadelphia, Pa., (1 Conference Record) $ .50; Gleaners Girls' S. S. Class Bergtal Menn. ch., Pawnee Rock, Kansas, $20.00; First Menn. church, Bluffton, Ohio, $17.18, Salems Zion church, Marion, South Dakota, $18.00; First Menn. church Reedley, Calif., $10.00; West Swamp church, Quakertown, Pa. $7.00; Immanuel Menn. church, Los Angeles, Calif., $15.75; First Menn. church, Philadelphia, Pa., $4.18; Canton ch., Galva, Kansas, $3.00; Hoffnungsau church, Inman, Kansas $17.55; Elbigh church, Lehigh, Kansas, $7.37; Meno, Oklahoma, church, $4.00; Salem Menn. church, Dalton, Ohio, $12.00; Menn. church of Nappanee, Ind., $15.00; First Menn. church of Wadsworth, Ohio, $15.00; Menn. church, Pretty Prairie, Kansas, $7.50; First Menn. church, Philadelphia, Pa., $7.35; First Menn. S. S., Philadelphia, Pa., $2.42; Menn. church, Summerfield, Ill., $6.00; First Menn. church and S. S., Philadelphia, $7.33.

Total amount received	$688.11
Balance on hand Aug. 1, 1927	274.31
Total	$962.42
Paid out as per orders	
No. 148 to 154	$688.10
Balance on hand, May 1, 1928	274.32
Total	$962.42

Gratefully acknowledged.
C. F. Claassen, Treasurer.

CONTRIBUTIONS: EMERGENCY RELIEF COMMISSION FOR THE MONTH OF APRIL 1928.

For Russia: G. J. Voth, Inola, Okla., $51.00 Bergfelder Church, Mt. Lake, Minn., $12.50; Christian church, Moundridge, Kansas, $42.39; Peter H. Dirksen, Moundridge, Kansas, $26.50; Anonymous, Berne, Ind., $10.00.

For Syrian Orphan Home, Jerusalem: S. 11., Newton, Kansas $2.50; Mrs. K. Busenitz, Newton, Kansas, $20.00; Wilhelm Busenitz, Newton, Kansas, $10.00; Anonymous, Newton, Kansas, $17.50.

For General Fund: Hebron church, Buhler, Kansas $35.42; First Menn. church, Upland, California, $42.97; Immanuel Mennonite church, Los Angeles, California, $65.00; First Menn. church, and S. S., Philadelphia, Pa., $12.98; Greenfield Mennonite church, Carnegie, Oklahoma, $16.15; First Mennonite church, Upland, Calif., $26.89.

For Canada: First Mennonite ch., Aberdeen, Idaho, $42.30; Peter M. Krehbiel, Moundridge, Kansas, $25.00; First Mennonite church, Lostwood, North Dakota, $23.60; Gerhard J. Nickel, Goessel Kansas, $50.00; Member of Alexanderwohl church, Goessel, Kansas, $4.00; Rev. C. Frey Newton, Kansas, $2.00; Emanuel church, Aberdeen, Idaho, $23.78; J. F. Schmutz, Sedgwick, Kansas, $75.00; Tabor Mennonite church, Goessel, Kansas, $12.10; Peter H. Dirksen Moundridge, Kansas, $20.00; A. J. Waltner, McPherson, Kansas, $10.00; First Mennonite church, Mt. Lake, Minn., $26.; S. H. Newton, Kansas, $2.00; First Mennonite church, Mt. Lake, Minn., $18.50; Cornelius Jantz, Ruff Washington, $13.00; Buhler Mennonite ch., Buhler, Kansas, $20.00; John H. Regier, Newton, Kansas, $100.00.

For Mexico: Sichar church, Cordell, Okla., $5.41.

For China: P. H. Siemens, Turpin, Okla. $10.00; Friends of Elbing, Kansas, $60.00.

Near East Relief: Bergthal church, Pawnee Rock, Kansas, $28.50.

April 1, 1928, Balance	$ 25.81
Russia & Siberia	142.39
Received for—	
Syrian Orphan home	50.00
General Fund	199.41
Canada	467.28
Mexico	5.41
China	70.00
Near East Relief	28.50
Total	$988.80
Paid out during the month	961.00
Bal., May 1, 1928.	$ 27.80

Gratefully acknowledged.
C. F. Claassen, Treasurer.

JOTTINGS

The 1928 C. E. Rally of the Central Conference will be held in the North Danvers Mennonite church on Sunday, June 10. There will be an all-day session.

Miss Catherine Niswander, who has been associated with the Home Mission in Chicago, has been transferred to Portland, Oregon. After spending a month with relatives in Ohio, she will go to her new field.

Rev. P. R. Schroeder, pastor of the Berne, Indiana, church, has received a call to the presidency of Freeman College, Freeman, S. D., and has asked his congregation to release him so that he may accept the call. Rev. Schroeder has been pastor of the Berne church for nearly sixteen years. The Berne congregation has had only five pastors since its organization in 1852 namely, Peter S. Lehman, Christian Sprunger, S. F. Sprunger, J. W. Kliewer and P. R. Schroeder.

Rev. Jacob Quiring, who will be one of the speakers at the Pacific Young People's Retreat, will also speak at the Bethel Retreat. His lectures will center around the Pauline Formula, "In Christ". Bro. A. J. Penner, at present a student at Harvard Theological Seminary, who will during the summer months preach in London, will also take part in the Retreat. The "Morning Watch" will be in his charge. "The Christlike Life" will be his general theme. These speakers together with Dr. J. W. Kliewer and Dr. J. H. Langenwalter, who were announced earlier, ensure a good program.

Miss Katherine Moyer, of Lansdale, Pa., a sister of missionary S. T. Moyer, has been named Dean of Women for Bluffton College and assistant professor of French in Bluffton College. She will assume duties with the beginning of the next school year.

A meeting attended by representatives of various groups of Mennonites was held recently at Hesston, Kansas, for the purpose of further discussion on the matter of the Fallfurrias settlement in southern Texas, where Mennonites have already located and others are to follow. Mennonites of the East and West and of Canada are interested.

The Fourteenth Annual Commencement of Witmarsum Theological Seminary will be held Thursday, May 24, in the First Mennonite church, Bluffton, Ohio. The president, Dr. J. E. Hartzler will preach the Baccalaureate Sermon on Sunday, May 20. The Commencement address will be given by Rev. Emanuel Troyer, the subject of which will be: "The Fundamental Christian Motive and Message". Three graduates will receive the degree B. D. and five the degree of A. M.

The General Conference Statistician and the District Conf. Statisticians are conferring with each other with the view of making the statistical blanks more uniform so that it will not require so much time on the part of church officials to fill them out and so they may know before hand what is desired. The U. S. Government Census Bureau is just completing its 1926 church statistics and it was found quite difficult to supply the information asked for. Recently, the General Conference statistician, Rev. C. E. Krehbiel, Newton, Kansas, was requested by said Bureau to furnish a report on the "Work" of the Conference. About 25 letters were sent out by him to institutions requesting the information desired by the Government. Some responded promptly. A telegram from Washington stated that the matter was urgent, so estimates had to be made and the reports sent in.

Rev. P. R. Aeschliman, Almota, Washington, writes a very interesting note concerning his work in the Far West. "Easter Sunday was almost a perfect day. Yes, God hears and answeres prayers. Although our membership is only seventy, over one hundred participated in the Lord's Supper. As usual missions and their needs were remembered. On Monday following, we at last could have our annual business meeting which, hitherto, had to be postponed because of bad weather. After the usual business a very unwelcome guest was noticed in the shape of a $500 church building debt, but since everybody was determined to get rid of him, he only lasted a few minutes and, as we sometimes say, evaporated, and, we hope, never to return. Last Sunday we had the rare privilege of having Dr. Kliewer of Bethel College, in our midst. His lecture on Christian Education was both inspiring and uplifting. Next Sunday the writer of these lines will again visit the little Newport flock. I know Jesus will be there and bless. On June 3rd he is expected at Aberdeen, Idaho, only 700 miles away, when Rev. John Toews will be ordained Elder of his church. Dear Christians, remember the occasion in your prayers. The Pacific Conference is due in our church June 10. Showers of blessing are anticipated. Pray for them because they are needed. We are having a late backward spring, more moisture than ever before and the rain comes in heavy showers. Fall wheat is very promising, spring grain just standing. Fruit prospect normal."

Prof. and Mrs. H. H. Ewert, of Gretna, Manitoba, are making plans for a three months' trip abroad this summer. Professor Ewert has served as the principal of the Gretna Institute since its establishment many years ago.

The Mennonite Hospital at Bloomington, Ill., graduated twelve nurses at the graduating exercises on May 2. The hospital has been crowded continually, sometimes it appeared as though no more patients could be admitted. During the first three months of the year, twenty-nine babies were born in the institution. The Bloomington Hospital is a child of the Central Illinois Conference.

Announcements for the Retreat to be given under the direction of the Eastern District Conference at Green Lane Pa., June 22 to 24, are being distributed. The leaders of the Retreat will be Dr. J. H. Langenwalter, Wichita, Kansas; Dean N. E. Byers, of Bluffton College; Rev. A. S. Rosenberger of Pandora, Ohio, and Rev. S. T. Moyer of India.

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net, 40c; per dozen, net, $4.25.

Words to Young Christians

By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

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Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. To be had in German also.
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An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

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Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

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Printed on super fine book paper and bound in artistic durable binding.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, MAY 24, 1928 No. 21

FAMINE

10,000,000 Face Starvation In China

Three years of short crops followed by drought, locusts and he ravages of war have blighted an area the size of the state of Wisconsin, with a population nearly equal to that of New York. The approaching harvest season will see almost no crops harvested.

The future holds only despair.

The hungry are dropping by the roadside. Each day records an increasing number of dead from starvation. And tomorrow will be worse, and the day after, still worse.

Fathers are selling their children. Baby girls to the sing-song houses for $2. Even the sons are sold for $5 and $6.

Little children worth scarcely more than the sparrows!

Some fathers are killing their children. Anything to spare them from slow death by starvation.

Men and women and children are eating the chaff from the cotton seed. The bark from the trees. And tomorrow—they will not eat that.

From the worst stricken provinces the terrified and frienzied people are trekking northward. Only to drop by the way, or arrive, too faint to go further, in villages already barren of food.

In the deserted countrysides, the village dogs have tasted human flesh and hunt in mad packs, like the wild wolves of Siberia. Savagery and desolation are setting in.

And day by day fathers and mothers—hundreds of thousands upon hundreds of thousands of them—dole out their pathetic bits of food to the children—and wait for the tomorrow when there will not be even that to give them.

"It is not the will of your father which is in heaven that one of these little ones should perish."

"He giveth twice who giveth quickly."

$10,000,000 is needed at once to meet this situation.

The National Campaign Committee, China Famine Relief, in charge of raising the funds, is a body of influential Americans, who have responded to the cry for help from China—$10,000,000 needed! 10,000,000 suffering!

The China International Famine Relief Commission at Peking, with branches in 13 provinces, is ready to begin relief work at once. During the 1920-21 famine, the Commission, by its constructive efforts, was able to hold deaths from starvation to less than half a million, whereas the famine of 1878 claimed a toll of fifteen million lives.

Food is available in Manchuria and the eastern provinces. Responsible authorities will insure safe and prompt transportation. Only the money is lacking with which to purchase and ship it.

And because there are no funds—little children faint from hunger on every road, in every field.

The National Campaign Committee is appealing to every group and class in America.

This is America's opportunity to assure China of her genuine goodwill. Prompt and generous famine relief will create goodwill toward America. It will help foster confidence in America's purposes. It will help remove misunderstanding and suspicion, widely cultivated during recent years by sinister forces. It will show that the spirit of brotherhood truly rules in the heart of America.

$10,000,000 in 10 weeks!

It is a big task. But—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

WOMEN'S WORK

TWILIGHT HOUR OF PRAYER

"When it comes to the gift of prayer, we are all on the same level. There is no limit to the power which anyone may release upon the world through this ministry if she is willing to give herself to it."

Missionaries' Birthdays

Feb. 2. Mrs. Mary Y. Burkhard, India.

Feb. 2. Rev. Herman Lepp, Reesar, Ont.

May 25. Rev. John Thiessen, Birra, India.

June 3. Mrs. A. A. Hanam, Provost, Alta.

June 7. Rev. Peter J. Klassen, Superb, Sask.

Jan. 7. Rev. G. A. Peters, Girl's Home, Winnipeg.

Jan. 10. Miss Catherine Niswander, Portland, Ore.

June 11. Mrs. Jacob H. Janzen, Waterloo, Ont.

June 13. Mrs. S. J. Goering, Bluffton, Ohio.

June 13. Mrs. H. T. Neufeld, Meno, Okla.

June 18. Mrs. F. J. Isaac, India.

Jan. 23. Mrs. M. M. Lehman, Drake, Sask.

Jan. 26. Mrs. C. D. Harder, Didsbury, Alta.

Mar. 30. Rev. Cornelius C. Peters, Herber, Sask.

Several dates of birthdays of our foreign and Home Missionaries were received too late to appear in their respective months, so we are asking you to pray for them during June. Ed.

A life of unceasing prayer is a possibility, a duty, a privilege, and a security. Be prayerful that you may intelligently search the Scriptures. Be prayerful and search the Scriptures that you may richly live the Christian life. Without prayer, life, like the cathedral window viewed from the outside, is dull and unpleasing; with prayer, life is like the stained window viewed from within, full of divine beauty and splendor. Wherefore, my beloved, pray without ceasing, and you cannot do other than in everything give thanks." Dr. E. F. Dempsey.

THE MINISTRY AND THE MESSAGE OF EZEKIEL

Mrs. Gerhard Friesen

Ezekiel was probably born in 626, the year in which Jeremiah was called to be a prophet. His home was in the house of Buzi, his father, who was a priest, was probably of the line of Jadok. Five years previous the Law book had been found. He grew up in a momentous time when men were discussing weighty matters, and making up their minds about them. He was 18 years old when Josiah the beloved king, fell in battle with Egypt. What questioning must this have meant to him at this critical age of youth. Then he sees Jehoahaz, the new king carried into Egypt and Jehoiachin, who follows him, into the exile at Babylon. This meant grief to him, 19:1-4. He himself is also carried off with the group which comprises the upper classes, into Babylon, 597. Here, 5 years later, he is called to be a watchman over the house of Israel.

He throws himself with great moral earnestness and wholeheartedness into his work. He may be called the first pastor. He felt deeply the responsibility for the souls of the people whose watchman he was. Chapter 3:16-21 brings us a vivid picture of this. Of the people, for whom he so zealously worked, some had begun to feel somewhat content in their new surroundings in which materially they were better off than in the relatively poor Palestine; some were homesick for Jerusalem; some felt sure Jerusalem would not fall and were buoyed up in their hopes by false prophets; some went on careless in their idolatry as they had in their homeland, nominally worshipping Jehovah (14:1;20:1); others were stubborn and openly resisted his message (2: carelessly in their idolatry sa they were punished for their father's guilt (18:2,25; 33:17,20); some felt all hope was gone (37:11); some felt the weight of their transgressions resting heavily on them (33:10). It was no mean task, no job for a small man to bring the needed message in this most trying time.

Ezekiel in the first part of his ministry consistently preaches punishment and the destruction of Jerusalem (ch. 1-24). He does all he can to destroy false hopes; he vindicates God—, judgment is deserved. Their whole past history has been one of ingratitude and sin—Jerusalem is worse than Samaria, has done worse than the Gentiles; it is a rusty pot which must be thrown into the furnace. (24:6-14). His severity at times seems almost heartless, yet how does he feel for his nation, when he says "Ah Lord Jehovah! wilt Thou make a full end of the rem-

nant of Israel? (11:13). He is deeply concerned to awaken them to the meaning of the calamity that has befallen them. God takes no pleasure in the death of the wicked, but would rather that he should return from his way and live. (18:23). They are not to bear the iniquities of their fathers, but "the soul that sinneth, it shall die". He brings a message of the inestimable value of each individual in the eyes of God. To him Jehovah is a shepherd and it is a beautiful picture indeed, one that must have touched the hearts of his hearers most deeply, "I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah. I will seek hat which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but the fat and the strong I will destroy; I will feed them in justice." (34:15,16).

He is just as eager and as much concerned to awaken true hopes as he was to destroy false ones. After he has preached judgment on other peoples (ch. 25-39) "that they shall know that I am Jehovah", (25:8; 26:6; 28:24,26; 29:16,21; 30:26; 32:15) he brings to Isreal the message of their restoration (ch. 40-48). The restoration is to be for the sake of His holy name, "I do not this for your sake, O house of Israel, but for my holy name—the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes" (36:22,23). It is to be accompanied by a change of heart—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them" (36:26,27). This reminds of the words of his contemporary, Jeremiah, who worked in Jerusalem till sometime after its fall.

He gives his people a remarkable picture of the new Jerusalem. In it the Temple becomes spiritually and materially the center of the whole nation and its life. The service and worship are marked out, the position and work of the priests and Levites given, the prince receives a portion of land and will not oppress his people, God gives all things bounteously and no one is in want, the kingdom is one of everlasting peace

Thus runs the message of Ezekiel to his people. He has put his vivid imagination to work, his keen inventive mind in presenting his message. By **visions** at crucial times and issues he receives the message and impresses it on them. There is the vision at the time of his call (1:3-14) when he is made the watchman and assumes the responsibility of caring for each and all of them; the vision when he sees the iniquities committed in the Temple banish the presence of Jehovah (8:1-11, 25); then the one which might cause us to catch our breath, were we not so dull of imagination, where the dry bones got themselves together and put on flesh (37:1ff); and another, the glorious picture of the restored sanctuary. By **allegories and parables,** of which he seems to have a never failing supply, he illuminates and emphasizes his message. And last, but not least, he uses **symbolic action** in the mimic siege of Jerusalem (4:1ff); in the burning, smiting and scattering of hair (5:1 ff); by wearing a yoke on his neck (27:2; 28:10); by not mourning when his wife "the delight of his eyes" dies (24:17).

He is a practical man who sees that religion must of necessity express itself. His priestly training fitted him for this and the conditions in the exile called forth an emphasis on this. He teaches Israel to observe the Sabbath It is a very valuable means of keeping alive in them the consciousness that they are God's holy people. He unifies their thought and deepens their religious enthusiasm by leading them to look forward to the time when they will worship in the Temple with meaningful ritual and ceremonial. Not walking in God's statutes and not keeping His ordinances has brought punishment on them; with their new heart and the new spirit they will walk in His statutes and keep His ordinances which are both ceremonial and ethical.

Ezekiel is very sure that he has his message from God. The phrase, "Thus saith the Lord Jehovah" is an ever recurring one, and time and again, he says, "The hand of the Lord was upon me". The deep rooted feeling of the glory and presence of Jehovah makes him very humble. He is the "Son of man". It is as the "Son of man" that Jehovah speaks to him. God is very great to him

His personality and his message helped to preserve and deepen the religion of his people. And it was their religion which eventually saved Judah as a nation from complete destruction and ruin. It was because of their religion that they had a future. The work of Ezekiel and other influences started the movements of thought which finally resulted in Judaism.

CORRESPONDENCE

Dallas, Oregon, May 7, 1928. Dear Editor and Readers of the Mennonite: In one of the latest issues of the Mennonite there was not a single correspondence, so I am sending one.

The weather here this spring has been quite extraordinary. We did have several weeks of sunshine in February, but then winter set in. Practically every day during both March and April it rained until it seemed that spring would never come. Since the first of May it has been more favorable, and the farmers and orchardists are busy working in the fields and orchards.

Cold wind and rain during the blossoming time did extensive damage to the fruit crop. In fact, it is estimated at this time that there will be no prunes and only a light crop of cherries. (We hope still to be able to send our missionaries some dried fruit.) The Lord cares for his own and I am confident that He will provide for us all in spite of the way that conditions appear at present.

I wish that our Eastern friends and those who raise only grain could visit the Willamette Valley during the season that all the trees are in full bloom. Every year one Sunday is designated as "Blossom Sunday" on which the people drive into the country to see the beautiful blossoming orchards. It is indeed picturesque to be on a hill or mountain and look down over the snow-like covered valley, with the rows of trees in one orchard running horizontal while in an adjoining garden they are planted diagonally.

You will perhaps be interested in the change that we have made in our church. The Zion Mennonite church was located three miles from Dallas. The attendance was not large. Yet there were, living in Dallas, many families who at various times had been members of our conference, but who found it inconvenient to come to the country church. At a recent business meeting it was decided to transfer our place of meeting to Dallas for a trial period of six months. Beginning with, and ever since the 25th of March we have held our services in the Adventist church in Dallas, which has been rented for a period. There has been some increase in attendance and we hope and pray that the work here may prosper. The organization of the Sunday School remained unchanged, excepting that a German primary class was added.

On Easter Sunday after the usual morning sermon we celebrated Christ's resurrection with communion service. In the evening the C. E. gave a special Easter program. This was most interesting because of the participation of the children. Practically every child in the Sunday School had some part on the program, and how willing the children are to take part! Oh, that we might all be as eager to do something for the Lord!

We were very fortunate in having Rev. Aeschliman of Washington with us from February 19 to 23. The services conducted by him were a source of great blessings.

On May 6 Rev. Kliewer, President of Bethel College, and Rev. H. Riesen visited in our congregation.

The Choir is now busy in preparing for the Sunday School Convention which will be held at Pratum on May 27.

In closing, may I solicit your prayers for the work in the Zion Mennonite Church "In" Dallas?

Helena Peters,
Corr.

First Mennonite Church, Aberdeen, Idaho, May 13, 1928.—Psalm 103 expresses the feeling of our church at this time for the Lord has indeed been merciful to us the first four months of this years. We have had our regular worship and Sunday School every Sunday morning; worship and Christian Endeavor every Sunday evening, and in addition, every first and fifth Sunday of the month we have had worship in the German language preceding the Sunday School hour, which is at 10 a. m. Wednesday evenings we have had our mid-week prayer meetings. Special blessings have been ours during the latter part of March when Rev. Aeschliman served the Emanuel and our church with a series of meetings and Bible studies. In the evening of May the 9th Rev. J. W. Kliewer from Bethel College served us again with the word of God and showed us the importance of sending young people to schools which are still solid upon the whole word of God.

For some time have we been feeling the need of a real REVIVAL, and after corresponding with several brethren with the view of getting some one whom the Lord might use in a special way to conduct such meetings in our church we secured the services of Rev. E. J. Neuenschwan-

(Continued on page 7)

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

A recent utterance of Charles E. Jefferson, with reference to our peace with Canada, covering a period of one hundred and fifty years, is so much to the point that we cannot refrain from quoting it here. He says:

"Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over tariff, but we never think of war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out.

Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have not forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace.

Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father."

The trouble with nations is that they have thought in terms of war. Their idea of greatness was greatness in war. Their thoughts of power have been that power that the cannon asserts. The noble ones about which the children are told have been those who have won distinction in war. The past of the nations history has been written in terms of armies and their victorious leaders. Now there is as great a glory in peace. Those who save life instead of destroying it surely deserve as much if not more honor than the bearers of arms. The progress of the nation through hard work and constant application of brain and brawn to hard and difficult and almost unending tasks sheds as much glory on the achievements of those who have participated as any feat at arms could possibly do. When once we learn to honor sacrifice, ability, service, and persistence and character we will begin to appreciate the utter uselessness and folly of war and realize that it is a crime against God and humanity.

CORRESPONDENCE

Beatrice Neb.—The winter has passed, leaves and flowers are here and the voice of the turtle dove is heard in the land, so we too in Beatrice can say we are happy. On Good Friday, April 6, we had so much snow that visitors to the church were few, but the moisture and rain was really welcome to the farmers for the fields became green with the promise of an abundant harvest and this should make us all the more thankful to our benevolent Creator and although we are again looking for rain, we should cast all our cares upon Him who cares for us. On January 11 the congregation held its Annual Business Meeting and affairs were set in order for another year with the hope that God's blessings will be upon them. Jan. 17, one of our pastors Rev. Peter Reimer, my first employer and his wife enjoyed the unusual privilege of celebrating their Golden Wedding. The entire congregation joined in the happy celebration. On Feb. 14, Widow H. Penner, formerly of Koczelitzko, now Warman, Prussia, died at an advanced age. Our Choir has been active lately in its contributions of praise and thanksgiving. We were abundantly blessed with its offerings of music at Easter time. Fourteen young people have decided to enter the covenant with the Lord in baptism and are now under instruction given them by our beloved Elder Franz Albrecht. They are to be baptized and received into the membership of the church at Whitsuntide. Our prayer is that they may enjoy the blessings of God and continue faithful to a happy end.

Henry Tihrt.

PROGRAM OF THE NORTHERN DISTRICT CONFERENCE

To be Held in Salem Church, Wisner, Neb., June 10 to 12, 1928

Sonntagmorgen.

1. Missionsfest. Die Festredner werden von der Ortsgemeinde angestellt.
2. Missionskollekte.

Sunday Afternoon.

Young People's Convention.

1. Leader—Prof. Benj. Kaufman, Raymond, S. Dak.
2. Topic—What Can the Young People Do for the Upbuilding of the Spiritual Life of the Church? — Mr. J. A. Boese, Springfield, S. Dak. (20 min.)
3. Topic—The Need of a Daily Quiet Hour.—Miss Agnetha Loewen, Mt. Lake, Minn. (20 min.)
4. Topic—The Social Life of the Young People and How Can It Be Directed Consistently With Our Christian Profession?—Prof. A. R. Eshliman, Freeman, S. Dak. (20 min.)
5. Collection for home missions.
6. Special songs by local society.

Sunday Evening.

Sunday School Convention.

1. Leader—Rev. D. D. Eitzen, Mt. Lake, Minn.
2. Topic—The Means of Training the Devotional Life of a Child.—Miss Mary Bargen, Mt. Lake, Minn. (20 min.)
3. Topic—The Sunday School a Soul-saving Institution.—Abe F. Duerksen, Marion, S. Dak., (20 min.)
4. Topic—The Sunday School in the Church and the Church in the Sunday School.—Rev. J. J. Friesen, Henderson, Nebr. (20 min.)
5. Collection for Evan. Committee of the Northern Dist. Conference.
6. Songs by local Sunday school.

Montagmorgen.

1. Konferenzpredigt vom Vorsitzer—Rev. John F. Epp, Henderson, Nebr.
2. Geschaeftliches.
   a) Zeiteinteilung.
   b) Entgegennahme der Delegatenzeugnisse.
   c) Aufnahme neuer Gemeinden.
   d) Verlesung des letzten Protokolls.
   e) Ernennung zeitweiliger Komitees.
      1) Nominations-Komitee.
      2) Committee on Young People's Retreat.
      3) Auditing Committee.
      4) Beschlusz-Komitee.
      5) Zaehl-Komitee.
   f) Bericht des Konferenz-Schatzmeisters.
3. Erste Verlesung der revidierten Konstitution vom Schreiber des Komitees.
4. Address—Subject: "Sin." By Rev. A. H. Leaman, from the Moody Bible Institute, Chicago, Ill., (45 min.)

Montagnachmittag.

1. Eroeffnung.
2. Evangelisationsarbeit unserer Konferenz.
   a) Bericht des Schreibers.
   b) Bericht des Schatzmeisters.
3. Vortrag. — Eine einheitliche Grundlage zur Einfuehrung von Evangelisten, Predigern, Aeltesten, und Konferenzarbeitern. Von Rev. J. A. Tieszen, Dolton, S. Dak.
4. Besprechung und Beschluesse der Evangelisationsarbeit, einschliesz-lich obigen Themas.
5. Address—Rev. A. H. Leaman, "Atonement".
6. Wahlen:
   a) Beamten.
   b) Glied ins Geschaefts-Komitee.
   c) Statistiker.
   d) Werbe-Komitee.
   e) Evangelisations-Komitee.
   f) Konferenz-Schatzmeister.

Montagabend.

Missionsnachverein.

1. Dieses Programm wird von den Schwestern der lokalen Gemeinde arrangiert.
2. Kollekte.

Dienstagmorgen.

1. Eroeffnung.
2. Bericht des Statistikers.
3. Bericht des Revisions-Komitee zur Besprechung und Annahme.
4. Ortsbestimmung.
5. Address—"The Lord's Return", by Rev. A. H. Leaman, (45 min.)

Dienstagnachmittag.

1. Einleitung.
2. Address—To young people, by Rev. A. H. Leaman. Subject: "The Christian's Charge."
3. Report of Committee on Young People's Retreat.
4. Bericht der Komitees:
   a) Auditing-Komitee.
   b) Beschlusz-Komitee.
   c) Zaehl-Komitee.

Dienstagabend.

Prediger-Konferenz.

1. Vorsitzer—Rev. H. H. Quiring, Mt. Lake, Minn.
1. Thema — Wie koennen die Gemeinden der Noerdlichen Distrikt-Konferenz sich besser kennen lernen und co-operieren? — Rev. J. J. Balzer, Mt. Lake, Minn.
3. Topic—Are Pacifism and Non-resistance the Same? If Not, What Is the Difference? — Rev. Alfred Wallner, Marion, S. Dak.
4. Fragekasten: Brueder sind gebeten die Fragen an den Vorsitzer dieser Sitzung einzureichen oder zu senden.

The Program Committee,
Rev. W. S. Gottshall, Freeman, S. Dakota.
John C. Mueller, Freeman. South Dakota.
Rev. John C. Peters, Mt. Lake, Minn.

The Salem Mennonite church, near Wisner, Nebraska, enjoyed a very interesting program in the evening of May 6, given by a number of students from Freeman College, Freeman, S. Dakota. Professors C. F. Quiring and R. Aeschliman gave sermons and addresses both morning and evening. Rev. M. M. Horsch, of Beatrice, Neb., held Preparatory Services on May 10 and 11. On Mother's Day May 13, the Communion Service was held. In the evening a Mother's Day program was given and white carnations were given to the mothers present. This was followed by a very interesting sermon by Rev. Horsch. The minister of the Salem church, Rev. G. Toews was unable to attend any of these services on account of illness but his speedy recovery is expected.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

The eyes that see not God are blind,
Go forth beneath the open sky.
Lo, is not such his breadth of mind?
Bend not His mercies great and kind
As o'er our heads these heavens rise high?

He hath dealt as we affend;
Nor be rewarded ill for ill.
Still shines His sun, still rains descend
On saint and sinner, foe as friend,
Free blessings from a changeless will.

Against such love, our sins confest
Black clouds against the blue appear.
Far as the east is from the west
Are they remover from His behest,
And all our heavens again shine clear.

See, like a father's face that glows
Toward children, sheltered in his arms,
The love of God forever flows
Toward them that fear Him; for he knows
our feeble frame, our dee alarms.
—Selected.

CHRISTIAN ENDEAVOR MEETING

June 3rd, 1928
A. J. Neuenschwander

Topic: "My Plans for a Profitable Summer." Mark 6:1-6. Consecration Meeting.

Bringing the Text Down to Date

The disciples, the evidence of Christ's religious life, were with Him. What evidence accompanies us on our vacations?

To attend and help in the services of the home church is a joy and pleasure to you as well as the home folks.

Plan some helpful effort in religious life for your vacation. Perhaps you might be able to direct someone into new types of work in Christian Endeavor.

The Prayer Thought

Thank God for: the good times of summer, the pleasant memories of well spent vacation periods, for the new visions received at some summer conference, for those who remain loyal to the Church in summer.

Let us ask the Lord humbly: to keep us all true in the trying summer experiences, to be helpful in church wherever we are, to watch over all the many travelers, and to bless the many summer conferences and conventions held under the auspices of the Church.

Dividing the Subject for Assignment

1. Making most of the summer, while at regular work.
2. Summer Conferences and Conventions that develop Character.
3. Seeing God in Nature.
4. Books that ought to be read this summer.

The Open Forum

1. What have you planned for this summer?
2. How should money be earned for special summer use?
3. What are you doing to keep the work of your society during the summer?
4. Is there any special work your society can do during the summer?
5. Is it advisable for a society to plan some picnics and outings? Why or why not?

Summer Vacation — Up or Down?

There are two ways of spending the summer. Some spend it in such a way that they are financially, morally, and spiritually poorer for it, and then there is the way of spending it so that one is richer in all these ways. To suffer in a financial way is unfortunate, but it is not to be compared with the moral or spiritual loss that may be sustained.

When we plan for our summer vacation, let us always keep in mind our obligation to ourselves, our homes, our church, and our Christ. Any plans that will bring pleasure and re-creation in a way that neither of the above named will be hindered will result in a summer well spent, and any plans that will endanger our spiritual life is costly and dangerous.

Many of us may not have many days at our disposal. It does not require many days for an "up or down" effect on any one. If our time is long or short, the same principle holds.

Now, what are you going to do? I am planning, personally to attend a summer session at one of our Theological Seminaries. If I am to be fresh, stimulating and solid in my work, I must get in touch with men who have gone farther in their religious life and experience than I. New books, new plans, new devotion are needed!

We have in our Mennonite church, this summer, four Retreats, June 22-24th Eastern District Retreat. The Pacific Coast Retreat is held June 13-20, while at Bluffton, Ohio, the young people will meet August 1-9, and the Bethel Retreat is set for August 13-20. Surely you can reach one of these places of inspiration.

Besides this there are many Conferences and Conventions that are helpful.

Time spent, at some quiet place reading inspiring books, or seeing God in nature, or making new friends is likewise a profit for anyone.

YOUNG PEOPLE'S CONVENTION

The Sunday School and Young People's Session of Eastern District Conference on Sunday afternoon, May 6th, was very largely attended. Norman Bechtel of Philadelphia presided. The devotional period was in charge of Dr. Elmer E. S. Johnson. He spoke of the need of a real, vital Christianity today to meet the issues which confront the world.

Vocal solos by Lewis Rosenberger, violin solos by Russell Boorse, a selection by the Young Men's Quartette of Bally and an organ number by Miss Florence Shelly, were enjoyed by the audience.

"The Reality of Christianity", was the subject of an interesting talk given by Mr. W. H. Mohr of Allentown. He said in part, "Each person is drawing a picture with his life. This picture should be marked 'Christian'. It will be if we are able to share with Christ our hopes and joys as we share them with our friends; when we substitute trust for fear, and have in our hearts feelings of love, joy and trust. When we know Christ as a reality, power will come and our Christianity will be a dynamic force."

Rev. A. E. Kreider, closing his series of Conference talks, spoke on "The Ideals of Teaching as learned from Jesus." Christ had many titles but one most commonly used among the people of His day was that of "Teacher." He spent much time in teaching and that teaching was preliminary and essential to His sacrifice on the cross. Following the example of Christ's teaching we should hold to the fundamentals and not waste time on non-essentials. We should cultivate the right feelings and lead people to love that which they ought to love. Jesus' teachings resulted in deeds. He stated profound truths very simply. Any man who reads Scripture with an open mind may find therein the important truths for Himself. Jesus prefaced much of His teaching with thought-provoking questions. He taught eagerly, due to His belief in the truth which He was teaching and in the people whom He taught. The secret of His success lay partly in the fact that He taught nothing which He did not live. Teaching is sharing with others those things which we know and believe.

Mary Borneman,
Norristown, Pa.

OHIO - INDIANA YOUNG PEOPLE'S CONFERENCE

Summer is fast approaching. With it come the usual series of religious conferences and conventions, which mean so much to us. The Mennonite Churches of the Middle District seem to be unusually blessed in having an active part in many such conferences within the next few months. Hastily enumerating some of them we might mention the Ohio -Indiana Y. P. Conference on June 9-10, the Ohio State C. E. Convention, at Lima, June 26-29, the Young People's Retreat at Bluffton, August 1-9, the Middle District Conference at Wadsworth, Ohio, in the latter part of August.

It is our purpose now to interest you in the first named one, that of the Ohio-Indiana Conference on June 9-10. This Conference which is to be held at the Salem Church near Dalton, Ohio, comprises all the Y. P. Societies within the Middle District Conference which are found in Ohio, Indiana, and also including the Chicago, Illinois, church.

Invitations have been sent out to all the societies to join us in the "Crusade with Christ" movement. The distance between the churches holds us aloof much of the time, but here is an opportunity to get together and become acquainted. We often live in our own small circle and forget that others are striving for the same things we are We believe that more effective work could be done if we were bound closer together by the bond of love and fellowship. For this reason the Young People's Societies of these various churches will meet to discuss some of the vital problems which confront the Mennonite church today.

A tentative program for the Conference follows:

CONFERENCE THEME
"WE WOULD SEE JESUS"

Saturday, 1:30 p. m., June 9.

Devotionals — "I would see Jesus" — By Salem C. E. Soc.
Special Music — Trenton, C. E. Society.
Discussion: Better Methods and more Enthusiasm in C. E. Work — By President of each society.
Music — Chicago, Ill., Society.
Discussion: Youth - Adult Problems — Grace C. E. Society.

Saturday Evening

Congregational Singing.
Devotionals — "I would see Jesus" — Nappanee, Ind., Society.
Business Meeting.
Music — Berne Intermediate Choir.
Address — Young People and Church Work — Prof. A. E. Kreider.
Music — Bluffton Intermediates.

Sunday Afternoon

Devotionals — "I would see Jesus" — Ebenezer Society.
Music — Wadsworth Society.
Round Table Discussion
Prayer Meeting - St. John's Soc.
Missionary - Berne Society.
Service - Grace Society, Pandora.
Social - Nappanee, Ind., Society.
Finance - Berne, Ind., Society.
Discussion — Our Problems, What shall we do about them? —Raymond Hilty.
Closing Service — Salem Society.

It is urged that large delegations will come from the various societies, you dare not miss it.

PEKING UNION LANGUAGE SCHOOL

Peking, February 25, 1928.

Dear Friends:

This is a very interesting place to be for those who have been in China a while as well as for those who have just come out.

There are people from England, Scottland, Ireland, Sweden, Denmark, Russia, Canada and the United States.

And there is here a much greater variety of denominations. Outside the General Conference Mennonites there are represented the Krimer Mennonites; English Baptists; Church of England; Irish Presbyterians; United Free Church of Scotland; Free Swedish Church; Danish Lutheran; Plymouth Brethren; United Church of Canada; Methodists; Congregationalists of the so-called American Board; Presbyterian North; Church of the Brethern; American Lutheran; Hephzibah Faith Mission; Pentecostal; Seventh Day Adventists and some independent missionaries. In addition there are also represenatives from the Y. M., and the Y. W. C. A., and a number of young business men.

All the language teachers are Chinese and so is the accountant. This year the host and manager of the hostel is also Chinese. He has entire charge of the two hostels.

This affords us the opportunity of getting quite an international and interdenominational viewpoint. We have very lovely times together in our classes, in our social and recreational hours, and in our Christian fellowship. Especially do we find it most helpful to share our thinking and our experiences.

We not only have representatives from many parts of the globe and a great variety of denominations, but we find here missionaries of different lengths of service. There are those who have just come from the homeland; those who have a few years of language study and others who have been in service from 5 to 17 years.

Their impressions, experiences and line of thinking are indeed very valuable. Best of all are the midweek prayer meetings, where we all are drawn close together in Christian fellowship and prayer. There are no sectarian lines or demarcations. We are all one in Christ and it is most remarkable to see the unity of spirit and goodwill.

For the older missionary it is a rather unique privilege to have the long desired opportunity for an unbroken period of language study. As one experienced missionary put in: "We need to get deeper into the study of the Chinese language, for the Chinese language is changing rapidly, perhaps more than any other language in the world, making it imperative for the missionary to have the hundreds of new terms being introduced into the spoken and written styles."

And it is rather admirable to see missionaries of wide experience and advanced in years begin at the very bottom, although they were able to get along. They felt a correction on tones, pronunciations, and in sentence structure was needed, to which an inland teacher will take little or no time, due to lack of language ability or due to the customary politeness and etiquette

A thorough study of the Chinese language leads us to a better understanding of Chinese thinking. The lessons include Chinese customs, etiquette, and proverbs. They give us Chinese essays and acquaint us with the new and the old type authors. The spoken language (colloquial), as well as the book-language (Mandarin) and the classical or literary (wenli) are all introduced. We study Evangelistic phrases and certain books of the Bible. Character analysis is a most fascinating study. The dead letters fairly begin to live. Chinese History and Geography require wide reading, which is freely offered us in a splendid library.

There still is an exceedingly wide field of uncovered knowledge before us in that as one Chinese teacher said, there are 80,000 characters ahead of us still, so we need not feel that we ever get too much of the Chinese language.

Now what about China? Much could be said, but what is new today is old tomorrow. Conditions change very rapidly. Suffice it to say, that all winter long Peking has been very quiet and peaceful. We noticed nothing in particular as to the political unrest, except occasionally a martial law and frequent executions of individual revolutionists. Our district after Christmas has been the center of activity. The northern forces occupied the northern part of our field and the southern army occupied the southern part of our district. This army had also taken possession of four of the mission houses, two of the churches, the girls' and boys' school in the city and the boys' boarding school in the suburbs and the hospital. That those buildings won't look the same as they did when we left, stands to reason.

Just how much suffering that means to the people in such fighting areas, we can hardly imagine. They are going through very trying experiences physically and spiritually and mentally.

Much, very much prayer is needed for China. In Christ they are our brothers and sisters.

Sincere greetings to all
Agnetha Fast.

HOW THE COUNTRY SCHOOL CAN SERVE

By Jennie E. Stewart,
Boulder, Colo.

Christmas and Thanksgiving times often find country Sunday schools short of money, though they long to be of service to some cause outside their own immediate neighborhood. Nearly every Sunday school is interested in some particular hospital, or orphans' home, or mission school. Yours would be a poor neighborhood indeed if you could not find something you could spare that would be useful to such an institution.

Do you have an abundance of wild fruits? Let the boys and girls pick the fruit, and the women and older girls dry it, or can it, or make it into butters and jams for the institution you have selected as your particular charity.

Maybe apples are so plentiful in summer that they do not sell. Then get every family to dry some. Some families will be without apples, but they can help others pick and dry theirs. A half bushel of dried apples will not be despised by any institution where many mouths are to be fed. They are wholesome and delicious when properly prepared, and they take less sugar than the raw fruit. Dried apples cost you nothing, not even for sugar and jars. Wild grapes and elderberries may be dried, and when mixed make delicious pies.

Some neighborhoods find summer peaches a drug on the market. When dried they make an excellent article of food. A few from every family will make up a substantial gift for any institution.

There are years when tomatoes are very plentiful. They make excellent preserves and marmalade, and may be canned as a vegetable. Some neighborhoods have a great many nuts that go to waste. Sweet corn is fed to the stock in many farm communities; a few pints dried by each family and added to a common contribution would prove a very acceptable gift.

Then, at Thanksgiving time, add some beans, potatoes, root vegetables, eggs, or anything of which you may have a surplus. A gift like this will be warmly appreciated and the members of the school will be happy in being able to do some real missionary work.

"All preachers of free love and companionate marriage propaganda, which strikes at the foundation of decent society—the purity, love and loyalty of the home—will soon pass. Home is fundamental in society, and the corrupt and contemptible propaganda being distributed by these men in so-called high places may desecrate it but cannot destroy it."—Dr. James H. Bennett.

Quotations

"Its a job you can't hurry or do to a plan
Home isn't built to the whim of a man".
—Edgar A Guest.

"Home aint a place that gold can buy or get up in a minute;
Afore its home there's got t' be a heap o' livin' in it."
—Edgar A. Guest.

THE S. S. LESSON
June 10

The Arrest and Trial.
Mark 15:1 - 15.

Golden Text:-"He was despised and rejected of men." Isa. 53:3.

There were three hearings in the case of Jesus following one another, the first in the house of the High Priest, the second before the Sanhedrin and the final one before Pilate. The hearing in the house of the High Priest was of the nature of a preliminary one and not official. The Council or Sanhedrin, having authority in many things but the power of condemning, needed the confirmation of Pilate before Jesus could be executed. Pilate's hearing was of the nature of a hearing by a superior court. The charge against Jesus was that He had set Himself up to be a king which, if proved, would be treason to Rome and therefore worthy of the punishment of death. The Sanhedrin had declared Him guilty of blasphemy and so worthy of death, but that was a matter pertaining to the Jewish faith and one that the Romans would not consider. Knowing this, the Jews sought His condemnation on the charge of treason. Many other things were charged against Jesus on the testimony of false witnesses, but their contradictions soon made it evident that they were untruthful. Pilate was interested in one thing, namely, whether there was evidence of rebellion against Rome, For that reason he asked Him, "Art Thou the King of the Jews?" The answer was, "Thou sayest it", or "that is the charge against me". There was no denial. Jesus had come to be the Messiah and even in the face of death would not deny the fact. However, it became evident that the kingship to which Jesus laid claim was nothing dangerous to Rome. His kingdom was not of this world. Even Pilate seemed to realize that. Pilate's move should have been to free Jesus immediately, however, he was a time server. The favor of the leading Jews would be a valuable asset to Pilate in keeping the country quiet and therefore it was more a matter of pleasing the Jews than doing justice that moved him Judge that he was, Pilate was familiar with all the tricks that are used and ever have been used for perverting justice. The charges of the chief leaders of the Jews and the false testimony of the hired witnesses were so openly apparent that they deceived no one. much less Pilate, who say thru the envy of the chief priests. It was the custom, as an act of grace, for the Governor to pardon a political prisoner at the time of the feast. It now happened that Pilate saw a way out of the perplexity by suggesting the release of Jesus in conformity to this custom. The mean spirit of Pilate is shown in that he was ready to bargain about the release of one he was convinced was innocent. He was therefore led into the trap he had laid. If he would bargain about one who was innocent, the Jews knew they could lead him to sacrifice, even innocent Jesus. Nothing is known of Barabbas, except what the Bible tells us. He was evidently a disorderly person who was to suffer for a crime in which blood was shed—a murderer. That a murderer should have been selected instead of the innocent and lovely Jesus as the subject for releast seems to be the most terrible thing into which any people could fall. However, in the incident we see a symbolic picture of the work of our Christ. He, the innocent one was to suffer for crime instead of the one who was really guilty. Like Barabbas, wt are free from the condemnation that hung over us because of our sins because the innocent Lamb of God died in our stead on the terrible cross. Even, while wavering, Pilate had another chance to save himself from violating his conscience and, had he heeded the message sent him by his wife, how different would have been the story of his life! There never was a greater act of injustice than the condemnation of Jesus by His judge, who, while delivering Him to torture, asked the question: What evil hath He done?

In the case of the condemnation of our Lord, we note many factors and all of them having their origin in the sinful heart There was the betrayal by Judas, the envy of the leaders of the people, the howls of the mob and the corruption of Pilate. Yet, little as they realized it, Jesus was being led to death so that He might make it possible for them all, if they would accept Him, to be forgiven of their sins and redeemed. We condemn those having a part in the death of our Lord, but we should remember that the sins of all those who know Him and profess Him are continually crucifying Him anew and putting Him to an open shame.

DEVOTIONAL READINGS

Sunday—Malachi 1:13. "Thus ye brought an offering."

How did you bring the offering? This is the most important matter in bringing gifts to the Lord. You recall how Cain's offering was rejected. The reason for this was not, we think, because he brought an offering of the fruit of the ground while Abel brought of the flock; but the reason lay rather in himself. God looked at the men and noted their intents and purposes before He looked at the offerings. Our worship, including our offerings, must be in spirit and in truth.

In the case from Malachi, the Lord finds fault with the offerings brought. He questions, "Should I accept this at your hand?" Why? We are plainly told that the best was saved and inferior gifts substituted. It is a serious matter to offer substitutes when dealing with God. Do our gifts sometimes represent what is valueless to us otherwise?

"It is not the deed we do,
Though the deed be never so fair,
But the love the dear Lord looketh for
Hidden with holy care
In the heart of the deed so fair."

Prayer: Dear Lord, help us to bring Thee true and acceptable worship at all times. May we serve in spirit and in truth

Hymn: "Take My Life and Let It Be", New Mennonite Hymn Book. — 251.

Monday—Mal. 1:10. "Neither will I accept an offering at your hand."

This is, in effect, saying, "I will accept **no** offering you make." Why? They were not rendering service as unto the Lord. In this matter, God was not in their thoughts. How do we render service? Our reward is in accordance with the spirit and purpose of the service.

You remember the Master's words in the matter of prayer and almsgiving. Those who pray and give alms to be seen of men, have their reward accordingly,—they are seen of men. In effect, He gave the instruction that if we want a reward from the Father, we must shut out all else and pray to the Father. Our prayers must be sincere and send forth the petitions in line with our true desires and aspirations. The religious claim is given the highest place in the Master's teachings throughout, so that even the cup of cold water is to be given in His name, to bring its reward.

"The love is the priceless thing,
The treasure our treasure must hold,
Or ever the Lord will take a gift,
Or tell the worth of the gold—
By the love that can not be told."

Prayer: Dear Master, teach us how to pray and to keep Thee always before us. May it be true of us that we do what we do in Thy name.

Hymn: "Love's Offering", New Mennonite Mymnal -- 247.

Tuesday—Mal. 1:13. "Ye said also, Behold, what a weariness is it?"

Might we as well say that of some of our Christian observances and services if we would seek truly to give expression to our feelings at times? It may be well to examine ourselves. We should not like to be guilty of such an attitude. I am sure.

How do we think of God's commandments and requirements? Are they irksome or can we exclaim with the Psalmist, "I have rejoiced in the way of thy testimonies, as much as in all riches"? How dowe regard attendance upon Divine worship? Is our answer the Psalmist's, "I was glad when they said unto me, Let us go into the house of the Lord"?

Let us view all this in the light of how the Lord regards it. We may well take to ourselves the prophet's words in the sixth verse of the first chapter, "If then I be a father where is mine honor, and if I be a master, where is my fear? saith the Lord of hosts unto you."

Samuel Rutherford gives the solution in these words, "Oh that Christ would break down the old narrow vessels of these narrow and ebb souls, and make fair, deep, wide and broad souls to hold a sea, and a full tide, flowing over all its banks, of Christ's love."

Prayer: Blessed Lord, take away our low aims and send us the full tides of Thy love; yea, empty us of self to make room to hold the blessings of Thy love.

Hymn: "Follow Me", New Mennonite Hymnal — 248.

Wednesday—Mal. 3:10. "Prove Me now herewith, saith the Lord of Hosts."

We may fail, God never does And He never fails us. Every day may be a new beginning. We may think slightingly of new resolutions, but they are not to be despised. The religion we profess is one which offers a chance to return, and a chance to reconsecrate ourselves to the Lord and His service. God is faithful and He is willing that His faithfulness shall be put to the test. Let us only bring our wills and purposes in line with His and blessings will descend.

G Campbell Morgan observes on this passage:- "One daring commentator of other days suggests that it should read: 'Prove Me now herewith, said God, ti'l there shall not be a sufficiency', that is to say, says the writer, 'God will keep on pouring blessing out until His own sufficiency ends, and when can that be? Never!"

Do we recognize our failures and weaknesses, then let us pray in Whittier's words:

"Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant."

Prayer: Our God and Father, we thank Thee for the knowledge of Thy faithfulness. Give us responsive hearts and help us to be what Thou wouldst have us be.

Hymn: "Jesus Calls Us" New Mennonite Hymnal — 213.

Thursday—Mal. 3:12. "For ye shall be a delightsome land, saith the Lord of hosts"

What might not the church be if she were to take God at His word and bring Him the service due Him? Truly she would be as a delightsome land, and what would our country be, if it were truly a Christian land? The answer is not hard to find. If God could shower His blessings without stint, as He is willing to do, it would indeed be a delightsome land. Instead of the lawlessness, the mad race for material gains and pleasures, the inequalities of living, we should have an orderly society, with full peace and contentment, and pursuit of the highest and best in life.

The call is to the church to be true to her Lord. If she would respond fully to the call, all the problems that call for solution could be speedily solved. The question for us is, "What are we doing, as a part of the church, to respond to the call?" Amiel's words point the way—"Thou art loved—love; thou hast received—give; thou must die—work while it is yet day: abolish anger by kindness; overcome evil with good."

Prayer: Our Father, we thank Thee for the promises of Thy Word, May we seek to follow in the footsteps of the Master and thus testify to His supremacy in our lives. May Thy Kingdom truly come in us.

Hymn: "I Love Thy Kingdom, Lord", New Mennonite Hymnal — 291.

Friday—Mal. 3:16. "And a book of remembrance was written."

God does not forget when His children try to serve Him well. Men are apt to forget. Good deeds are often left unrecorded. Little deeds of kindness are often soon forgotten Children's little acts of kindness are sometimes too little noticed, but it is encouraging to know that no good deeds are ever actually lost. After all the biggest satisfaction grows out of the thought that such deeds help some one and are not in vain.

As Richard Metcalf puts it:

"The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by Angel's eyes,
These are not lost.
Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal; and we shall surely know
These are not lost.

Prayer: Dear Lord, we thank Thee. Thou didst teach us how to go about doing good. Help us to be faithful and true.

Hymn: "I Would Be True", New Mennonite Hymnal — 246

Saturday—Mal. 3:16. "Then they that feared the Lord spake often one to another."

One of the outstanding marks of the early church was the fellowship that prevailed. I wonder if the church today has lost much of this. It is worth recovering. And efforts are made in this direction. The breaking down of barriers between denominations has done much for widening the bounds of such fellowships. On the other hand, true fellowship among believers is doing much to break down further these dividing lines. Retreats are big opportunities for young people of various shades of belief to fellowship together. Especially significant is the sending of delegates from one denomination to assemblies of another, as, for instance, between our own church and the Friends. Let us pray for an increase of such fellowship.

William Cowper sings—

"Souls that carry on a blest exchange
Of joys they meet within their heavenly range,
And, with fearless confidence, make known
The sorrows sympathy esteems its own—
Daily derive increasing light and force
From such communion in their pleasant course."

Prayer: Our Lord and Master, we thank Thee for the blessings of fellowship. May we, Thy children, seek each other's good. May we be knit together in bonds of love and fellowship, more and more.

Hymn: "How Sweet, How Heavenly is the Sight", New Mennonite Hymnal — 298.

CORRESPONDENCE

(Continued from Page 2)

der of Bluffton, Ohio. The meetings were started Sunday, April 22, and closed Sunday May 6.

Our pastor, M. J. Galle and Rev. Neuenschwander encouraged special prayers for the success of the meetings to be held so the congregation met in various groups in the different homes for cottage prayer meetings two and three times a week for several weeks preceding our revival meetings. Not only were we here praying but friends in different states and even countries were asking the Lord for a real revival for us here, and the prayers have indeed been answered most wonderfully.

Rev. Neuenschwander conducted Bible studies in the afternoons and the revival meetings in the evenings, assisted by our pastor who led the devotionals, conducted the singing and also helped in dealing with souls after they were under conviction and helping them through to victory. Also pastors of other churches here and some lay members helped at nearly every meeting. The working of the Holy Spirit was felt so clearly at times as many of us have never experienced it before. Souls that had not known Christ before found and accepted Him, others that had known Him but had drifted away repented and confessed their sins and experienced great joy. Professing Christians came to the realization that they were not right with their God and confessed and found peace. Others determined that with God's help they now wanted to go ALL THE WAY. Family altars which had been neglected were re-established. All honor and praise to the Lord.

We have truly experienced the power of prayer and what wonderful blessings and treasures the Lord has in store for those who ask. May the Lord bless those who permitted Him to work through them and grant that we all may abide in Him and He in us.

May a real awakening come into our Mennonite churches that we may really be in the light which the Lord has a right to expect of us.

Your brother,

H. H. Lehrman.

The pastor of the Wisner, Neb., church, Rev. Gerhard Toews, in the name of his congregation extends a hearty invitation to all to attend the Northern District Conference to be held in this church and requsts those who plan to come kindly to notify him.

DEATH

Ewert—In the death of Rev. William Ewert, another faithful soldier of the Lord Jesus Christ has been called to his eternal reward. The departed was, for many years, the elder of the Brudertal church near Hillsboro, Kansas. Two of his brothers, Rev. H. H. Ewert and Rev. Benj. Ewert, are well known to the readers of the Mennonite; the former is principal of the Mennonite Collegiate Institute Gretna Manitoba, and the latter, the traveling minister of the Canadian Conference.

Rev. William Ewert was the son of Elder William Ewert, who was the delegate of the Prussian Mennonites who, with a commission of Russian Mennonites came to America in 1873 in search of places where their European brethren might locate and who, after a life of blessed service, departed this life in 1887.

William Ewert, the younger, was born in Upper-Nassau, West Prussia, May 22, 1856 and received an excellent educational training in Germany that in later years contributed to his usefulness in the service of the Lord. With his parents and relatives he came to Kansas in 1874 and took up farming. In 1888 he was called to the ministry of the Brudertal church and on Jan. 24, 1892, he became elder of the congregation, serving faithfully in that capacity until his death. His devotion to his congregation was such that nothing was ever permitted to interfere with the conscientious service of his people as their minister.

It was not, however, in his own congregation alone that the faithfulness and wisdom was appreciated, for his activities extended to the various interests of the larger circles of the Western District Conference and the General Conference. For many years he served as the secretary of the Publication Board of the General Conference and at various times was chairman and secretary of the Western District Conference as well as a member of some of its important committees. In later years he rendered conspicuous service in the interest of Relief and particularly the Colonization and Relief matters pertaining to the Russian Mennonite immigrants.

He was married to Ernstine Dirks, Sept. 6, 1888 and the happy relation continued until his death. They were the parents of five sons and two daughters.

The cause of his death was cancer of the throat, a disease which was first noted in October, 1925. Medical help brought him some relief but could not stay the progress of the fatal disease. It was a mercy that he was not so severely afflicted with great pain as is often the case with this disease. Gradually his strength failed and on April 5, 1928, he fell asleep in the Lord.

The funeral services were held April 19. It was known that the church would not by any means hold all who would come to pay their last respects to the departed brother, friend and pastor and so a large tent was erected for the accommodation of the mourners. Among those present were more than twenty ministers who came, some of them great distances, to pay their tribute to the departed brother. Brother William J. Ewert was the first of the three brothers and three sisters of the family who together came to make their home in America 54 years ago.

JOTTINGS

Salem Mennonite church, Marion, South Dakota, Rev. W. S. Gottshall, pastor, has a catechetical class of 22. A choir of 40 voices is rehearsing "The New Jerusalem" for rendition at some future date. A fine new Winter's Bulletin Board has been purchased and placed outside of the church so that announcements may be displayed.

The S. S. and C. E. Convention of the Pacific District Conference was held in Immanuel church, Los Angeles California, May 18-20. Ample accommodation was prepared for the care of visitors. The location of the church is 654 E. 79th St. The new addition to the church building has been completed and is now ready for use.

The Second Mennonite church of Philadelphia, has recently taken steps for the organization of a local branch of the Mennonite Brotherhood, an organization that is functioning in the Eastern District Conference. Owing to the general adoption of Daylight Saving Time in Philadelphia, the services are now on summer schedule, the Sunday school meeting in the morning instead of the afternoon and the mid-week services are discontinued.

Salem Mennonite church, Dalton, Ohio, Rev. A. R. Keiser, pastor, has recently procured and dedicated new Mennonite Hymn Books. They fill a real need in the congregational worship. Rev. and Mrs. S. T. Moyer were guests of the Salem church on May 6 and brought a helpful message. A special and unique Mother's Day Service was given by the Women's Missionary Society.

On May 6th, fourteen Mennonite choirs participated in a "Saengerfest" in Buhler, Kansas. Over 2000 persons were in attendance. On the same evening the choir of the West Zion church, one of the participants, rendered an hour's program in the Halstead church. More than 100 friends accompanied the West Zion choir from Moundridge to Halstead. They were under the leadership of C. C. Krehbiel.

The Deer Creek, Oklahoma, congregation has purchased a house that is to serve as parsonage. The pastor, Rev. A. S. Bechtel, will occupy it early in June. It is also planned to enlarge and remodel the church building this fall. The work will be done after the summer work is over so that the men of the church may give their time to the work. Mother's Day was celebrated with special services on May 13.

Rev. and Mrs. S. T. Moyer addressed the Wadsworth, Ohio, church, both morning and evening on April 29. On both occasions a large number were in attendance. The pastor of the Wadsworth church, Rev. W. S. Shelly, preached the Baccalaureate sermon for the graduating class of the local high school. Mr. and Mrs. Irwin of this church, celebrated their Golden Wedding on April 15. The deacon Bro. R. W. Landis, who recently submitted to an operation, has improved and is able to take occasional walks out-of-doors. Brother Harvey Kummery, of the Allentown, Pa., church, who is a commercial traveller, spent the week end of April 29 in Wadsworth and was a welcome visitor at the services.

Rev. Albert Claassen, of the Los Angeles church, visited the Mennonite church at Escondido, Calif., on April 29. He administered the Lord's Supper at the morning service and preached a very helpful sermon at the evening service from the text: Isa. 55:8, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The principal addresss at the convention-institute of the Churches of God in Ohio, was delivered by Dr. J. E. Hartzler of Witmarsum Seminary.

Many of our Mennonite young people are doing work in the larger institutions of learning throughout the country. Bro. Benjamin Bargen, of Mountain Lake, Minnesota, is a member of the graduating class of 1928 in the Friend's University, Wichita, Kansas. It is in this institution that our Dr. J. H. Langenwalter holds the chair of Bible.

Seven young people, who have been under catechetical instruction will be received into the membership of the Second Mennonite church of Beatrice, Neb., on Pentecost. Others will be received by letter and the right hand of fellowship at the same time. Sunday evening, May 6th, the sisters of the Mennonite hospital of Beatrice, assisted by the Young Women's Mission Society, rendered a very acceptable program. The Sunday school of the Second church is quite active and growing. Children's Day will be observed in an appropriate manner. Rev. M. M. Horsch is pastor of the Second church.

The Western District Conference is having a survey made of Mennonites living in Wichita, Kan., to see whether it would be feasible to arrange for holding meetings in that city.

The Fourth Bluffton Retreat will be held August 1-9 on the Bluffton College Campus. Plans are well under way. An interesting and challenging program is being arranged. George T. F. Collins, of the Fellowship of Reconciliation, is to be one of the leaders.

It is the yearly custom at Freeman College, Freeman, S. D., to note Ascension Day with special exercises. The program for this year consists of a concert given by the Boys' and Girls' Glee Clubs in the afternoon and a presentation of the oratorio, "The Prodigal Son" in the evening.

Twelve new members were received in the Reedley, Calif., church of which Rev. H. J. Krehbiel is pastor. Rev. H. Riesen preached the sermon. On April 22, the male chorus gave a sacred concert at Del Rey. At the morning service of April 22, the new Hymn Books were dedicated and used. On May 1, Miss Frieda Sprunger and Miss T. Neufeld, the last of our missionaries to arrive in this country from the field in China, arrived in Reedley. Miss Sprunger will proceed to her home in Berne, Ind., while Miss Neufeld will remain in Reedley. On May 14 the Reedley Male Chorus and the Fresno City Chorus, comprising more than a hundred voices gave a concert in the Reedley High School Auditorium.

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REPORT OF THE 44TH KANSAS-NEBRASKA S. S. CONVENTION

Held at the Eden Church, Moundridge, Kans., May 17, 1928 at 9:30 A. M.

After the opening song, Rev. P. P. Wedel made the introduction by reading from Acts 1, and leading in prayer.

Then Lorraine Ewert, of Newton served with a piano duett, after which the chairman for the day was elected since neither the chairman, S. D. Ruth, nor the vice-chairman, Ed. Linscheid, could be present. Rev. C. E. Krehbiel was elected.

Prof. H. F. Janzen then led in a short song service, taking the place of Gerhardt Friesen who was not present.

The minutes of the last meeting were read and accepted after which a men's chorus of the Eden church gave a number of music.

The next number was an address by Frank Richards, State Sec. of the Council of Religious Education. Due to illness he could not be present. In his place Rev. P. K. Regier gave an inspirational talk on: "An Adequate Gospel" based on Romans 1, 16. He pointed out that the gospel is adequate if it meets the requirement placed upon it. This requirement is the redemption of the world. The fact that one-half the world has not yet heard the gospel must be laid at the feet of lax Christianity.

The gospel of Christ is adequate because:

1. It has revolutionized the world, doing away with salvery, polygamy, the stigma of womanhood, and is now doing away with war.

2. Because it still has the power to meet the needs of today. Other gospels do not meet crucial test of power. The primary problem is sin—the primary need is a Saviour. Only Christianity can meet this need. Christ is this Savior.

Many religious beliefs as the existence of God and immortality, cannot be proven but the power of Christ can be proven because we can see it in others and experience it ourselves.

After this address the chairman appointed the following committees:

Nomination Com.—E. E. Flickner, Eden church; J. F. Schmidt, Goessel; W. F. Unruh, Newton; John Harder, Jr., Whitewater.

Resolutions Com.—Rev. P. R. Voth, Buhler; J. C. Franz, Hebron; Mrs. R. A. Goerz, Newton.

The division of time was the following: 40 minutes for each theme; 12 to 1:30 noon hour, 4:30 closing.

Then the Goessel Girls' and Boys' Clee Club served with a song led by H. F. Janzen.

The first theme: S. S. Literature and Helps with demonstration of material discussed, was given by Mrs. P. E. Frantz. The following points were brought out:

1. The importance of good S. S. Literature and helps. It is important because it is the tool with which the S. S. works. Poor quarterlies and helps handicap the best teacher.

2. What constitutes good S. S. Literature? (a) A well rounded scope of lesson material. (b) Good exposition or explanation including maps. (c) Abundant material on practical interpretation and application (d) Adaptation to age difference.

3. A discussion and demonstration of the three main courses: uniform, group, and graded. German material is very limited. No S. S. should be satisfied with one uniform quarterly for all classes.

Sample copies of the three courses and lesson helps were on display during that noon hour.

After this theme there was still some time left so the collection was taken then instead of in the afternoon, and after singing a song the forenoon session was closed with a prayer by Rev. Peter Flaming.

Afternoon Session

After a short song-service the business meeting was held, resulting in the following elections: Chair, Rev. P. K. Regier, Moundridge; Vice-Chairman, P. W. Bartsch, Newton; Secretary, Mrs. P. E. Franz, Buhler. The Committee for the Bethel Retreat: Dr. J. W. Kliewer, Rev. C. E. Krehbiel, Prof. H. F. Janzen.

The following resolution was adopted:

1. That from now on every year only one new member be elected for the Bethel Retreat Com. It being understood that at this election the one having most votes serve 3 years, the next two years and the next one year. (Rec. C. E. Krehbiel, 3 years; Dr. J. W. Kliewer, 2 years, Prof. H. F. Janzen, 1 year.)

Pretty Prairie and Newton extended an invitation for the convention next year. The invitation from Pretty Prairie was accepted by majority vote.

The roll call showed that of the 40 S. S. listed 29 were represented.

The motion was made and carried that at the roll call of the next convention every member should rise when the name of his S. S. is called.

After the Girls' Glee Club from Goessel H. S. had rendered a number, the theme on S. S. Literature and Helps was discussed.

Then Rev. C. E. Krehbiel treated the subject: "Should the Mennonites be represented by a member on the State Council of Religious Education?"

If we have met the needs of our own S. Schools and have set up our own standard and feel we can make a contribution then "yes". The Christian religion is a missionary religion and if we have something worthwhile we should be a missionary. A basis for deciding this question: What is the aim of state council? What is our aim? The constitution of the council was read. Our aim is to bring up youth in the nurture and admonition of the Lord. Eph. 6:4. But this is a question for the Western District Conference to decide.

In the discussion it was said that in joining the Council we would not pledge ourselves to any set program. In reality our churches are already co-operating with the Council through the county organizations, though not as a denomination.

The resolution was passed that this question be referred to the Western District Conference for further investigation and discussion.

After a musical number by a quartet from Bethel College, Johanna Schmidt gave a challenging reading.

The next theme: Making the Devotional Period in the S. S. a period of real worship, was worked out by Mrs. J. H. Richert and read by P. W. Bartsch. It contained following thoughts: Few of our Sunday Schools observe real worship—merely opening exercises. The S. S. must have place for worship to bring the child face to face with God and to develop a Christian attitude. The test of worship: Is it adapted in form and content to children? Essentials of good worship: Reverence and punctuality, freedom from distractions, a good leader and pianist, well selected hymns, well planned program, program adapted to child's understanding; offering should be made a part of worship rather than mechanical process, unity of thought in program, special days such as Easter and Christmas should be given place in worship, fine architecture and clean building can add to sense of worship.

The discussion emphasized the importance of true worship for the child. Parents should help their children acquire the spirit of worship by creating the right home atmosphere before they leave for S. S. Children should not go home after S. S. but stay for regular church worship.

After this discussion the resolutions committee submitted the following:

1. We are thankful to our Heavenly Father that we have been privileged to again assemble in such large numbers.

2. We recommend the publication of papers that have been read today.

3. We recommend that our S. S. leaders and teachers acquaint themselves with S. S. materials as explained in the paper of Mrs. Frantz and as represented in the display, in order to improve the condition of our Sunday Schools and thus bring the pupil into close relationship with Christ, which is the ultimate purpose of the S. S.

4. We recommend that as many as possibly can, attend the Bethel Retreat and make use of

the privileges there offered of living close to Christ and away from the world for a few days.

5. We recommend that this assembly show its appreciation for the fine work of all those who contributed towards the execution of this program and to the Eden congregation for the invitation and use of their church for this meeting and that we signify this by a rising vote.

After a ladies' choir of the Eden church rendered a song, Rev. P. P. Buller led in closing prayer and the convention was adjourned.

Chairman: Rev. C. E. Krehbiel.
Secretary: Mrs. P. E. Frantz.

SKETCH OF JEREMIAH'S LIFE AND SUMMARY OF HIS TEACHINGS

Mrs. Gerhard Friesen

Jeremiah was born toward the close of Manasseh's reign which threw its influence over the whole period of his work. He was young and inexperienced when he received his call in 626 B. C., in the 13th year of Josiah's reign. As the son of Hilkiah, one of the priests of Anatoth, he may possibly have been connected with the best of the priestly order. The occasion which pressed it upon his naturally timid nature which shrank from the task that he must speak, was probably the Scythian invasion.

He traveled no easy path, both as to the outward experiences of his career and the inward struggles and pain it meant for him He is very human in every way. He had to find his way, it seems, in interpreting the meaning of history and existing conditions, in understanding and comprehending the message of God to his people and himself. Under the shadow of the Scythian invasion, he calls the people of Judah more or less boldly to task for their faithlessness to Jehovah and for their idolatry and covetousness and threatens them with coming punishment. His concern and love which reminds of Hosea's breaks forth in pleading as in chap 4, verse 1: "If thou wilt return, O Israel, saith Jehovah, if thou wilt return unto me, and if thou wilt put away thine abominations out of my sight, then shalt thou not be removed."; and again in verse 14, "O Jerusalem, wash thy heart from wickedness that thou mayest be saved." When he thinks of the coming judgment, he deeply feels for his people: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me," chap. 4, verse 19. But the conviction grew on him and he was constrained to express it that judgment must come He says, "How can I pardon them? for they have abandoned me and sworn by gods that are no gods," 5:7; "for high and low alike are all greedy for gain; prophet and priest alike are all deceitful, treating the wounds of my people slightly and lightly, saying, "All's well, all's well, when all is not well". 6:13,14. At this period too, he may have tried to further and support the reform movement instituted by Josiah.

But sometimes there may have come a time of perplexity and doubt as to the efficacy of the outward reform disillusionment, as to its getting the desired results. Probably the security after Josiah's death brought this gradual conviction to a climax. He reaches the conclusion that the outward reform makes the people secure and confident of God's favor, and as he warns them, "Trust ye not in lying words, saying, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal and walk after other gods that ye have not known, and come and stand before me in this house which is called by my name, and say, "We are delivered", that ye may do all these abominations? —And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking but ye heard not; and I called you but ye answered not; therefore will I do unto the house which is called by my name wherein ye trust— as I did to Shiloh." chap. 7:4, 9, 13, 14 He sees that "no man repenteth him of his wickedness" 8:6, and "every one from the least even unto the greatest is given to covetousness; from the prophet even unto the priest, every one dealeth falsely," 8:10. The seriousness of the situation causes a wave of pity and apprehension to sweep over him—"The harvest is past, the summer is ended, and we are not saved. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" 8:20,22. And as the depth of their wicknesss and his helplessness in the face of it comes to him, he wishes "Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people and go from them!" 9:2.

And then there came those dark days to him when his message has not been heeded, the punishment he has threatened has not come, to friends and neighbors he is a laughing stock, his enemies would like to get him out of the way, when doubt in the truth of his message seems to come to him, and he asks of God, "Wilt thou indeed be unto me as a deceitful brook, as waters that fail?" 15:18. And when one day Pashhur, the chief officer of the temple has him put in stocks he curses the day of his birth. Pitiful and heart-stirring is his complaint, "For uttering the Eternal's word day after day, I am taunted and insulted. If I say, "I will not mention it, 'I will not speak in his name anymore,' then I feel within me as it were a fire that burns my very being. I am tired of this, so tired I cannot bear it any longer" 20:8,9. But he comes out of his doubts and his despair just as John the Baptist and Elijah.

"Jeremiah is a shining example of those believers whose weakness, by the grace of God, has been made strong." When Baruch reads his message of judgment and the king destroys it, Jeremiah no longer hesitates, nor is he dismayed, but with firmness he has Baruch re-write it and adds to it. He is sure of the message of God and has become His fearless messenger. He sees the exile coming, the judgment upon the king Jehoiakim and upon his beloved sinful people. He is now ready "to pluck up and to break down and to destroy and to overthrow." 1:10.

But he does not end there. Probably the conviction growing on him that this was not the end, but that a different day was coming gave him the courage for this. He also goes to the more hopeful task of "building and planting". 1:10. He meets the catastrophe of his nation bravely because he sees "the days come when the captivity of Israel and Judah will be restored and they will return to the land of their fathers", 30:3. He is so certain of this that as he has formerly tried to bring home his message of judgment by deeds he now again brings home the message of restoration by buying a field. ch. 32. But what is better than the return to the land, the restoration will be a time of spiritual renewal. "But this is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put my law in their inward parts, and in their heart will I write it; and I will be their God and they shall be my people. 31:33 His experiences and his direct, intimate relationship with God have also taught him, "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge." 31:29.

His message of judgment to the nations imply his belief in the universality of God, of His power over all peoples. Babylon is called the servant of God and is the instrument of bringing judgment upon the nations. In turn, its hour also is coming when God will punish it.

His ministry began in the reign of Josiah whom he respected, lasted during that of Jehoiakim whom he warned most urgently of coming judgment, Jehoiachin, who reaped the results of his father's deeds and of the weak Zedekiah, who consulted the prophet but lacked the moral courage to follow his advice to submit to Babylon. After Jerusalem's fall he stayed in the land He was finally taken to Egypt after the murder of Gedaliah and there continued to speak of the punishment to come to the Jews by the hand of Babylon. Undaunted and faithful, he was the spokesman for God through days of ridicule and scorn, in the face of opposition by king and temple officials, prophets and leaders, under persecution, 20:3; imprisonment, 37:15; danger of life, 11:21; 26:8; 38:6. Tradition has it that his countrymen finally stoned him. The influence of his life and message, however, has continued through the centuries.

Brother Albert J. Penner, a nephew of Missionary Penner and a graduate of Bethel College, now a student in Hartford Theological Seminary, Hartford, Conn., has been awarded a special fellowship by the seminary faculty for work abroad during the coming summer. He sailed for England on May 26. The fellowship was recently instituted at the seminary as the first step toward the development of a fuller interest in the study of evangelism. Bro. Penner will spend six weeks at Manchester, the industrial center of England as a member of the staff of the Manchester Wesleyan Mission, where he will probably engage in all types of evangelistic work, in open air preaching, conducting fellowship meetings and pastoral work. The Manchester Mission is one of the most influential of its kind. It has a regular staff of more than forty workers and several hundred volunteer leaders who carry on the various types of the work. Bro. Penner will return to Hartford as a senior at the seminary in the fall.

The Freeman College group gave a program in Avon, South Dakota. Professor Harder gave the address on Mother's Day. Rev. E. J. Neuenschwander was a recent visitor to Freeman College and gave a talk on Friendship. Rev. Neuenschwander's home is in Bluffton, Ohio, but he is well known in Freeman, having served in that locality for a number of years.

THE MENNONITE

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EDITORIAL

According to an Associated Press dispatch, appearing in many of the daily papers, the United States has made a demand that the murderer of the missionary in China be arrested and executed. A note made public by the State Department to be presented to the Chinese Minister of the Nationalists, General Hwang Fu, asks atonement for the "brutal murder of an American citizen." The demand is that the murderer of Dr. Walter F. Seymour, who had charge of the Presbyterian Mission Hospital at Tsining, be arrested and executed. It is also charged that the Nationalist officers were guilty of neglect in permitting the murder and that they gave encouragement to such inhuman and uncivilized acts by permitting the subsequent occupation and looting of the mission building.

There can be no doubt that an inhuman act was committed and that the distinguished victim died in a noble cause adding his name to the already long list of martyrs who made supreme sacrifice for their Lord in China. We do not believe that missionaries, the Boards that sent them out, or the Christians at home who are supporting them are joining in the cry for vengeance or are clamoring for the indemnity that usually follow in such cases. The very spirit of mission is, and has always been, against such procedure. When devoted missionaries give themselves to the cause of winning souls for their Lord in heathen countries they fully realize that danger to their lives is one of the incidents that go with their calling. The whole story of missionary enterprise, from the beginning of the Christian era has been one glorified by the martyrdoms of those who have accepted the command of our Lord to make disciples of all nations and have not regarded the dangers to life involved.

No doubt the American authorities feel that it is their duty to insist upon a due regard being given to American citizens everywhere, be they traders, travelers, missionaries or followers of any lawful occupation, but it is unfortunate that the State is concerning itself so actively in this case. For one thing it entirely misrepresents the whole spirit of missionary enterprise and creates the natural impression in the minds of the Chinese that missionary aims are identical with those of the nations who aim to exploit China for their own material benefit. Too long has it been noted that the trader follows the missionary and then comes the arrogance of the white man. An arrogance that ends in armies with their merciless butchery as well as with all the vices of the white man. The simple mind of the native has yet to be enlightened concerning the separate aims of the missionary and his abhorrence of the selfishness and vice that his countrymen betray whenever and wherever they obtain a foothold in the countries of backward peoples. It would seem to us that it would be in order for all Protestant mission interests to make it known that they are altogether out of sympathy with the procedure of the Department of the State in this particular. Some years ago when several missionaries lost their lives in a similar outbreak a European government made it an excuse to seize a strip of Chinese territory. Naturally the natives could not understand, in the light of such a circumstance, how missions could be something apart from the sinister motives of the white men.

Missionaries can hope for nothing more as a result of their efforts than the sowing of the seed of Christianity, leaving it to a native church to develop a larger Christian following that ultimately should make their nation Christian. When the efforts of individual missionaries result in misfortune and the military power of a Christian country then is exercised as a vindictive force nothing can result but suspicion which will make it all the more difficult for a native church to progress.

In a statement issued by Dr. Mosiman, President of Bluffton College, a matter of greatest importance comes to those of our people who are in sympathy with the work of higher education as supported by our church and from whom we must expect that a generous response will result if our educational program is not to be set back a generation. The State Department of Ohio announces that after Sept. 1, 1929, certificates of teachers will be discontinued by the State unless a college has a membership in the Ohio College College Association of North Central Association. Bluffton College has hitherto been functioning because the State Department has certified to graduates as teachers. Now the State recedes from its position and other states are likely to make the same demands. As 90 per cent of the graduates enter the teaching profession this new ruling compels the College either to raise its endowment to the extent of $350,000 by the first of Sept. of next year in order to meet all requirements or fall back to the status of a Junior College In the event of the latter occurring the College will be unable to hold either its students or teachers. Bluffton College is bravely undertaking the task of meeting conditions and the Trustees are planning for a campaign. As a beginning of their work they are writing to pastors and church officials for information that will help them in their work. It is to be hoped that every one appealed to will respond. Mennonites make no failures in their undertakings when they have the loyalty and generosity of the people to support their undertakings.

A work by George L. Clark, S. J. D., (Harvard) bears the title: "Fundamentals of Early Christianity." A glance at the title would lead one to expect that here at last an orthodox work on matters relating to Truth has come from Harvard. However, an examination of the prospectus sent out by the publishers convinces one that the title is a delusion. The whole aim of the book seems to indicate that the writer deliberately sets out the purpose of attacking the very foundations of faith. An example of the dangerous trend of the book may be seen in the writer's view of the passage: "The Jews require a sign, and the Greeks seek after wisdom." He prefers to use Godspeed's Translation which reads: "The Jews insist upon a miracle and the Greeks demand philosophy." His comment upon the passage is:

> "This is probably the most significant and illuminating passage in the entire New Testament because it shows the motive of the historization and miracle stories in the Synoptic Gospels and the speculation in the fourth Gospel and the non-Pauline letters of the same period. It is quite obvious from the context not only that the Christians of Paul's time were not pretending to perform miracles or indulging in metaphysical speculations, but that such things were regarded by them as entirely inconsistent with Christianity."

We wonder if the writer ever read what Paul had to say concerning the greatest of miracles, the Resurrection, or, if he has any idea of the miracle of conversion that takes place in the life of every regenerated person? Paul certainly did not discredit miracles when he said: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God."

Since the above quotation of the work is intended to be a sample of its teaching ones impression is that the writer sets out with the silly purpose in mind to demonstrate that black is white. We predict that he will convince no one except those who already want to believe that which discredits the inspired Word of God and would like to scuttle the good ship of faith.

ARE YOU HAPPY?

A correspondent of the British Workman says: Rothschild, who was supposed to be the richest man in the world, was once asked this simple question: "Are you happy?" "Happy!" he answered, "when just as you are going to dinner, you have a letter placed in your hand, saying, 'If you don't lend me five hundered pounds, I will blow your brains out.' Happy when you have to sleep with pistols under your pillow? No, indeed, I am not happy."

Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I must leave it all when I die. It won't put off sickness; it won't buy off sorrow; it won't buy off death." And so it was plain to be seen that he was not happy.

But I once went to see a poor, lame aged woman who lived in one small room, and earned part of her scanty living by knitting; for the rest she had to depend on the kindness of others. I asked her the same question: "Lydia, are you happy?" "Happy!" she answered, with a beaming face, "I am just as full as I can be. I do not believe I could hold another drop of joy." "But why?" I asked: "you sick and alone, and have almost nothing to live upon." "But have you never read," said she, pointing to the Bible, "all things are yours, and ye are Christ's, and Christ is God's?" And again, "Ask, and receive that your joy may be full?" Selected.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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D. D. EITZEN,
Mountain Lake, Minnesota.

If you are of any account, stay at home and make your way by faithful diligence; but if you are "no account," go away from home, and then you will have to work, whether you want to or not.—Mark Twain.

The man with a new idea is a Crank until the idea succeeds.
Mark Twain.

Make it a point to do something every day that you don't want to do. This is the golden rule for acquiring the habit of doing your duty without pain.
Mark Twain.

CHRISTIAN ENDEAVOR MEETING

June 10, 1928
A. J. Neuenschwander

Topic: "How Are Our Amusements a Measure of Our Christianity?" Romans 14:7, 13-19.

Bringing the Scripture Down to Date

We cannot live alone, but we dare not let others set our standards for us.

To win by cheating, is to put a stumbling block in your own path and before someone else.

Even if a thing might not be harmful to you, consider the influence it may have on others.

Always remember, the Kingdom of God is not eating and drinking. "Love lifted me" now you seek to lift others, by your action in amusements.

The Prayer Thought

Let us thank God for: pure and harmless pleasures, for the joys that edify those who have a keen conscience in this matter, for the good times in Christian Endeavor Socials.

Pray the Lord for: courage to stand up for the right, for convictions about right and wrong amusements, for Christian leadership in supporting proper amusements and opposing wrong ones, clean amusements in your community.

Dividing the Subject for Assignments

1. Christianity and Amusements.
2. Safe and Sound Tests for any Amusement, for a Christian.
3. The Church's Task to Supply Wholesome Amusement for her Youth.
4. Christian Pleasures and Amusements, Time and Effort.

The Open Forum

1. Why are some amusements harmful?
2. What can and will you do to oppose harmful amusements?
3. What can your Church or Society do to help improve amusements?
4. Is it safe for others to apply the same tests?

Amusements-Shall I Go, or No!

Many amusements cause some Christians to ask—shall I go or no. These same amusements cause no worry to many others because they have formed certain principles and hold certain convictions. Again to others these amusements cause no infraction of Christian principles. Paul, although very strict, still refused to lay down an absolute hard and fast law about certain questionable practices in his day. If Paul felt that the weight of the burden must rest with the individual, we shall leave it with that principle. A few suggestions however, we will venture.

Some amusements are definitely and without question contrary to the principles and teachings of Jesus. Gambling, and betting (in small or large amounts). Other amusements, we must judge by their effect on the individual. This influence may be immediate or it may be removed in time. If it has a tendency to undermine any religious, moral or social principles, then avoid them. Still other amusements, we might personally enjoy, but we as Christians must look on the welfare of others. If it would prove injurious to others, surely you would not find any enjoyment in them. Paul said, "If meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."

We wish to rest the matter on your own conscience, and you solve it so that decision will be a pleasant and blessed memory long afterward. I have found that to be a very helpful method to apply to many perplexing problems.

A Suggestion

If you have amusements or parties that are objectionable in your community, why not have the Christian Endeavor social committee plan for and prepare social life that is clean, wholesome and helpful. It will take time and effort, but the result is worth any effort if you can help someone in his religious life.

Illustration

There are a number of very helpful books on socials. The International Society publishes, "Successful Socials."

PEACE AMONG NATIONS

By Dorothy Rinner,
Mt. Pleasant, Ia.

Jesus said, "Peace I leave with you, my peace I give unto you." Ought the present state of peace be kept among nations? Can it be kept? If so, by whom and how? The first question is the easiest to answer, we know that peace should be kept if we are not to perish. The world war made that clear. The Christian gospel would uphold the statement that peace ought to be kept but why do nations such as France seem unwilling even to the present day permit Europe to become peaceful again? The French army in the Rhine Province is said to be taking the life blood of industrial Germany.

America has a contribution to make to this world peace. Mr. Steed, formerly editor of the London Times and the present editor of the Review of Reviews, says, "It is a fundamental truth that without the moral support of the United States there can be no certainty of world peace." America had a wave of sincere "idealism" when she entered the war; that was to make the world safe for Democracy. Europe has not quite fully appreciated this idealism even to the present time. But the world is not waiting for a new American plan. It is the American manhood and womanhood that it desires. America as a nation does have a large part to play in the establishment of world peace.

Can peace be kept? We often hear the following statement, "Men have fought from the beginning and therefore it is certain they will fight to the end. Human nature being what it is, war is inevitable." But surely education today is favoring peace and is doing all it can to foster peace and fair play.

The "impossible" frequently happens. I believe human nature will gradually see the falsity of war and secure peace by peaceful measures. Not until today was it posible to hear in New York City a beautiful piece of music being played in Pasadena. Why should anyone say it is impossible to keep peace? If science has made war a new thing possibly science has opened new avenues to peace.

By whom can peace be kept? In short, by all members of the family of nations. This is where the Church enters. Of course, the Church must be at peace with itself before we will have a warless world. I believe the hope of the future peace of the nations rests in the fact that the church has learned its lesson. Though gradually, the churches are converging to a common spirit, a common aim and a common purpose. Why not call it "Christian peace."

Growing interest of the youth of the world in the problem of Christian unity is noticeable. That is why we have so many interdenominational conferences among the students of today. Many of these students will hold responsible government offices in a few years—what about their sentiment toward peace?

America should demonstrate the possibility of world peace through religious liberty. The spirit of freedom is our heritage, let us drop creeds and follow one ideal "world peace."

Samuel McChord Crothers says that the greatest contribution America could make to the world would be to cast aside unworthy fears and suspicions, and with a "huge, heroic soul" take her part in the great adventure for peace. Couldn't the American Church do a lot in developing this "huge, heroic soul?"

The last question was, how can peace be kept? Besides the Church doing all it can to foster peace, there is one thing that grows out of Christianity, that is friendship. Friendship can be fostered by our newspapers. Every leading country in the world has its newspapers. A newspeper, like a megaphone, in order to attract attention, it shouts everything loudly. With good reading material in our papers public sentiment would dictate what we have printed in our daily press.

Friendship must be cultivated among nations or a peace program will be forced to the rocks as we may nearly say of the last Geneva Conference.

World peace is not going to come by chance, everyone in every nation must work for it.

The church must take a definite lead and peace among nations will be our happy future.

THE MOST BEAUTIFUL THING IN JESUS' CHARACTER

Once there was a little crippled boy who had never heard of Jesus. He lived with his mother in a tumble-down hut on the outskirts of a large city, and had to lie alone all day with an aching back . His mother had to work many hours, and was always tired and worried. One day a kind lady leaned over the child's cot and said: "Little Jess, do you know that the Lord Jesus loves you and cares about you?" The child thought these words over again and again, for they had made a deep impression. He was sorry he had not answered the lady, and had been too shy to thank her for the gift she had brought him. When she came again, he asked her several questions and learned to pray to Jesus as his Friend and Savior. And from that moment, little Jess became a happy child in spite of his awful sufferings and his poverty-stricken home, for there was continuous joy and sunshine in his heart because Jesus had made all things new .

When Jesus comes into the heart of a sinner, all the beautiful characteristics of Jesus begin to take root and grow. Yoy will agree that there are many beautiful things about the character of Jesus. The apostle calls them the fruit of the spirit, and gives us a list in Galatians 5: 22, 23. What a pleasure we find in repeating them over and over: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. Every Christian longs to have them more fully in his life. How can we decide which is the most beautiful? This question is answered for us in 1 Cor. 13: 13. "Now abideth faith, hope, love, these three; and the greatest of these is love." Where there is love there is also joy, peace, longsuffering, and all the others naturally follow.

If we try to study Love as an abstract idea, it eludes us. We can get an understanding of it only by observing its effects: First, in the life of Jesus; second, in the lives of His followers. It was love that brought Jesus to this world, to give His life for us. The fountain of love in the life of Jesus was (and is) the love of God, which revealed itself in a life of self-sacrifice and compassion for both the physical and spiritual needs of mankind: It is a faint part of this great Love that leads His followers to forget themselves and their own interests, and to find pleasure in living for others.

Miss Wreden who lived in Russia long ago, gave up a life of ease and comfort in her wealthy father's home, when she became a Christian, and visited the convicts in the terrible prisons of Russia, and finally gave her whole time and strength to this work. The Lord gave her a great love for these wretched prisoners so that this hard, discouraging work became a great joy to her. By the grace of God she led many rough prisoners to accept Christ as their Savior. She looked up their destitute families and convinced them of the love of Jesus by helping them, and kept many children from becoming criminals like their parents.

These countless examples, like this one, where Love, the most beautiful thing in the life of Jesus, also became the most beautiful thing in the life of His followers. Let us praise the Lord for the fruit that has been brought forth to the glory of His name by thousands of outstanding lives. You and I love the Lord Jesus because He first loved us. Let us remember that this is the Love of God that we keep His commandments.

Lydia Paulus,
Los Angeles, Calif.

AN INDIAN MELA

There are various kinds of fairs held in America which people seem to enjoy judging by their large attendance. The Indians also have smaller and larger fairs or melas as they call them. Recently there was a fair held close to Champa and Janjgir just across the river.

The people had gathered at this place, and had put up their tents and huts in which they displayed their goods to sell. There were ornaments, clothes, cooking utensils, food and in fact everything which an Indian eats, wears, and uses. The people had, however, not come primarily to display their goods and to win a prize, nor to buy or sell goods, nor to enjoy themselves, most of them had come to worship. Some had come from far, walking barefooted for miles through forests and often on rough paths till their feet were sore and their bodies were tired, in order to have the satisfaction of worshiping here.

It was an impressive scene, which I shall never forget, we saw men, women, and children come up from the river where they had bathed, carrying a vessel full of water from the river and a cocoa-nut for their offering to the idol. The policemen watched the crowd, else the children and weaker individuals would have been in danger of being crushed or of being pushed aside by the many people who thronged to worship this idol. And what did they worship?—A helpless, immoral image. Although it was sad to see even small children worship this idol, still the seriousness and the reverance with which they performed their worship seemed admirable to me. A large pile of Cocoa-nuts was already lying beside the idol and the water ran from the platform where the idol was erected for each individual threw his cocoa-nut on the pile and poured the water from his vessel as he touched the idol and worshipped it. Below the platform the people caught the dirty water in cups and drank it hoping to receive a blessing from this water.

When we left the place toward noon, there were still hundreds and hundreds of people waiting for their turn to worship the idol, some were bathing, others came up across the sandy bed of the river toward the shrine. The picture which I have described repeated itself for many days, for the people who had finished their worship went home again, while others came to throng the shrine. All these people did not know Christ, they went back to their homes as they had come. However, some Christian work was done here, daily some missionaries and a number of native helpers tried to do personal work with at least a few of these people.

"The restless millions wait
The light whose dawning
Makes all things new.
Christ also waits,
But men are slow and late
Have we done what we could?
Have I? Have you?

Sincerely yours,
Augusta Schmidt.

FLORADELL

By Jeanne St. Ewart,
Boulder, Colo.

"I am getting tired of having this school called the Mud Flats School," said the superintendent. "The mud flats were long ago drained. Let's select a new name."

"Lots of people call us Turkey Creekers," said a small boy with a grin. "We still have plenty of turkeys in the neighborhood."

"Well, that name belongs to the neighborhood a bit farther east. We aren't really Turkey Creekers; and anyway, we do not care for that name as a Sunday school," said Ada Winston, the teacher of the boys' class. "I used to attend a Sunday school called 'Floradell' when I was a child. That is a pretty name and easy to say."

"Sounds all right, but where are the flowers?" objected Mrs. Brown. "We may have turkeys and we did have mud, but never yet were we noted for our flowers."

"Well, we could be, couldn't we?" cried Ada. "W hy not begin at once to lay plans for a Flower Day, and see what we can do to make this neighborhood a true Floradell? We have the dell all right."

Flower Day was set for the second Sunday in April. Every family who had any plants or shrubs at all that could be divided brought what they had, to be exchanged. Flower seeds were also bought and seedling plants from family hotbeds and cold frames.

When the plan first started, several families had hastened to plant such seeds as needed an early start and, though they did not have time to grow for Flower Day, they were up and could be promised at a later date. A nurseryman and a seedsman from near by had been asked to talk to the audience on the best things to plant, and on when and how to plant. They were glad to do it because of the advertising it would give their business. Since no one had a great deal to spend that first year special pains were taken to get such things as would multiply, and give them plenty of basis for another exchange day the following spring. The Sunday school bought some things of their own to plant about the building in which they met.

By the third year people from other neighborhoods were driving through Floradell just to see the flowers.

This is told as an indication of the universal regard in which the Young Women's Christian Association is held in Japan: There is a campaign on to raise 250,000 Yen to complete the Y. W. C. A. buildings damaged by the earthquake and one of the donations recently received was from Princess Higashi Fushimi one of the Princesses of the Blood, who has always been greatly interested in the Young Women's Christian Association. Of the sum needed, $268,000 was given as a Japan Reconstruction Fund by the Y. W. C. A. in the United States, and $50,000 by Canada. In the Association Centers in Japan, girls are taught the usual commercial courses, and, in addition such a pleasant-sounding occupation as Flower Arrangment. They do not consider a vase as merely a receptacle, and flowers as something to go in it, but consider both from their artistic fitness to each other.

THE S. S. LESSON
June 17

The Crucifixion

Mark 15:22-26, 33-39

Golden Text—"God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Jesus came to bring to men life. What men had for Him was death. They dragged Him to the place of the skull—the place of death. Never was such ingratitude displayed. Rejecting Him was terrible, but crucifying Him was beyond the power of words to express. The King who came from heaven to bring blessing was enthroned on the cross, the place of shame, for it was only the most contemptible of criminals who were so punished and the law of Moses had pronounced a curse on him who was hanged on the tree. It was terrible that so painful a death should be inflicted on God's Son, for crucifixion was the worst that devilish ingenuity could invent, but more horrible that such a sensitive and pure soul should have to bear the shame that only fitted those guilty of unspeakable crimes. Let us see in this that God's love, as expressed in Christ, stopped at nothing, not even the worst, in order to show men that his great heart of love yearned for their salvation.

The age, the people of that age had the choice of making Christ their Lord and the cross was their answer. It only shows how deeply steeped in sin are those who reject Christ. They might have done the best for themselves, but they did their worst. This is natural. The sinner who rejects Christ only shows his utter unfitness to profit by the love of God. Natural man cannot receive the things of God. In our time, when we may profit by all that Jesus is and has been, there still are those who repect Him and thus crucify Him anew and openly put Him to an open shame.

As we read the accounts of this the most terrible tragedy we note the attitudes of the various witnesses of the crucifixion. The superscription over the cross described Him as the King of the Jews. It was intended to be a terrible jest, nevertheless it was a great proclamation. It was written in Latin, the tongue of the Roman rulers of the world, in Greek, the language commonly known among all civilized peoples and in Hebrew, the language of the chosen people. In a word, it was a proclamation to all men, Jews as well as Gentiles. He came to live and die for all men of all kinds and conditions. The fact that He was the Messiah was not only a prediction of the Prophets, but His very executioners proclaimed it from the the side of the cross. There always are those curious ones who like to look upon anything new or strange but are little impressed by the good or the bad that is involved, but there were also those passers-by who railed on Him. Human nature in its unregenerate state is cruel and beastly. The lack of decency that allowed the mob to ridicule and mock the dying Jesus was not unusual. There are always those who will have no sense of sympathy even as these in the very presence of death. The sad thing about it all was that Jesus was dying for these railers as well as for other men. So do men despise the love of God. The chief priests were the worst offenders of them all. They derided the suffering of their victim with taunts. True, it was not for Him to save Himself, but, in becoming the victim, he was giving himself for their salvation, if they would but have it so. The true appreciation of the Christ came from the most unexpected quarter. It was the Centurian who credited Him with being the Son of God. He of a strange race and of a calling contemptible in the eyes of the Jews alone offered the truest testimony to the Christ martyr.

It is to be noted that the words of prophecy came true to the letter in the crucifixion of our Lord. Lots were cast for His garents, He was numbered with the transgressors. He was given gall for meat and vinegar for drink and forsaken of God.

The crucifixion was a terrible necessity for it required an innocent victim, on whom the law had no claim to pay the penalty for our sin. It showed how really wicked man was in that man in his sin did not hesitate to slay the Son of God. It was a sign of the supreme love of God our Father in that He gave His only begotten Son to save us. In the offering made on the cross the price of our sin was paid and through it all who will accept and redeemed and become the children of God.

DEVOTIONAL READINGS

Sunday— Isaiah 9:6. "And His name shall be called Wonderful."

This is an age of wonderful achievements. Back of the achievements are great personages. They command our admiration, but there is one who outshines all. "His name shall be called Wonderful." When this One had accomplished His life mission and given His life a ransom for many, a Roman centurion exclaimed, "Truly this was the son of God." The One was truly wonderful in His essential divinity and His perfect humanity. Do we seek to familiarize ourselves with this great character as much as we might? Have we the intense longing of Paul as expressed in his words, "that I may know Him?"

By seeking to know Him better we surely bring honor to Him. But let us be sure that such seeking of knowledge shall not take the shape of mere curiosity. Let us make sure that it shall be insight also,—heart satisfaction. And above all else let us make sure we shall know Him above all as the one who is wonderful in His greatest name, that of Love.

As Van Dyke sings—

Just to give up and rest
All on a love secure,
Out of the world that's hard at the best,
Looking to heaven as sure;
Ever to hope through clouds and fear,
In darkest night and dawn is near;
Just to wait at the Master's feet—
Surely now the bitter is sweet.

Prayer: Blessed Lord, we would adore and worship. Let our lives be a growth in grace and in knowledge of Thee.

Hymn: Man of Sorrows. New Menn. Hymn Book—107.

Monday—Isaiah 9:6 "Counsellor."

As we go on in life it becomes apparent more and more that we are in need of good counsel repeatedly. The world needs it. At no time has this been the case so much as in the days following the World War. And how numerous are the panaceas offered. They are to be taken for what they are worth to him who seeks true wisdom and is willing to think things through, but let us not lose sight of the slogan, "Christ or chaos."

Jesus was the very embodiment of the wisdom of God, and again we are reminded of Peter's words, "To whom shall we go? Thou hast the words of eternal life."

A writer tells of an experience in Mamouth Cave: "Some of our party lingered behind, and then we heard them calling to us that they had lost their way. We could see their lights and hear their voices, but they did not know their way to us. After we had gone farther into its depths, we came to a hall called the Methodist church. Here one of the guides mounted a high rock and called our attention to a short sermon he wished to preach. The sermon was, "Keep close to your guide."

Prayer: Dear Master, we know not the way but we thank Thee that we have Thee as our guide. Help us to keep close. Direct our steps.

Hymn: "All the Way My Saior Leads Me." New Menn. Hymn Book—154.

Tuesday—Isaiah 9:6. "The everlasting Father."

This name signifies to us the eternal love of God. Flashes of this love come to us in the Old Testament, as when the Psalmist writes: "Like as a father pitieth his children, so the Lord pitieth them that fear Him. But in Christ we have the full disclosure of the loving heart of the Father. We note how Christ's works were works of love and compassion. He is spoken of as having a passion for humanity which simply emphasizes how He loved humanity and was ready to help in all manner of need. "He died for us," and there is love "to the limit." And so for today, as Whittier sings:—

"But warm, sweet, tender—even yet
A present help is He;
And faith has still its Olivet,
And love is Galilee,
Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy Cross
Is better than the sun."

Prayer: Dear Father, we thank Thee for the everlasting love that will not let us go. Keep us in that love.

Hymn: O Love That Will Not Let Me Go. New Menn. Hymn Book—238.

Wednesday—Isaiah 9:6. "The Mighty God."

We have attention called to the power of Jesus in the gospel accounts. Luke especially tries to make this power stand out prominently in the accounts of the great works He performed. In speaking of the illness of Peter's mother-in-law, he says it was a great fever. In the case of the leper, he says the man was full of leprosy: in that of the blind man of Jericho, it was total blindness, he is careful to state. Of course all of His works declare His marvelous power. Truly He is the Mighty God.

But we like to call our attention to His great moral courage also, how He withstood temptation and how He achieved the victory; how all through His ministry He prevailed over His enemies by His unfaltering faith in and reliance upon the Father. And, finally, in dying that He might become indeed the Captain of our Salvation.

And He is mighty today,—mighty to save, going forth conquering and to conquer. In His strength we may stand, and following Him we may overcome and share in His triumphs.

Prayer: Our God and Father, we thank Thee for the revelation of Thyself in Thy Son. May we follow Him humbly and obediently.

Hymn: O Word of God Incarnate. New Menn. Hymn Book—185.

Thursday—Isaiah 9:6. "The Prince of Peace."

The Apostel Paul writes: "He is our peace." Our thoughts turn also to the Angel's song: "Glory to God in the highest, and on earth peace." What a legacy Jesus left to the world when He said, "Peace I leave with you." Peace comes from harmony, working together. He is our peace because He reconciles us to God. The result is the peace of God in the soul. Truly the one who can bring this about is the Prince of Peace. Our part is to accept and receive. "Come unto Me all ye that labor and are heavy laden and I will give you rest."

And peace is still the hope of the world. May we catch the words:

"Down the dark future, through long generations
The echoing sounds grow fainter, and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace.'
Peace! and no longer from its brazen portals
The blast of war's great organ shake the skies!
But beautiful as songs of the immortals,
The holy melodies of peace arise."

Prayer: Our Master, we thank Thee for the gift of peace offered to the world. Grant us Thy peace and hasten the coming of peace to all the world.

Hymn: "Lead On, O King Eternal", New Mennonite Hymn Book —376.

Friday—Prov. 10:17. "He is in the way of life that keepeth instruction."

This is the season of commencements and of the closing days of school. A happy time it is for many. There is the satisfaction for many that something has been accomplished. Lessons have been learned, tasks completed and new virtues are ahead. We rejoice together with many who thus rejoice.

We think of learning largely as a matter of knowledge. We go to school to learn and therefore expect to leave school with more knowledge. But we want to leave with more than this. If our youth are fitted out as they should be when they leave school, they should be prepared to gain more knowledge. And they should go with a desire to learn,—and to learn more of what is worth while.

Much of the good work of teachers consists in creating in their pupils a desire for what is elevating. This is especially so in the matter of reading. The Hon. Rufus Choate once placed his hand upon the head of a boy who was reading, and said, "Good books or none. Better not read at all than to read books which will not improve you." And in our day this applies very much to magazines also. Boys and girls, this is good instruction. Think of it when you pick up a book or magazine to read.

Prayer: Dear Lord, we thank Thee for the powers of mind and for the opportunities to gain knowledge. May we seek the true, the beautiful and the good.

Hymn: "My Lord, I Do Not Ask to Stand."—New Menn. Hymn Book—360.

Saturday—Luke 8:24. "We perish."

This is the cry from a large portion of China where famine is prevailing. The call has gone out to the Christian world to save as many as possible from perishing by supplying food and means to bring supplies within reach of the sufferers from the famine. Stricken China needs our prayers and our gifts. The appeal is for $10,000,000 at once.

We are assured that engineers, government officials, newspaper correspondents, missionaries and investigators for China Famine Relief, now in the stricken territory are in full agreement that food can be delivered to the villages of the impoverished and dying people.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Prayer: Our Father, we thank Thee Thou dost care when the children of men are in want. Do Thou look in great mercy upon stricken China. May Thy children be found ready for errands of mercy.

Hymn: "Why Thy Heart with Joy O'erflowing."—New Menn. Hymn Book—285.

Dr. J. R. Thurstein, of Bethel College, this year delivered the commencement address at the Atchison county high school, Effingham Kansas, where some years ago he was superintendent.

CORRESPONDENCE

Altoona, Penna., May 21, 1928.

Greetings in the Master's name to all readers:

Having received your card, requesting items for the Mennonite I shall now endeavor to perform my duty along that line as this has been a very busy season with our people, for during the late summer of 1927 we set about to make repairs to our church which we completed as formerly reported in October, when Brother N. O. Blosser of Williamstown, Ohio, visited us and we had the re-opening. Following the reopening of our church we had a three-weeks series of meetings, conducted by our home ministers, Yoder and Snyder, with the assistance of Brother Daniel Gerig of Smith Corner, who substituted for Bro. Metzgar of Altoona, who, on account of sickness in his family at that time, couldn't be with us. This series of meetings, which was held in the early part of the new year, was followed by preparatory services and communion and the washing of the Saints' feet at Easter time, during which we were all much benefitted by the spiritual meetings which we enjoyed.

On April 22nd Rev. S. M. Grubb, pastor of the second Mennonite church of Philadelphia, and editor of the Mennonite, at the request of the congregation, paid a visit to Roaring Spring to be present and bring the messages at the anniversary of the organization of our congregation, which took place March 21, 1912, at which time he visited Upper Poplar Run and Smith Corner and Ore Hill, and reorganized the Mennonite congregation at Roaring Spring, which has become the parent congregation of a number of churches and missions. It was indeed a source of blessing for us to have Brother Grubb with us, and then consider what during these 16 years God had wrought. On May 13th we celebrated Mother's day, at which time a Mother's Day button was given to each scholar in the Sunday School and a class banner was presented by the pastor and his wife to the Sunday School, said banner to be held by the class having the largest attendance at each service The senior Bible class received the banner for the first Sunday, with 25 present. It was also arranged that Bro. S. D. Yoder bring the message of the morning and that Family Day be observed, each family sitting together in the service. A Bible was presented by the congregation to the family having the largest number present. This was presented to Brother Daniel Ernest and his companion, they having their children and grandchildren to the number of 27 at the service. There were also three perfect families, of which every member of the family was present. Bro. Yoder having been called to Napier by that congregation, the message of the morning was brought by Bro. Jacob Snyder, and in the evening Bro. Yoder brought us the message, after the devotional exercises by Rev. P. J. Metzgar of Altoona on the authority that God delegates to men by His word, basing his remarks on Rev. 2:11 "Let him that is unjust be unjust still and he that is filthy let him be filthy still." Ground was broken on Sunnday, May 20th at Buckhorn for a chapel as the brothers and sisters there in this coal mining town have been using the school house for worship, which doesn't accommodate the people. Attached is report of same.

On Tuesday eve, May 15th, the Ladies Aid society held its meeting at the home of its president, Mrs Jacob Snyder, wife of Rev. Snyder, which was well attended and on the 17th the Bethany Bible class had its meeting at the home of its teacher, Mrs. Snyder.

Yours in the Master's name
S. P. Snyder.

In the Baccalaureate sermon preached by the president of Witmarsum Seminary on "Sharing the Purpose of Jesus", the speaker said: The real sharing of the purpose of Jesus consists not so much in theological belief as in doing the will of the Master and helping realize those ideals which He held up. The program should be one of presentation rather than one of defense. So much of the present sin in the world continues because it is not stopped at its source. Remove sin's cause and be not constantly condemning or objecting or constantly mopping up after its effects. As sin must be stopped at its source, just so the outlawry of war will come about, not only by resolution, but, in a change to following the teaching of Christ in the minds and hearts of men.

PROGRAM OF WOMEN'S MISSION SOCIETIES OF PACIFIC DISTRICT CONFERENCE

To be given at Colfax, Washington, in June.

Song Service—
Scripture Reading — Chairman.
Song — Ruff.
Address — Miss Catherine Niswander.
Song — Menno.
Reading — Colfax.
Song — Monroe.
Address — Miss Talitha Neufeld.
Song — Colfax.
Offering.
Closing remarks and benediction — Dr. J. W. Kliewer.

Mrs. D. C. Krehbiel,
Secretary.

JOTTINGS

The North church, Freeman, S. Dakota, made a special feature of Mother's Day which was greatly appreciated by all attending.

The Oklahoma Bible Academy closed its work for the year on Friday, May 11. Dr. J. E. Langenwalter of Wichita, Kansas, was the speaker on the occasion. His subject was "Facing Today".

Rev. H. P. Krehbiel, who recently returned from a trip around the world, spoke in the West Zion church, Moundridge, Kan., on the evening of May 27. The subject was "Palestine". The meeting was in charge of Rev. P. K. Regier.

Ground-breaking service was held at Buckhorn (Louden Mine), Cambria County, Pa. Rev. P. J. Metzgar, pastor, on May 20. The service consisted of a song service led by Bro. R. F. Orr, devotional exercises by Bro. C. J. Shaffer and addresses by Revs. L. L. Shaw, J. G. Snyder and P. J. Metzgar.

The Kansas - Nebraska Sunday School Convention, held on May 17, in the Eden church northwest of Moundridge, Kansas, was well attended. The church seats about 800 people, but none had to stand. The church at Pretty Prairie Kansas, invited the convention for next year and the invitation was accepted. The officers elected are, Rev. P. K. Regier, Moundridge, Kansas, chairman; and Mrs. P. E. Franz, Buhler, Kansas, secretary-treasurer.

The Intermediate Girls' Chorus of the First Missionary church of Fort Wayne, gave a sacred concert in the Berne Ind., church on the evening of May 20 which was well attended. In connection with this concert a quartet of little boys sang exceptionally well and attracted considerable attention. Members of the chorus were entertained at the home of Miss Helena Liechty.

The Los Angeles, Calif., Chapel has been enlarged by one third its former size. Enlargment was made possible by the Home Mission Board and the local congregation. The building was done by Bro. Yoder, a member of the congregation. The California Mennonite Christian Endeavor and Sunday School Convention held its annual session in the completed building May 18 - 20. A splendid program was rendered and the attendance was good. The sisters, Miss Sprunger and Miss Neufeld, recently returned from China, made a brief visit to the Los Angeles church, much to the appreciation of all who met with them. The church has secured Dr. Britton Ross to conduct the Evangelistic services now in progress.

The First church, Aberdeen, Idaho, closed a very successful series of meetings on May 6th. As many as 40 persons in a single meeting gave themselves to the Lord. Bible Studies were conducted in the afternoon during the period of meetings. Rev. E. J. Neuenschwander of Bluffton, Ohio, conducted both the Bible Studies and the revival meetings. A vacation Bible School will again be conducted in the First church this summer. A standard course will be offered. Miss Elizabeth Funk and Mrs. Edgar Toews have been engaged as teachers.

The East Swamp, Pa., church, Rev. Howard G. Nyce, pastor, is planning a Home Coming for some time in August. It is expected that former pastors will be present on that occasion. The Superintendents of the Schwenksville and East Swamp Sunday schools are brothers and a joint meeting of the two schools was arranged. Though separated by a considerable distance, the Schwenksville school attended services of the East Swamp school on May 20. Seven new members were received at the spring communion.

Rev. P. R. Schroeder, of Berne, Ind., who recently offered his resignation, will accept a call to the presidency of Freeman College, Freeman, South Dakota. Sister Frieda Sprunger, who returned to Berne, her home town, from China, last week where she was active in our missions as head nurse at Kai Chow, gave her first address at home before the annual Alumni Association Banquet. The Westminster Choir program rendered in the Mennonite church, is said to have been the greatest musical treat in the history of Berne.

According to the News Bulletin of the Pacific District, the following isolated groups of Mennonites are noted: A group of Mennonite families at Gonzales California. Brother F. F. Jantzen of the San Marcos church of Paso Robles, visits them occasionally and serves them with communion. A group at Newport, Washington, Mennonites are constantly coming and going. A group at Quincy, Washington. A group at Eden Valley, Wyoming, served regularly by Mennonite ministers of Aberdeen, Idaho. Groups at Minidoka, Rubert and Paul, Idaho. These are also served by Aberdeen ministers, but worship with other churches and engage in community work.

On May 6th, thirteen young people were received into the West Zion church, Moundridge, Kansas, through the rite of baptism. The following Sunday preceding the Communion Service, a young man was baptized, who has been a faithful worker in the church for several years. Commencement exercises for the Moundridge high school class of 1928 were held in the high school auditorium, May 18. The class numbers 29 and of these about 22 came from Mennonite homes representing all the churches in and near Moudridge. Baccalaureate services were held Sunday, May 15. The sermon was delivered by Rev. P. P. Wedel of the Christian Mennonite church. The parsonage of the West Zion church is nearing completion and when finished will be one of the most modern bungalows in the city. Prof. W. H. Unruh, Bible teacher at Bethel College, recently conducted a Teacher's Training Class in the West Zion church. Members of the class represented the churches in Moundridge and vicinity. The class met twice a week for three weeks and completed the second course.

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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MIDDLE DISTRICT CONFERENCE EVANGELIZATION

At the last session of the Middle District Conference, the Evangelization Committee was asked to send out a team of young people to visit all the churches of the Conference in the interest of young people's work.

The Committee has been planning toward this end and has enlisted the service of four young men who are willing to render this service to our churches and will make this trip during the month of June. These young men are Raymond Hilty, Elmer Kanagy, Walton Alderfer, and John Hartzler.

It has been planned to have this group give their time during the afternoon to personal visits with individual young people and then in the evening to give a program of music and talks. These are all talented young men and their program will be such that the young people especially will want to hear them.

With the confidence that the work of these young men will be an inspiration to all our young people, and to the church in general, we announce their coming and ask for a welcome for them in our Middle District churches.

A. S. Rosenberger,
For the Evangelization Com.

NOTICE

The Executive Committee of the General Conference has appointed Bro. J. E. Regier, of Newton, Kan., to fill the vacancy on the Board of Trustees caused by the death of Bro. J. H. Richert.

C. E. Krehbiel, Secretary.

EASTERN DISTRICT MENNONITE CONFERENCE

The 130th Session of the Eastern District Conference was held in the Hereford Church, at Bally, Pennsylvania, May 3rd-6th, 1928.

The Program Committee secured Prof. A. E. Kreider, Witmarsum Theological Seminary to deliver Bible Lectures in connection with the Conference. Rev. Kreider was the speaker for the various auxiliary meetings that held their convention sessions in connection with the Conference. As a basis for his lectures the "Sermon on the Mount" was selected. His warm and scholarly dissertations were enjoyed, and we believe will prove helpful to every one who heard them. A number of years ago when the writer joined the Conference the meeting started out with a great service on Sunday morning, and closed on Tuesday noon. Bible Lectures and Convention could not be held very well, in so short a time That the delegates and visitors are blessed by a longer and fuller session is proved by the fact that now Conference opens on Thursday evening, with the President's Sermon and the first of the series of Bible Lectures. At this last Conference it was felt that the time was too short still so a resolution was passed authorizing the opening of Conference a half day earlier in the future.

On Friday morning, the business session of Conference was opened when Rev. S. M. Rosenberger called on the local pastor, Dr. Johnson to lead the Devotional Service. I Cor. part of the 12th chapter was used which was followed by prayer and words of welcome. Routine business was taken up, but immediately a high point of the conference was reached when the Mennonite church located at Richfield, Juniatta County, made application for membership into the Conference. This congregation has stood alone for nearly 40 years, and everyone rejoiced that finally they were ready to join their strength with others in building up the Kingdom. Rev. B. S. Garybill, Richfield, Penna., is the Elder, and he reported that the congregation had about 140 members.

The Parochial reports by the Deacons, showed a deep concern for the Cause of Christ in every congregation, most of them were able to report active work in the various lines and growth in membership.

The Conference officers reported their activities, that one which is of most importance to the readers, was the summary of the Secretary Rev. A. M. Fretz. This is as followings: 25 Congregations, 3012 members, 215 gain during year, 206 loss; 42 infant consecrations, 2903 S. S. Enrollment, 423 members of Y. P. S. C. E., 105 members of the Mennonite Brotherhood, 427 members in Ladies Organizations. The financial support for causes was as indicated: $33,570.34 was for local congregational support, $3,506.56 was contributed toward the Conference work, $1,120.15 was given for the Home for Aged, the Orphan's Fund received $190.97, while $1,874.99 went for special gifts. The Congregational reports showed that $993.59 sent directly to the General Conf. Home Mission Board, $4,838.62

A LETTER OF THANKS FROM RUSSIA

The above is a reproduction of a document written in the German language expressing the thanks of the Mennonites of the Ukraine, South Russia, to the Mennonites of America for relief sent them in the times of their great distress after the World's War and during the famine that followed. Particular reference is made in the document to the tractors which were forwarded to them in order to enable them to again till their fields. The document is dated, Ohrloff, Dec. 6. 1922. The signitures to the "Denkschrift" are those of the officers of the Ukraine Union of Mennonites: B. B. Janz, President; Ph. Cornes, Vice President; H. Bartel, Treasurer and A. Fast, Secretary. The letter expresses a splendid spirit of Christian gratitude and is also remarkable because of its artistic execution. The text was written by Peter Cornes and the decorating was done by Hans Janzen, both of Ohrloff.

was sent to the Foreign Mission Board, for Relief work, $619.90 was contributed, while the Board of Education received $115.20, the Publication Board $24.14, General Conference Treasury received $145.91, special donations were $39.00 and unnamed causes received $5,612.84. The Grand Total is $57,950.62.

In the election of conference officers, recognition of the long untiring service of Brother Fretz, as Secretary, was taken and he was elected as President. Rev. A. J. Neuenschwander was elected as Secretary and Brother E. S. Weiss was re-elected as Treasurer.

The Special Finance Committee, whose duty it was to collect the 1927-8 Budget made a report and stated that to date they had not quite the $2,900.00 in hand but expected the entire amount to be reached.

In connection with the report of the Home Mission and Church Extension Committee, it was learned that a group of Mennonite families living in Lansdale were holding regular prayer meeting. While all are members in surrounding churches, there seemed to be an interest to serve in a better way.

The managers for the Home for the Aged frequently have a stereotyped report to offer of the work of the Institution. This year was however the exception. They asked Conference to permit the erection of a large but necessary addition to the Home. This provoked considerable discussion. A special committee was appointed to study the project and make recommendations later. As a result of this, the Board was given permission to enlarge and modernize the Home during the present year.

Since there was no report from the Historical and Publication Committee, conference passed on to the work of the Education Committee. Upon their recommendation, Conference voted to renew the Evangelist License of the Brethren: Daniel M. Landis, R. V. Stubbs, and Howard T. Landes.

By vote of the Conference it was decided to accept the invitation of Memorial Mennonite church, Altoona, Penna., as the place for the next Conference.

On Friday evening our Home Mission Workers, Rev. Glass, Wolf and Rev. Unruh, presented three phases of our work in a manner that touched everyone that heard their messages. Rev. Kreider delivered his lecture "The Law of Christ." On Saturday afternoon the Women's organizations held their convention. In the three years that time and place was given for this phase of the work, it has been a matter of encouragement to see the work grow so rapidly. The Ladies Organizations are quite well organized for work in the various congregations. "Sincerity and Worship in Service" was Prof. Kreider's subject at this meeting. In the evening the Men's Brotherhood held their meeting. This organization has done much to link up more closely the man power of our lay leadership with the Church. Rev. Kreider spoke with rare insight on the subject of Jesus' teaching as it touched "Possessions."

On Sunday was the greatest attendance. The morning service with Conference Communion is always a meeting of rich fellowship. The subject for the Bible Lecture, "Trust in God's Providence" lent itself well for the occasion. That the Conference is anxious to have every phase of church work represented is evident, since the afternoon meeting was given over to the Sunday School and Christian Endeavor Conventions for their service. The spirit of Youth in its spirit of enthusiasm and devotion was keenly felt in this meeting. As a fitting close, Rev. Kreider used as his subject, "The Heart of Jesus' Message". Thus came to a close a Conference rich in blessings.

Resolutions:—

Resolutions presented and adopted at the 130th Session of The Eastern District Conference of the Mennonite Church of North America, Bally, Pa., May 5, 1928.

Resolved:

1. That we give humble expression to our thankfulness before our Heavenly Father for the cheering blessing of beautiful weather we were surrounded with during our Conference Sessions.

2. That we express our thanks and appreciation to the congregation, and particularly to the Ladies Aid Society of Hereford Mennonite church at Bally, Pa., for their kind hospitality and splendid provisions for the welfare of the Conference delegates and visitors.

3. That we express our full appreciation to our brother the Rev. A. E. Kreider, Professor in Witmarsum Theological Seminary, for the inspiring and helpful Bible lectures he has brought us.

4. That we express our deep sympathy to the Germantown congregation upon the serious double loss they have sustained through the death of their Deacon, Brother Benjamin Bertolet, and of their pastor, our beloved brother and efficient, devoted fellow-worker, the Rev. Anthony S. Shelly.

5. That we heartily recommend the general extension throughout our congregations of the budget system in the securing and administration of church finances.

6. That owing to the ever increasing volume of conference business the sessions hereafter open one-half day earlier, thus disposing of the reading of minutes, acknowledging of the credentials of delegates and the parochial reports.

7. That in the present crises in the endeavor of Bluffton College to qualify for a full recognition as a Standard A-Grade College this conference endorse the effort of the administrators to raise the necessary endowment.

8. That we give thanks to Almighty God for the beautiful spirit of friendliness and fraternity pervading the deliberations of this conference.

Respectfully submitted:

Elmer E. S. Johnson
D. J. Unruh
M. H. Kratz
Committee.

A. J. Neuenschwander,
Conf. Secretary.

28TH ANNUAL BLUFFTON COLLEGE COMMENCEMENT

June 3-4-5-6

The 28th Annual Commencement of Bluffton College closed the activities of another successful school year. On the opening day, June 3rd, the annual Baccalaureate Sermon was delivered by the President, Dr. Mosiman, at the Sunday afternoon Vesper period. His subject was, "The Supremacy of Christ." The occasion was, no doubt, equal if not surpassing the usual impressive ceremony. Many friends and former graduates were present.

On Monday, June 4th, Miss Martha Gerber of Dalton, Ohio, a senior, was crowned the Queen the May to feature the events of Bluffton Day. Miss Zoa Manges was chosen as maid of honor for the occasion. To be elected May Queen is considered the biggest honor that can be bestowed upon any senior co-ed by her fellow students. Other events of the day were the Junior-Senior breakfast, the Phi Delta luncheon, and several recitals.

The following day, June 5th, the Alumni and Old Students again came into their own. There was a Varsity B breakfast, later in the day an educational conference for those interested in educational work, class reunions, particularly the classes of '18 and '23 who held the tenth and fifth reunion respectively; and a baseball game in the afternoon, Bluffton vs. O. N. U., arch rivals of the varsity. President and Mrs. Mosiman again tendered the farewell reception to the passing class, and in the evening all joined in the Alumni and Old Students banquet.

The closing of activities for the school year 1927 and 1928, and the passing of the 28th Annual Commencement took place at the annual commencement luncheon which was held in the gymnasium at 12:00 o'clock noon, on June 6th.

The warmth that is evident toward the College each year at Commencement time is nothing more than a consciousness and appreciation of the life-giving pulsation that is born in institutions such as Bluffton. It means a rejuvenation of inspirations and an expression of renewed fellowship that grows stronger as time goes on.

In addition to these unestimable values of Christian training and social developments permeating from the campus, there are also other accomplishments that may have some bearing upon our human weaknesses and our emotions. Various exhaustive researches have revealed that the average life time earnings of a college graduate are $35,000 more than of high school graduates. In the light of these figures, Bluffton College has added more than twelve millions of dollars to the life earning capacity of those who have received diplomas. It happens however that the prime interest of Bluffton graduates is service, which cannot always be measured in coin. Thus the four hundred and more alumni have returned to the churches immeasurable values in return for her support to the College.

CORRESPONDENCE

Deep Run, Pa., — On the Communion occasion, May 12, 13, nine young people were baptized by the pastor, A. M. Fretz, eight of whom were taken into church fellowship, while one was received as member in the church at Perkasie. Two were received by letter and four children were presented for consecration.

Rev. Henrich H. Willms, who was among the Russian Mennonite refugees who settled in Canada several years ago, has met with the further misfortune of having fire destroy his home. Everything owned by the family was lost. Rev. H. P. Krehbiel, of Newton, Kansas is making efforts to raise funds for the relief of the unfortunate family.

THE MENNONITE

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EDITORIAL

We are now at the time when our Schools and Colleges are closing out their work for the year and the young people, whom they have trained are sent out into the world to take up their serious life's work. Much will depend on how these young people acquaint themselves, for soon it will be their shoulder that will have to carry the responsibility for the problems that will surely confront the world. We wish them well and would remind them that Christian character is the important thing to be fostered under every condition and circumstance.

Our own interest in education naturally centers in the schools with which the young people of the General Conference are identified. Bethel College, the oldest existing Mennonite College we have, has had a long and honorable part in the development of our church in the western states. Its problems are by no means easy ones, but there always has been a determination and devotion in undertakings of our people that we are sure will not fail in this case. Freeman Junior College in South Dakota is a splendid tribute to the ideals of the group of Mennonites in that section of the country. Its recent advances must be taken as an assurance that it will continue to grow and exercise a healthy influence upon the church and its tasks as well as upon the young people who patronize it.

Bluffton College is an institution that has made a rapid and substantial growth. It is now in the face of a crisis that, while serious, is nevertheless an indication of its future improvement. Considering our numbers and wealth we of the General Conference are well equipped with institutions of higher learning. It should be the aim of our people to support them above all other institutions with our means and patronage. We can hardly conceive of any one being loyal to our church without being at the same time loyal to the institutions for which it is responsible.

Witmarsum Theological Seminary has supplied a long-felt need in our church and the character of the work done there is satisfactory. If we are to have trained workers in the Mennonite church they should be trained by Mennonites under the supervision of the Mennonite church. There is always uncertainty about institutions of other denominations. We cannot hope that our workers can get the Mennonite point of view in them and it therefore remains that the only logical thing for our churches to do is for them to insist that those whom they call to their leadership shall have the benefit of Mennonite training.

Two very interesting reports of commencements are published in this issue.

THE SEMINARY CLOSES YEAR

Witmarsum Seminary closed an unusually good year's work with the commencement exercises on the evening of May 24th. The commencement week activities consisted of four major events, a communion service, the baccalaureate service, the alumni luncheon and business meeting, and the commencement exercises. Late in the afternoon of baccalaureate Sunday, May 20th, the students, alumni and faculty gathered in the chapel of the Seminary building for a communion together. Rev. Henry T. Unruh, pastor of the Mennonite church at Halstead, Kansas, was in charge of the service. The service consisted of the singing of few appropriate hymns, scripture reading, prayer and a brief sermon or meditation on the significance of the Lord's Supper with emphasis that the fellowship in a small circle of kindred minded people is akin to that which was present in the upper room when the Lord's Supper was observed for the first time. The service was heartsearching and helpful.

Immediately after the communion service occurred the baccalaureate service at the First Mennonite church. A large audience was present for this service and entered heartily into every part of it. "The Church's One Foundation" was sung as a processional as the students, faculty and board members present marched into the church. Rev. Amos E. Kreider then read an appropriate scripture lesson and lead in prayer. President J. E. Hartzler preached the sermon, choosing as his theme: "Sharing the Purposes of Jesus". He pointed out that the only kind of Christian service that really shares the purpose of Jesus is an unselfish and self-sacrificing ministry. One feature of both the baccalaureate and the commencement exercises, that was greatly appreciated, was two quartets, composed of Seminary woman and Seminary men. The pianist was also a Seminary student.

At five o'clock in the afternoon of May 24th the Seminary family, students, faculty and board members, were the guests of the alumni at a luncheon. Forty-four sat down together to enjoy the last occasion of its kind for this Seminary year. Both quartets furnished music which was greatly appreciated. There were three short talks, surveying the Seminary from the field, from the student angle and from the viewpoint of the faculty. Many interesting and helpful things were said about the Seminary and its work in these talks. The nine graduated who are taking degrees this year presented one hundred dollars to Seminary at this luncheon to become the nucleus of a student loan fund. It is believed that this hundred dollars will in time grow to be an important factor in making it possible for students to study at Witmarsum who would be deprived of this privilege without the help of such a loan fund.

At eight o'clock the same evening occurred the commencement exercises. Rev. J. E. Amstutz, secretary of the Board, read the scripture lesson and lead in prayer. Rev. Emanuel Troyer, the president of the Board, delivered the address. It was a fitting and earnest message to the young men and women who graduated. His subject was, "The Fundamental Christian Motive and Message." Rev. Troyer pointed out that Christ is both the motive and the message of Christianity and no one can be a fully qualified minister of His unless he incarnates this in his own life and transmits it to others. After the degrees were granted came the congratulations and good-byes as graduates and students prepared to return to their homes or places of work. It was a good year that we had together.

Paul E. Whitmer

"Students of Witmarsum Seminary, 1927-28"

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

"LET ME WALK WITH THEE!"

O Master let me walk with Thee
In lowly paths of service free,
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broad'ning way
In peace that only Thou canst give,
With Thee, O Master, let me live.

W. Gladden.

CHRISTIAN ENDEAVOR MEETING

June 24th, 1928

A. J. Neuenschwander.

Topic: "Missionary Possibilities in Recreation at Home and Abroad." I Cor. 9:23-27.

If possible have a missionary or get a letter from one, to show how recreation is used to help in Mission Lands.

Bringing the Scripture Down To Date

Recreation and games teach us wonderful religious lessons: self control and playing to rules.

To be fit for a contest, an athlete denies himself certain things. To be fit for the great race in life, we must deny certain things also.

We must always keep watch on ourselves, lest we become useless in helping to win others to Christ.

We have a right to use athletic illustrations to drive home a vital truth.

The Prayer Thought

Let us thank the Lord for: the success of missionaries at home and abroad, for the use they could make of recreation to further their cause, for Christian athletes.

Ask God for: guidance in your leisure time, for more of the religious spirit in our recreational programs, for a blessing on missionaries at home and abroad.

"CALIFORNIA S. S. AND C. E. NUMBER"

Dividing the Subject for Assignments

1. Teaching Self-control in Recreation.
2. Teaching the Principle of Fair Play as a Christian Virtue.
3. Honesty as a Principle in Recreation.
4. Recreation as an Opening Wedge for the Missionary.

The Open Forum

1. Why is it helpful for a missionary to teach people to play?
2. What Festivities or Anniversaries have you celebrated in your church during the last year? Why those? Why not more?
3. Does the Church lead in the recreation in your community or who? Why?

Using Our Recreation to Lift

Our own missionaries use recreation and have been able to make the desired impression. Among our American Indians' games and recreation are very popular. When the missionary has something to do with the games or picnics, no element of real sportmanship is lacking, but on the other hand many of the undesirable features are kept out.

Before the Revolution in China, we had news that recreation and games were used successfully in our Schools there. From Labrador and Africa reports come that the missionary was the first one to ever introduce clean recreation for the natives. They always appreciate it and look upon it as a much better way, than their own with their own vices and chance.

In our own churches we have so many opportunities that no church however small ought to be without some recreational life. We have our anniversaries, perhaps it is fifty or a hundred years that your church was started, or since the pioneers of your community landed. You might serve your neighbors by giving them some historic facts about Mennonites, by celebrating the 245th anniversary of the landing of the first Mennonites in America, October 6th, 1863. Next year it will be 70 years that General Conference was launched by the Iowa Churches. (Celebrate). Father and Son Banquets, come in the fall of the year, while Mother and Daughter Banquets are usually held in May. Many more suggest themselves. Use these opportunities for missionary purposes.

Illustrations

Christie Mathewson, famous baseball pitcher, controlled himself, he never played on Sunday. Money could not buy him. The United States Marathon champion (26 miles and 386 yards) is a faithful Sunday School teacher in a New Jersey town. We knew a H. S. basket-ball team, that went to the State Semi-finals. They always had a short season of prayer before each game. Harvard's star foot-ball player of a few years ago taught a class of boys regularly in Sunday school.

CALIFORNIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOH CONVENTION

The Ninth Annual Convention of California Mennonite Sunday School and Christian Endeavor workers met in the Immanuel Mennonite Church, 79th and Stanford Streets, Los Angeles, on May 18, 19, and 20. Miss Emma Ruth of Reedley, the President, opened the Convention at 7:30, Friday evening. A hearty welcome was extended to the Convention delegates and visitors by the pastor of the local church, Rev. Albert Claassen, on behalf of himself and the congregation. Delegates and visitors were present from Reedley, Paso Robles, Shafter, Escondido, Upland, and Los Angeles and its suburbs. Pleasant weather, good roads, and an interesting program attracted a large audience, but many who had planned to come were prevented because their crops were ready to be harvested and could not wait. The Reedley and Paso Robles visitors had come the longest distance, over 250 miles. We admire their zeal. The Convention theme was "Co-Laborers with God" (1 Cor. 3:9). The spirit of the theme was very evident throughout the convention sessions.

Rev. Lester Hostetler, pastor of the Upland Mennonite church, gave the opening address Friday evening. His theme was "Our High Calling," (Phil. 3:14). He said we were called by God through Jesus Christ to attain to a very high mark. Called to live a life with God. The reason why some people show more of the fruits of the Spirit is because they live in an atmosphere of God, commune with Him. There are two sides to the life of Jesus: He preached, taught and did good works, but He also withdrew and spent whole nights with God in communion. As Sunday School and Christian Endeavor workers we are called to give reality to the things which are not seen. Our work largely depends upon how we withdraw in communion with God. We are called as servants of the Most High to work out our Christian life and character in the everyday things of life.

Sunday School Conferences

On Saturday morning the assembly was divided into several groups for discussion. The first period was given to Sunday School work. The Elementary conference under the leadership of Miss Burkhalter of Los Angeles had an interesting program. Miss Gertrude Paulus, Los Angeles, gave a demonstration of the use of the blackboard in teaching the lesson. The main thought or the Golden Text may be emphasized by writing it on the board, or illustrating it by means of allegorical drawings, or the lesson story may be acted out on the blackboard by means of the little jetts, or hearts representing people, etc. Sketching the map of Palestine will usually interest the pupils.

Mr. Herbert Schmidt, Reedley, spoke on work with the Juniors, and suggested a number of things Juniors can do, as, earning money for missionary purposes, etc.

The work of the Cradle Roll and Beginners was described in a most interesting way by Mrs. J. C. Mehl, Upland. Her paper will appear in another issue of "The Mennonite."

A unique feature of this conference was the participation of the children. A boy or girl from each grade in the elementary division of the Los Angeles Sunday School told what they do in their class. For example, one little girl representing the Primary C grade said: "In our class we have books (holds up book) into which we paste these cards (shows cards). For our memory work we have these (holds up a paper heart with ribbon streamers and Scripture references) All the primary children receive one of these papers (shows "Jewels') every Sunday."

The conference on the Secondary Division, led by Mr. C. F. Mueller, Reedley, brought out the thought that this should be the preparation period for Christian citizenship. This is the time to furnish the right guiding principles for life's conduct. Win the boy and girl to Christ early in this period. The teacher should link the church activities with

their everyday life. They should be led to have their own private daily devotional time, and to take part in testimony meetings, and to try to win their companions to Christ. There are over sixty million people in our country that are not affiliated with any church, and fifteen million children without religious instruction. These statistics are startling. What influence will these millions have upon the history of our country? What a work they could do in the Kingdom of God!

C. E. Conference

The Junior Departmental group was led by Mrs. Roy Martindale, ex-State Junior Superintendent. She stated that the plan to have the Juniors do all their own work with only the supervision of an adult or of a committee, has proven successful in very many cases. They learn to do by doing. Memory work is very important, and there are excellent memory courses on the market.

The Four-Department organization of C. E. was explained by Roy Creighton, Los Angeles County C. E. Field Secretary. This is designed to give each member of the society his own work for which he alone is responsible; with the old plan many members had nothing to do.

The Quiet Hour, Tithing, and Prayer Meeting discussions were led by Miss Emma Ruth. Family worship should not be considered as taking the place of the individual's tryst alone with the Lord. The Quiet Hour will make Family Worship mean more.

Tithing is both a good habit and a proper attitude toward stewardship, bringing blessed results. Order and system belong to the Christian life. The tenth may represent the least that the Christian should give to the Lord's work, but no one is limited to that. A good way to make the idea of the Quiet Hour or the Tenth Legion clear to the minds of children is by means of Presentations, such as, "Thanksgiving Ann", and others.

For the Sunday evening C. E. meeting the Preprayer Circle is recommended, which meets fifteen minutes before the regular meeting, and helps to create a worshipful attitude. The consecration meeting may be turned into a testimony meeting. Every meeting should have opportunity for a season of prayer, or sentence prayers.

Missionary Department: The C. E. should give missionary instruction, support, and furnish volunteers. A mission study class may be started with two or three members, and others will soon be interested. God wants us to pray for the salvation of the heathen, and while we are praying He may call us to go.

An address by Mr. Creighton on "Our Responsibility as Co-Laborers with God" closed the forenoon session. He said we could not be co-laborers with God until we receive Christ into our heart and life. Then we will be interested in the things of the Kingdom. Our responsibility is to live a clean-cut Christian life and to bring others to Christ.

Young People's Problems

During the lunch hour on Saturday the young people of High School and Junior College age were served at separate tables and were led by Mr. Mueller in a discussion of young people's problems. Most interesting questions were raised and discussed by the young people. A report will be given later by some who participated.

Our Business Meeting

An important part of the Convention, so far as its future is concerned, was the business session on Saturday afternoon. The "two-minute" reports by the Sunday Schools and C. E. Societies revealed many interesting facts. Most of the schools reported an increase in enrollment, with Los Angeles requiring an addition to the church because of its growth. While some churches reported as many as four C. E. societies, one reported only a small society including all members of the families, in which the "family plan" is used, that is, the families take turns in being responsible for the meeting.

A mid-year executive meeting was held at Bakersfield where two days were spent in deliberation upon the problems of our work and conventions.

The following steps of vital importance were taken at the present session: An amendment to the constitution eliminating the program committee and making the executive committee responsible for convention programs; Setting aside $50 for the expenses of the Convention President in visiting all our Sunday Schools and C. E. societies during the year; Recommendation to the new executive to lay plans for a five-day California Leadership Training Institute for our young people; and a recommendation to the Pacific District Conference to have a suitable person visit all the churches in the District and hold classes on Sunday School and C. E. methods.

The new officers are: Pres. Rudolph Schmidt, Los Angeles; 1st V. Pres. John Lichti, Upland; 2nd V. Pres. Helen Claassen, Paso Robles; Sec'y Olga Klopfenstein; Treas. John Ensz Visalia; Young People's Supt. Ella Penner, Shafter.

"Tired of Missions"

The Samaya Mission Band of Upland gave a missionary presentation on Saturday evening. They represented a group of girls who had become "tired of missions", and wanted to do something else. Their leader was grieved, and decided to try to show them the importance of their help, so she arranged for a number of scenes from the mission school and hospital to which the girls had formerly given support. In these scenes it was shown that when support from the homeland is withdrawn, some poor child cannot get the necessary training to enter Christian work, or some sick people must go without medical care, and so on. After looking upon these scenes of disappointment and real need, the girls told their leader that they would rather work for missions than do anything else.

Sunday Services

The regular Sunday School session was held on Sunday morning, and was followed by a dedicatory sermon by Rev. F. F. Jantzen, Paso Robles, for the new addition to the Los Angeles church building. The congregation is very grateful to God that this addition was made possible, and desires that it shall be used to the glory of God.

The Junior C. E. Society of Los Angeles gave a short program in the afternoon. Following this Miss Talitha Neufeld, of Reedley, who has just arrived home on furlough from the China Mission Field, gave an address on "The Church of China, yesterday, today, and tomorrow." It was a great pleasure to have Miss Neufeld at the Convention and listen to her as she spoke at various times. The story of her last few months at Kai Chow, together with Miss Frieda Sprunger, while the Chinese soldiers occupied a large part of the Mission Compound, is intensely interesting, and we marvel how God protected them. An address by Rev. W. A. Hillis, Los Angeles, on "Our Field of Service" closed the session. He pointed to the field round about us, at home, in the country and in the city.

The last session of the Convention was held on Sunday evening. The installation service for the new officers was conducted by Rev. H. B. Dirks, Field Secretary of S. S. and C. E. work in the Pacific District Conference. Mr. Dirks then preached on "Our Objective—Soul Winning", which formed a fitting close to this interesting and helpful Convention.

THE STARVING FARMER WHO FORGOT

The uninformed Christian who does no know what is happening on the Mission Field is like the starving farmer who for got to dig his potato crop. The Christian has invested his prayers and his money. God has given the increase. But too often the investor does not know anything more about the increase than the starving farmer aforesaid about his crop. Each languishes in his own way. There is nothing equal to the spiritual invigoration received when one reads of the power of the Gospel reasserting itself on the Mission Field today.

Plans have been materializing for the last twelve months whereby there will be brought before the Mennonite public a book on the Mission Work in India. This will be commemorative of the 25th anniversary of the opening of the work there in 1901.

Graphic Writeups
Firsthand Information
100 Pictures that Tell a Story
History-Making Incidents of 25 Years
Facts Fresh from the Frontier

The above briefly describe the new book which will tell the story of the planting of the church in India by the General Conference Mennonites. The results of this work will be told. The Cross of Christ is beginning to tower above the wrecks of millenniums of non-Christian civilization. Do you know this story? Every S. S. worker, every C. E. worker, every wide awake layman needs mission facts at his finger tips. The man or woman who gets there is the one who knows the facts. Do you have the facts?

The project has the sanction of the Mission Board. The India missionary body through a chosen committee is putting this book off the press. This work will be faciliated if those who later want this book now subscribe for same. The book will likely go to press shortly after New Year, 1928. It will sell at cost, i. e., at such a figure that all expenses will be met. If any small unused balance is left after all sales, this will go to the Mission Board. The cost per copy is now approximated at from $1.85 to $2.25. If possible the lower figure will hold.

Insure your copy by subscribing now for this book and pay for same when it is ready for delivery. Order one now from Rev. Samuel T. Moyer, Berne, Ind.

THE S. S. LESSON

June 24

Review: Jesus, The Saviour.

Zeph. 3:14-17.

Golden Text:— "Choose ye this day whom ye will serve." Josh. 24:15.

Lesson I. Jesus calls upon His disciples to reveal their own personal faith in Him as the Christ. Peter, the spokesman for them, makes the confession. He, (Christ) then reveals to them the doctrine of the cross which Peter suggests, may be avoided. This suggestion is regarded by Jesus as a temptation from the evil one. Cross bearing, He declares, is necessary for those who would follow Him. Salvation of one's soul is the most important of all concerns.

Lesson II. The Resurrection is the one great miracle. Accept that and there will be no difficulty concerning the rest. It reveals a living Saviour. It assures life after death. It is linked with the crucifixion as a most important truth concerning Jesus the Saviour and Redeemer. Because of it our hope is not vain and eternity of bliss awaits the believer.

Lesson III. The Transfiguration was a preparation for the crucifixion that was shortly to occur. Those who witnessed it were the three outstanding disciples. Moses and Elias represented the Law and the Prophets, which were fulfilled in Jesus. The voice from heaven gave testimony to the sinlessness of Jesus and thus assured us that our Redeemer was a perfect being. The conversation with Moses and Elias had to do with the coming passion and so strengthened the Lord for the trial.

Lesson IV. As in everything, Jesus stood for purity. In this case it was for the purity of family life. Divorces have no place in the teaching of the New Testament. Family life, in its purity, is the only normal social relation that should be tolerated by Christians. The purpose of the family is the proper care of children Jesus pronounces His blessing on little ones and assures His concern about them. They are types of the true child of God who obeys and trusts Him in faith.

Lesson V. Discipleship, such as the young man showed, was not sufficient. In his statement of the commandments, Jesus gave a summing up of the law. The youth was able to say that he had kept the law, but Jesus placed His finger on the one important thing the youth missed. He loved his goods more than his neighbor. His possessions were his idols. His treasurer was on earth and not in heaven. He loved his goods more than his God. Riches are a most dangerous enemy to one's prospect for eternal life. The case of the poor woman and her mites is one in which all was given to God. That is the only true attitude one may show toward possessions. They are only so much of the Master's goods entrusted to us to be used as stewards and we must give an account of our stewardship.

Lesson VI. The sons of Zebedee were near to the Lord, but they had not the right conceptjon of His Kingdom which they still thought would be an earthly one. They were ready to promise to do things, yet had no conception of what would be involved. They were seeking greatness for themselves. There is but one greatness becoming the disciple of Jesus. He must be great in humility. Here the great central truth of the Gospel of Mark is expressed: "The Son of Man came not to be ministered unto, but to minister". Service is the outstanding duty of the disciple.

Lesson VII. In entering Jerusalem on that memorable Palm Sunday, Jesus permitted His followers to do Him kingly honors. He came to be the Messiah. He was going to Jerusalem to assume that office by the way of the cross. He is our King. To Him we owe obedience. Our possessions and our lives must be consecrated to Him. He rules over His subjects, not with force, but by the power of love.

Lesson VIII. In the last week of His life Jesus had to meet the challenge of the three great parties of the Jews. The Herodians who endeavored to lead Him to say something to bring the wrath of the Romans upon Him, the Sadducees who wanted to discredit the resurrection through Him and the Pharisees, who would like to have Him discredit Himself by some disrespect for the law. In all three cases Jesus silences his critics. To Ceasar belonged the things of Ceasar and to God the things that are God's. The resurrection is asserted, even in the books that the Sadducees accepted. The whole law is love to God and love for one's neighbor as one's self.

Lesson IX. The wicked husbandmen in the parable were the Jewish people, who rejected and slew Him, the beloved Son of God. It was their unbelief and sin that led them to do this, but the "stone which the builders rejected has become the head of the corner". Wickedness cannot defeat the plans of God.

Lesson X. The last supper with the disciples brought out the fact that there was a traitor in their midst. Nothing could have been a harder blow to the Lord than to realize that one He had trusted would sell Him. We condemn Judas, but let us remember that those who deliberately sin against Jesus, crucify Him anew and put Him to open shame. In the Garden, even the select few were unfaithful and slept when they should have watched. Let us be ever watchful lest we, too, fall into sleep and carelessness when there is a stern duty to be performed.

Lesson XI. The arrest and trial of Jesus was the most unjust and unthruthful procedure. but enemies of Christ will stop at no ends to fulfill their wicked aims. Pilate sentenced Him, knowing that he was delivering an innocent person to torture and death. It was the innocent lamb of God who was to atone for our sins.

Lesson XII. The crucifixion marked the blackest day in history. Sin had done its worst, the fiends of hell were in glee. The arrogance of man spared not even the holy Son of God. But from this terrible crime has come our greatest blessing. God has a way of turning over evil that good may come of it. The cross was the altar, the Christ was the lamb. Through that sacrifice, the penalty for sin is paid.

DEVOTIONAL READINGS

Sunday—Psalm 42:1. "As the hart panteth, . . . so panteth my soul."

We have here an expression signifying need and desire. The deer is heated in the chase and thirsty; so in the human soul there are deep needs and strong desires for the satisfaction of these needs. The soul seeking often finds itself, as it were, in a dry and parched land. It is a season of drought and the water brooks are dried up.

This is the state of one who knows not God. He goes about seeking the satisfactions of life, but seeks in vain. The soul is in search of life, the life more abundant, but lo! the feelers put forth do not find the true object of the search, and the soul remains unsatisfied.

What is the meaning of the restless striving all about us? It is simply a manifestation of the ceaseless craving of souls for life. Why the quest so often in vain? Where shall the true life be found? It is because the dazzling light of sinful beckonings, the empty calls to find in worldly pursuits alone the satisfying objects, confuse the sight and turn the course of the seekers into "blind alleys". Let us not be misled.

"'Tis life whereof our nerves are scant,
Oh, life, nor death, for which we pant,
More life and fuller, that we want."

Prayer: Dear Lord, lead us into the way of life everyasting. Revive our souls and satisfy us with Thy mercy.

Hymn: "O Have You Not Heard?"—New Mennonite Hymn book.—147.

Monday — Psalm 42:2. "My soul thirsteth for God, for the living God."

There are gods a-plenty. It is the living God that is the true object of the pursuit of the soul. The psalmist, even though he almost loses heart at times, never took his eyes off the fountain head of the soul's unfailing satisfactions. The living God alone can give life.

Where shall we go for the supply for all our longings, desires, deep needs of the soul? Until we know Christ, we are at a loss to know. When we hear His words, "But whosoever thinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14), we have the answer.

"I heard the voice of Jesus say,
Behold I freely give
The living water; thirsty one,
Stoop down, and drink, and live.'
I came to Jesus and I drank
Of that life giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Prayer: Blessed Master, we thank Thee Thou dost offer the water of life. Lead us to fountains of living water. May we seek to live in Thee.

Hymn: "Words of Life"—New Menn. Hymn Book—192.

Tuesday—Psalm 42:5. "Why art thou cast down, O my soul?"

Life's experiences bring numerous disappointments; but, as some one has said, "disappointments are sometimes God's appointments." There is much loss in turning one's thoughts too much upon one's self at such times. The result is a downcast spirit, unless one makes an effort to rouse himself to go forward with hope and confidence. Furthermore, it is great gain if at such times we can draw on reservoirs of stored-up grace. Fortunate is he who has within the well of living water.

Then hope in God. When we walk with Christ, we journey toward the light. For the Christian the best is always in the future.

Faber sounds the note of courage and peace:—

"O Jesus, why should I complain?
And why fear aught but sin?
Distractions are but outward things;
The peace dwells far within.

These surface troubles come and go
Like ruffings of the sea;
The deeper depth is out of reach
To all, my God, but Thee."

Prayer: God and Father, teach us that as our days so shall our strength be. Help us to live hopefully, joyously.

Hymn: "Be Not Dismayed"—New Menn. Hymn Book—155.

Wednesday—Ps. 42:8. "Yet the Lord will command His loving-kindness in the daytime."

Having that, we have all. Have you seen a child's countenance light up in a time of fancied trouble when someone has turned his attention away from his grief by some little token of kindness? Through His lovingkindness the Heavenly Father becomes the "health" of our countenances. The clouds of sorrow and grief are dispelled and our faces radiate good cheer, "They looked unto Him and were lightened." (Ps. 34:5).

As Harriet Beecher Stowe puts it—

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

So to the heart that knows Thy love, O Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door."

Prayer: Our Father and our God, teach us the calm of trust. May we recognize Thy loving kindness ever extended to us. Help us gratefully to respond to it.

Hymn: "O Love Divine"—New Menn. Hymn Book—241.

Thursday—Psalm 40:8. "My prayer unto the God of my life."

"The God of my life" is significant. "Whose I am and Whom I serve," said Paul. Paul had no difficulty in shaping his service because he recognized Christ as Lord. The prayer life should become a simple exercise when one has given over to God the ordering of his life. Many of the difficulties of the exercise of prayer are removed when one recognizes the full right of God to have a purpose and plan for that one's life. In substance, reduced to simplest terms, such prayers will be, in words found in the following psalm: "O send out thy light and thy truth; let them lead me."

Prayers under such conditions will be made in strong confidence. Every effort will be made to pray in line with God's will. In a word our prayers will have the ring of sincerity, and with such surely God is well pleased, and He will see to the ordering of our steps and the fulfillment of our heart's desire. Let us see to it, then, that first of all our lives are a prayer.

Pray George Herbert's prayer:

"Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee."

Hymn: "Prayer is the Soul's Sincere Desire" — New Menn. Hymn Book—197.

Friday—Daniel 1:8. "But Daniel purposed in his heart."

We count Daniel among the heroes. The one trait in his character that stands out above others is courage. The story of Daniel is one of those best known by the boys and girls, and they admire his bravery in the face of opposition and danger. Daniel obeyed the voice of conscience no matter what that might bring him.

The story is, briefly, that his enemies tried to put him out of the way and that was not easy to do, but they thought they knew a good plan. They got the king to issue an order that any one found asking anything of any one but the king, for thirty days, should be cast into the den of lions. They knew that Daniel would keep on praying to God. And he did, with the result that the order was carried out; but God was with Daniel and saved him out of his perilous situation. The lesson of bravery has its place.

"Do what conscience says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty and be blest."

Prayer: Our Lord and Master, help us to be brave. May we always be true, seeking to obey Thee and listening to the voice of conscience.

Hymn: "All for Jesus"—New Menn. Hymn Book—272.

Saturday—Acts 17:26. "And hath made of one blood all nations of men for to dwell on the face of the earth."

"Let us turn our thought to China again. Last week we called attention to the need of prayers and our gifts for the relief of physical and material needs. But let us not lose sight of the interests of the Kingdom there, especially the interests that are nearest to us. We need especially to remember the Chinese Christians, who are passing through such trying times. I quote from Miss Fast's letter appearing on the Young Peoples page in issue of May 24.

"This army had also taken possession of four of the mission houses, two of the churches, the girls' and boys' school in the city and the boys' boarding school in the suburbs and the hospital.

Just how much suffering that means to the people in such fighting areas, we can hardly imagine. They are going through very trying experiences physically and spiritually and mentally.

Much, very much prayer is needed for China. In Christ they are our brothers and sisters."

Prayer: Our Father, our petitions rise again for stricken China. Give us to realize that in Christ there are our brothers and sisters. Do Thou hold them in the hollow of Thy hand in times of trial. May the time soon come when the workers shall be enabled to continue in the work of the gospel.

Hymn: "Ye Christian Heralds, Go Proclaim" — New. Menn. Hymn Book—320.

MARRIAGE

Kadner-Ring—On May 3, 1928, at Perkasie Pa., by pastor, A. M. Fretz Mr. Paul Kadner and Mrs. Caroline Ring.

DEATHS

Leatherman—On May 3, 1928, in Dublin, Pa. Miss Mary G. Leatherman aged 71 years, 6 months and 5 days. Funeral services, and interment on the 6th at Deep Run. Pastor A. M. Fretz officiated.

Miller—David L. Miller was born to Levi Miller and Catherine (Stutzman) Miller, in Holmes County, Ohio, February 9, 1845, and departed this life in Noble, Iowa, Friday May 25, 1928, at the ripe age of 83 years, 3 months and 16 days.

When a child, his parents and family moved to Johnson county, Iowa, where they resided a few years near Iowa City. From there the family moved to Washington County, Iowa, and settled in the Eureka community. There again the family resided for just a few years and then moved into the community of Noble, Iowa, where Mr. Miller lived the remaining years of his life.

As a young man, he was baptized upon his confession of faith and affiliated himself with the Emmanuel Mennonite church near Noble, Iowa, where he remained a member the rest of his life.

He is preceded in death by his parents two brothers and three sisters.

He is survived by one nephew and four nieces.

"Uncle Davie" always enjoyed good health until about the last ten days, when he was not quite so well. However, he was seriously ill less than two days, and his sudden departure was quite a shock to this community. He departed on Friday, May 25, at 2 p. m.

Funeral services were held in the Emmanuel Mennonite church on Monday, May 28, at 2 p. m., in charge of his pastor, H. J. Schrag. The church was filled with friends who knew him, and had come to pay their last tribute of respect.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR APRIL

General Fund

Saron Ch., Orienta, Okla., $33.69; Garden Tp. Ch., Moundridge, Kan., $10.02; Bergtal Ch., Pawnee Rock, Kan., $32.28; Second Menn. Ch., Beatrice, Nebr., $170.84; Johannestal Ch. Hillsboro, Kan., $60; Brudertal Ch., Hillsboro, Kan., $37.63; Tabor Ch., Goessel, Kan., $94.62; First Menn. S. S., Aberdeen, Ida., $14.50; First Menn. S. S., Chicago, Ill., $26.31; First Menn. Ch., Geary, Okla. $20.00; Bethel Ch., Fortuna, Mo., $42.62; Hutchinson, Kan., Ch., $15.00; Zion Ch., Donnellson, Iowa, $30.94; Eden Ch., Inola, Okla., $12.50; Altoona, Pa., (garage rent), $24; Hoffnungsau S. S., Inman, Kansas, $20.96; First Menn. Ch., Aberdeen, Ida., $24.23; Grace Ch., Pandora, O., $14.42; Ex. Com. of Gen. Conf. Mis. Societies, $100; Pulaski, Ia., Ch., $13.14; Bethesda Ch., Henderson, Nebr., $101.70; Second Menn. S. S. Phila., Pa., $10; Beatrice, Nebr., Ch., $185.63; Lehigh, Kan., Ch., $15.40; Lehigh, Kan., S. S., Classes Nos. 1, 2, 3 $12.63; Monroe, Wash., S. S., $15.59; Buhler, Kan., Ch., $34.90; Immanuel Ch., Los Angeles, Calif., $110.00; Menno, Wash., Ch., $40; Goessel, Kan., Ch., $94.50; Canton, Kan. Ch., $33.29; Bethel Ch., Mt. Lake, Minn., $50; First Menn. Ch., Upland, Calif., $42.39; Salem Zion Ch., Marion, S. Dak., $113.28; a friend, Donnellson, Iowa, $5; Bergfeld Ch., Mt. Lake Minn., $11.25; West Zion Ch., Moundridge, Kan., $51; Ebenezer Ch., Bluffton, O., $150.00; First Menn. Ch., $32.47, S. S., $3.33; Phila., Pa.; Butterfield, Minn., Ch. $9.43; First Menn. Ch., Berne, Ind., $343.36; Bethany Ch., Quakertown, Pa., $33.82; Salem Ch., Freeman, S. Dak., $250; Emmaus Ch., Whitewater, Kan., $334.05; Eden Ch., Moundridge, Kan., $361.79; Bethlehem S. S., Bloomfield, Mont., $53.31; Drake, Sask., Ch., $15.50; Alexanderwohl Ch., Goessel, Kan., $68.79; a widow, Laird, Sask., $2.00; Friedensberg S. S., Avon, S. Dak., $30; Ruff, Wash., Ch., $15.55; Interest, Herman Suderman Legacy, $135.10.

Special.

Gen. Conf. Ex. Com. Miss. Societies (Winnipeg), $41.00; S. S. Class No. 33, Berne, Ind., (Saskatoon), $21.50; Salem Ch., Ruff, Wash., (L. A. Bldg.), $16.85; First Menn. Ch., Lostwood N. Dak., (Los Angeles), $20; Herbert Sask., Ch., $12.95, S. S., $7.50, (Los Angeles); Johannestal C. E. Soc., Hillsboro, Kan., (Chicago), $5; do., (Hutchinson), $5; Loan for Enlargement of Los Angeles Ch. Bldg., $2500.00

Total Receipts, including loan, $6,194.51.

Bank balance, April 1, $2,468.17.
Total disbursements, $5,177.50.
Bank balance, May 1, $3,485.18.
Borrowed money, $6,410.00.
Deficit May 1, $2,924.82.
Gratefully acknowledged,

J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

Thirteen young souls were baptized on Pentecost in the Buhler Mennonite church.

The Bethel College Sunday school has a children's Day program planned for June 5.

On June 10, afternoon the Emmans Sunday School near Whitewater, Kansas, hopes to have a picnic.

Prof. A. J. Regier, who has been living in Newton the past winter has now moved into the Western Home on the Bethel Campus.

On the evening of June 9, there is to be an informal gathering and basket lunch of the Mennonites in and near Wichita, Kans. in Parkvilla.

The Emmaus church holds its meetings in a large barn on the farm of Bro. John Harder, Sr., near Whitewater, Kans. while the new church is being erected.

The services of the Men's Chorus of the West Zion church, Moundridge Kansas, are much in demand in the neighboring churches and they expect to be kept rather busy during the summer. On the evening of May 20, they sang in the Goessel church.

The School and Education Committee of the Western Dist. Conference composed of the brethren P. P. Puller, P. R. Voth and J. R. Thierstein, had a meeting at the home of the latter on May 23. This committee has charge of the Bethel Bible School, which was begun last fall.

Prof. A. F. Friessen has bought the place on the Bethel College Campus in which Rev. H. A. Fast has resided and the new owner expects to move in in June. Rev. Fast is contemplating removing into the home of Prof. E. B. Wedel.

The Friesen family, which traces its ancestry through the pioneers who came from Prussia and settled in South Russia and later in Kansas, held a reunion in Athletic Park, Newton Kan., on Ascension day. Appropriate exercises were rendered on the occasion.

The next meeting of the General Conference will be held some time in August of 1929. At the last meeting held in Berne, Kansas was selected for the next Conference. The local Kansas committee has announced that the place of meeting will be the town of Hutchinson. Meetings will be held in the Hutchinson Auditorium.

Rev. D. D. King, Lind, Washington, writes: Dr. J. W. Kliewer was with us May 1 and Rev. Henry Riesen, May 20. The sermons they gave us were very much appreciated. Some of our students are contemplating going to Bethel College next fall. Interest in the endowment fund is apparently good among our people in the West. Yesterday, May 27, we had baptism and communion service at the Menno church. Three young persons were baptized and received into full membership of the church. Participation in the communion was very good. Conference and conventions are now in order.

Dr. J. E. Hartzler, president of Witmarsum Theological Seminary, left New York on June 2nd, on S. S. Cedric, with his party of eight members, on his tour of Europe and Bible Lands. The party consists primarily of former students of Dr. Hartzler from Goshen and Bethel Colleges and Witmarsum Seminary. The purpose of the tour is study particularly in Bible Lands.

In general, the route will include England, Egypt, Palestine, Syria, Turkey, Greece, Italy, Switzerland and Germany. Stops for study will be made in London, Paris, Alexandria and Cairo, Egypt; at Jerusalem, Bethlehem, Bethany, Jericho, Jordan River, Dead Sea, and many other points in and near Jerusalem; Samaria, and its many points of Biblical interest; Nazareth, with all the surrounding points of interest; the Sea of Galilee, Tiberias, Magdala, Bethsaida, Damascus, Baalbek, Lebanon, Beirut, Smyrna, Constantinople, Athens, Naples, Pompeii, Rome, Florence, Venice, Milan, Lucerne, Switzerland and perhaps Geneva. A few of the party will go on into Germany and perhaps Austria.

All mail directed to any member of the party should be sent to 5 Endsleigh Gardens, London, W. C. 1, England, c/o Henry Lunn. From this point it will be forwarded to the proper points.

Dr. Hartzler will in all probability conduct another party over this route in 1930. Those persons who found it impossible to go on the present tour may find it possible in 1930. It is not too early to plan now.

Sister Frieda Sprunger, returned missionary from China, gave the address at the Mennonite church, Berne, Ind., Sunday morning, May 20. Berne is Miss Sprunger's home town.

The Emmaus church, Whitewater, Kansas, having been razed to make room for a new structure, the congregation held service in the specious barn located nearby. The new building will be a structure, modern in every particular, with a full-sized basement underneath.

Rev. W. F. Unruh made a visit to churches in western Kansas, Oklahoma and Perryton, Texas, recently in the interests of better Sunday schools and Endeavor societies. He has also consented to direct the Bethel Retreat this year as Rev. C. E. Krehbiel requested to be relieved after three years of service in this capacity.

On May 27, the Bethel College church, Newton, Kan., took a special collection for Famine Relief in China. It is to be hoped that other Mennonite churches will become actively interested in this matter that above all things requires immediate actions. Mennonites generally are ready to respond with generous assistance whenever great distresses come to their attention. Already the famine has reached the neighborhood where our own mission stations are located. Great stretches of country are affected and people are starving to death by the thousands. Immediate response to the calls that are being made for help will be the only way in which we of this country can do our duty.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JUNE 14, 1928 No. 24

CHANGE OF ADDRESS

The address of missionary P. J. Boehr is now: Rev. P. J. Boehr, 13 Ningpo Road, Tientsin, China.

THE EASTERN DISTRICT RETREAT

This summer the Mennonite church will see scores of her young people gathered in Retreats. We hope the number will reach hundreds before long. The Retreat movement seemed to have its inception in our College communities, but those farther removed are now to be given opportunity to attend similar gatherings in their immediate Conferences. This summer sees two groups launching in the Retreat movement; the Central Conference will hold their first Retreat June 13-17 in the East White Oak church, near Carlock, Illinois; and the Eastern District Conference will hold their first Retreat in the Girls' Camp of the University of Pennsylvania Summer Camp, near Green Lane, Penna., June 22-24.

The Eastern District Sunday School Union and the Christian Endeavor Union were the organizations that inaugurated this movement. Later the Mennonite Brotherhood also endorsed the project. The Committee: Rev. G. T. Soldner, Wilhelmina Kuyf, Rev. S. M. Rosenberger, Rolland Johnson, Norman Bechtel and Rev. A. J. Neuenschwander, has worked hard to make the Retreat a worthy effort and with the hearty support of the churches, feels that some definite contribution will be made to the religious life and thinking of the young people.

The Staff of Leaders promises challenging things for everyone who comes.

The Bible Study Course, centering on the theme: The Life of Jesus, will be lead by Rev. Arthur Rosenberger. The fact that Mr. Rosenberger has taught this subject as a course in the Seminary recently will assure all the students a rich treat in this course.

The Mission Course will be led by Missionary Samuel Moyer. We feel sure that the young who have heard Mr. Moyer in the past, will want to get a vision of our Missionary task as he has seen it, and as Christ would have us see it.

Just where each Individual will fit into the work of the church, will be the course that will have Dean N. E. Byers as its leader. Dean Byers has been in vital touch with young people for many years, and being deeply interested in the church, he will be able to inspire noble ideals as well as determination to fill that place well.

Mennonite History and Doctrine, a subject that has much in store for us young people, will be lead by Dr. J. H. Langenwalter. Why are we Mennonites? Where do we come from? Who were our leaders? What are our principles? These and many more questions will be dealt with in this course.

The committee has quite a number of registrations already in hand, and with the Promoters' Staff consisting of one or two individuals in each church, working we hope to have a fine group of young people present when our Retreat opens on Friday evening, June 22nd, with supper and the Camp Fire Meeting.

The Committee.

Another token of gratitude from the Mennonites of Russia to the Mennonites of America for relief sent during times of famine is a medal upon which is inscribed on one side: "Chortitza-Rosental 1922." The inscription on the other side reads: "Thanks to our brethren on the other side of the ocean. We were hungry and you fed us." The medal is said to have been made of lead which the Russian brethren dug out of the walls of their dwellings in the form of bullets that had lodged there in the terrible fighting during the Red Revolution.

OUR MEDICAL MISSIONARY WORK IN INDIA

The following is a part of a private communication from Dr. Bauman, which, while not intended for publication in the church papers contains so much information of value that we feel it should be shared with every one interested in the work. Editor.

Champa, C. P., India,
May 10, 1928

Climatic conditions necessarily demand different types of buildings than those at home. Here we desire a lot of veranda space. This is necessary for the coolness of the building and also to enable the patients to be outside and yet not in the sun. They must be able to move about and find a fairly comfortable place. For this reason we build the hospital on a cottage plan. The patients are kept in cottages which provide room for four to ten patients each. Hence for a fifty-bed hospital one needs five to ten cottages or wards. We plan to have a fifty-bed hospital in time. At present we have one cottage or ward which contains four rooms. To accommodate the large number of patients who come we put up a temporary building with brick and mud. This has eight compartments and can accommodate that many patients. At present it is too hot for patients to live in; so is of not much use to us now until after the rains break. Before the hot season came it was filled with patients.

The operating suite will be one separate building and the dispensary too a separate building. Clean surgical cases will be operated upon in the operating room while out patients and septic cases will be taken care of in the dispensary. The operating suite will also contain room for an X-Ray outfit, maternity room, and a doctor's room and a nurses' room.

The dispensary building will have the admission office, drug room, dispensing room, treatment rooms for men and women, laboratory, eye room, etc. No patients will be housed in the operating or dispensary buildings but after operation or treatment will go to the cottage.

At present we do our operating in a house which is intended to be used later for a compounder or druggist. Miss Lehman lived in this house several months while the nurses' bungalow was under construction. The dispensary work is being done in a little house which will be used later for servants' or helpers' quarters and the hospital kitchen. It has two compartments, one of which has been used for dispensary and the other for helper's quarters. The latter will presently be converted into the hospital kitchen. The dispensary is entirely too small. When three doctors desire to work at the same time in a room 10x10ft. or less, things don't move rapidly. One doctor has often to wait upon the other hence our dire need for a big dispensary building.

Another reason, other than climatic, for our building cottages instead of big wards is the caste system of India. This is the greatest enemy and obstacle to the progress of the people of India. There are four big castes with many sub-divisions. The upper castes suppress the lower and will not let them come near them. People of the first or highest caste will not stay with people of second, third, or fourth. People of the second caste will not live with those of third and

fourth. Then there are millions of people who do not belong to any of the above castes. They are called outcastes or "untouchable." No caste person will stay in a house with an untouchable. Here is our problem. How can we provide room for all that come to us, high caste, low caste, no caste? It is therefore evident that a hospital as built at home would not answer our purpose, hence the cottage system. The barriers of caste are falling slowly and must fall but things move slowly here. Christianity is slowly doing its work of power. Many turn Christian simply to be relieved of the suppression of higher castes. Some later become truly converted.

Then, too, imagine our food problem. A non-Christian will not eat food cooked by a Christian. They consider it unclean however well it may be prepared or however dirty they may be themselves. So far we have not given food to patients who would not take our cooked food. If they take our cooked food it shows that they have advanced a great deal and are going against the rules of their caste and we have won a big point. Those who do not take our cooked food, have to provide arrangements for their board. They would take uncooked things but we don't give them. In a way it is fortunate for us that the people do not accept our food because if they did the poor people would constantly be at our door. At present we are feeding two non-Christian patients. They have been deserted by their relatives and are friendly towards Christianity. We have had a number of non-Christians in the hospital who were "near the Kingdom of Heaven." Two indeed asked for baptism but were in need of further instruction. What a chance for service for the Master here!

You can see from the above that any one building is not the "Hospital" but that many buildings comprise the hospital plan. We refer to the whole as the Medical Station which includes all the buildings for the medical work, buildings for the doctors, nurses, compounders, dressers and servants. At present we have on this Medical Station, (1) the nurses' bungalow, also containing the European ward; (2) the doctor's bungalow, this is under construction. It is now under roof and receiving finishing touches. (3) One cottage of four rooms. (4) Two small houses for operating and dispensary work. (5) Temporary wards of eight rooms—in brick and mud. (6) Three houses for helpers in dispensary. (7) Cattle shed. (8) Compound walls. North wall is finished, rest is made of bricks piled up. These are ready for building work at any time. Good seasoning does them good. It eliminates the bad ones. (9) Garden, tree planting, etc. We are developing the garden and have planted mango, orange, papaya, cocoanut, guava, custard apple trees, also bananas and shade trees. All this is Medical Station.

The buildings which are still needed are the following:

(1) Operating suite — to cost about $8000. We would like to start work on this at once.

(2) Cottages or wards. We would like to build another cottage for patients immediately. Foundations of above two should be put in before July 1st, that is before the rains break. Cost of cottage is $1500.

(3) Dispensary—to cost about $10,000.

We are especially anxious to have this work done in the near future for several reasons. The reasons are these. (1) We need the operating room and dispensary very much. We are too crowded at present. Antisepsis is nigh to impossible when you can't hardly turn around without touching something. (2) The ward is needed at once. Patience keep on coming and to be a Good Samaritan we should have roofs to put them under. (3) Mr. Isaac, our able builder, will go on furlough in spring of 1930, hence money should come now so that he can finish this in the next two years. It can be done without too much trouble but there dare not be very much delaying. Mr. Isaac can build quicker, cheaper, and better than any of the rest of us. It is his natural work so let us keep him busy in the work in which he is especially fitted and has special capabilities. If Mr. P. A. Penner or I should have to do the building of the operating suite or dispensary, it would seriously handicap us in our other work.

THE NARROW WAY

John T. Neufeld

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13.

Our father taught us the way of life and emphasized certain points as to our conduct on the narrow way.

They said we must at all times speak the truth and nothing but the truth.

We must not swear to the truth with an oath but our "yes" must be "yes" and our "no" must be "no".

We must love our enemies and not fight them, even in war.

They taught us that the theaters and dance halls were not for us.

The secret societies were not for children of the light but for the children of darkness.

While we were living in peace the doctrine of war did not bother us very much; and when we lived all together in one rural community where nearly all were of the same faith the questions of swearing, of dancing, of theater going, etc., did not seem to trouble us very much. The political officials knew our stand towards the taking of an oath and were well satisfied with our "yes" and our "no" especially as few of our people ever got into the courts.

But it so happened that war broke out and we were called to answer for ourselves as to our faith. We were sort of caught unawares and the result was that many had to suffer perhaps more than necessary; and perhaps others yielded, not having been grounded sufficiently. The teachings on peace that we now find so abundant should have been given years ago, perhaps there would have been more objectors. (Perhaps the world was not ready for this?) But war seems to have accomplished something good and that is it has brought out one of the doctrines taught us by our fathers and this doctrine has been approved, APPROVED by the churches or the Church in general; and it has gained approval by persons outside of the Church.

But what about the other points peculiar to our denomination? Is the time at hand when we will be challenged on these points, to see whether we will stand by these doctrines and whether these doctrines will stand the test and win the approval of others? And if the time has come for the testing of these points as never before, are we ready? Have we been taught the why or wherefore, or just the "rules". Have we been taught to even look into the future and to see farther ahead to a time when others will approve our viewpoint? All great issues such as the question of slavery demand men that can see ahead even at the expense of being called fools. It is even so in material lines, have not all inventors been called fools, and many other things?

The point that the writer wishes to emphasize is that we are just now in a period when these other points mentioned above and some others will be challenged and we will have to discard them or fight for them. The young people of today are not content to stay in the rural communities, they are flocking to the cities. Many are found in the professional schools, in places of business and even in the halls of legislatures. Only eternity will tell what some of these young people have to contend with. In the schools are the fraternities which try their utmost to get each student to join. The different class organizations usually have their dances and pressure is brought upon each student to be a "Booster". A certain student told me that he might have to buy a ticket to the Graduating dance, although he would not go, but was this taking the right attitude?. A Christian nurse in training in Chicago told me that she feared they would not let her graduate if she did not attend the Senior dance. A graduate in an Architectural school did not attend the graduating exercises at which he was to receive his diploma because it was connected with a dance.

In the various lines of business the question of speaking only the truth reveals itself very forcibly at times. A Christian girl clerking in one of the Department stores in Chicago was told or rather instructed not to state the right size of a shoe to lady customers, but to state it as one or two sizes smaller as she was told the ladies would not buy if the correct size was stated. The writer working in a Correspondence school was instructed to give all students a grade of 97 or above in order that they might be satisfied. Of course not all business men are like this but there are many who would not consider such acts as out of the way even if they otherwise would speak the truth. The exactness with which we have been taught to regard our statements seems as strange to many as the doctrine of non-resistance.

There is certainly a great need for more teaching on the points of conduct and doctrine that are peculiar to our denomination. This does not mean that they are of greater importance that the fundamentals of our faith, but they are of great importance. It is very encouraging to see the writings on the teaching of Peace. Let us have similar writeups on the other points, so that our young people may have ground to stand on and not mere rules, so that they can meet their foes with Biblical and also other reasoning.

There is even at the present

(Continued on page 3.)

THE MENNONITE

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EDITORIAL

As announced The Mennonite proposes regularly to feature illustrations that have a bearing on Mennonite history. Perhaps it does not occur to many of us that in recent years ye have made one of the most noteworthy contributions to the history of our church in the form of a vast relief undertaking in Russia, where so many of our brethren in the faith have lived and suffered. Mennonite people have always been ready to respond to the calls that come from the suffering but never was anything undertaking on so large a scale as that which brought bread to the famine stricken Russians. One of the remarkable things that this effort brought about was the harmonious working together of Mennonites of all shades. Sometimes we have been led to feel that any kind of a united effort would be impossible among us because of differences that seem impossible of reconciliation. But, here we have found out that when it comes to doing Samaritan work we can all be brethren.

There is a historical parallel. At the beginning of the eighteenth century Holland was receiving multitudes of Swiss Mennonite refugees who were without homes, goods or prospects of making their living. Hitherto, the Dutch Mennonites had been separated into many divisions, each one banning the other and otherwise exercising unbrotherly conduct. When these brethren from Switzerland and along the Rhine were seeping into their country they recognized it as their task to care for them and in caring for the unfortunate ones they forgot their own differences. The Commission for the Relief of Foreign Needs organized by the Dutch brethren ,functioned many years and it was the assistance given by this body of Mennonites that made it possible for so many of the Mennonite forefathers to settle in Pennsylvania. After the need for this organization had passed the Dutch Mennonites had well nigh forgotten their former attitudes toward one another and they then lived together as brethren.

In last week's issue of The Mennonite we presented a reproduction of the "Dankschrift" sent to America from Russia and in this issue we show a picture of a medal struck off in commemoration of American Mennonite relief. These things have a historic significance and will no doubt be well preserved among the most valuable of historical things we possess.

THE NARROW WAY

(Continued from Page 2)

much hope that some of these points, and let us hope all of them, will win wide approval. Take for example the question of truth in business, there is the "National Better Business Bureau" with headquarters at Washington and with branches in the leading cities which has as its object the truth in business and which advocates strict adherence to the truth even in business. We also have encouraging examples among business men who have stood for the truth. A young clerk in a dry goods store was waiting on a woman customer who wanted a particular kind of cloth. He told her that the cloth she was looking at was not that same kind but something almost like it. The customer wanted the particular cloth and no other and so there was no sale. The owner of the store who had overheard the conversation told the clerk that if he could not stretch the truth a little in order to make a sale they could not use him. The clerk said that he did not want the position if he could not speak the truth. The owner of that store died in poverty and the clerk became the great Marshal Field, the founder of the store bearing his name which is now the greatest retail store in the world.

Even in the matter of taking an oath, a point on which we would not expect to get the approval of others at all, we find opinions changing. Recently one of the leading Chicago daily papers had an article on the first page with a headline something like this, "The abolishing of the oath recommended as a remedy against the growing crime of perjury." The writer of the article called attention to the growing crime of testifying falsy under oath and expressed the opinion that if the oath was abolished in at least all the minor cases this would help to bring about some relief in the courts in regard to the false testimonies. Does not this give us just a hopeful glimpse of the future? May we expect to also win the approval of the church in general on this point, if we keep on teaching and standing by our teaching?

Jesus Christ, coming from the Father, has revealed to us the Father's will; and it was He that taught these things. Let us not regard them lightly. He said in Matthew 5:19, "But whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."

OBITUARY OF BRO. JACOB H. RICHERT

Brother Jacob H. Richert was born on Oct. 4, 1866, in the village of Gnadenheim in South Russia, where his father was the school teacher for a number of years. When he was about three years old, he lost his mother through death, leaving him as the youngest child of the family, an orphan.

In 1874 he came with the rest of their family to America, then a lad of 8 years. His father had in the meantime married again. A few miles southwest of the present village of Goessel, the family founded their new home and here Bro. Richert spent the years of his youth.

In 1884 he was baptized by Rev. Jacob Buller and thus became a member of the Alexanderwohl church, which a few years later extended to him a call into the ministry, which he declined.

In the year 1891 our foreign Mission Board, of which his father was a member, called brother Richert as Industrial teacher to our first mission station among the Cheyenne and Arapaho Indians, at Darlington in the then Indian Territory, where I had been stationed as missionary. There we all learned to respect and to love Brother Richert as a faithful and pious coworker. The Arapaho boys, too, whom he had to instruct, especially in the rudiments of farming, soon found that they had in him not only an instructor, but a friend. He considered his task as a mission work in which he was prompted by a true love for those benighted people. Of the blessings that attended this simple work He has probably kept record up yonder for whom it was so faithfully done.

It is but natural that a worker of this kind could not remain unnoticed. Soon the Indian Agent and others in the Indian Service took notice of Brother Richert and a position was offered him in the Indian service. We very much disliked to see him leave us. But at that time politics often played a great role in the filling of positions of the Indiana Service. Christian workers were an exception. One of the school superintendents told me one time: the only object in my being here is the almighty dollar. So we saw in the call of Brother Richert into the Government work a call from God. And he has had many opportunities in his various positions, to let, in his humble, unpretending way, shine his light before men, white and Indians. The Arapahoes too very soon knew the difference between a uratha (white man) and a Hithicht (a good man).

At the end of 1893 or 1894, Brother Richert returned to Kansas where he attended the Academy in a Methodist Institution in Winfield for about a year, after working for his parents on the farm again a while. In Oct. 1895, he entered Bethel College; but soon after his enrollment his father had a stroke of paralysis, which frustrated Brother Richert's newly laid plans. He rented the home farm and for 7 years he stood faithfully hy his mother and assisted her in the support of the family, his father having died during that time.

In 1903 the deceased married Miss Sara Quiring of Newton. To this union, two daughters and a son were born. After this marriage the Richerts lived for 5 years on their farm west of Goessel. In 1910 they moved to Newton, where Brother Richert was appointed secretary of the Mennonite Mutual Fire Insurance Company. In 1921, he was president of the company, the second largest in Kansas. In the course of time he was called to other positions of trust. Time only allows to mention them. Thus he was Custodian of Bethel College, for some time, president of the Mutual Fire Insurance Companies of Kansas; president of the Goessel State Bank; Chairman of a local relief committee for the destitute immigrants in Canada; director in the National organization of the Mutual Fire Insurance Companies, and other organizations and local committees.

In the work of the Mennonite church here in Newton, of which the deceased was a member since 1915, he took a prominent part. For several years he was Superintendent of its large S. school and was a member of several committees. It would take too long to follow up the many footprints of the blessed influence and work he has left behind him.

For several years Brother Richert suffered with rheumatism which finally seems to have settled on his heart. On March 27, he had severe attack of an ailment of the muscles of his heart, which was soon followed by others more severe. Several physicians were summoned. These attacks made respiration often very difficult. During these severe sufferings the patient, realizing his serious condition, repeatedly confirmed his faith in Jesus Christ and in His atonement and his unshakeable hope for an eternal life.

In spite of all efforts and skill of the physicians and the faithful care of his devoted wife and two trained nurses, the life, so dear to so many could not be saved. On April 21, at 5:20 p. m., the angel of death summoned the weary pilgrim, but faithful servant to his reward. We do not mourn as those who have no hope, but beacon our last farewell to the departed one in the full hope of an eternal reunion in the better world up yonder.

After a short service in the home conducted by Rev. Bernhard Regier, the funeral was conducted in the First church, Newton, where Rev. J. E. Entz spoke in German and Dr. J. W. Kliewer in English. The Men's Chorus and the Ladies' chorus of Bethel College rendered several appropriate selections.

H. R. Voth.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

A BOY'S CREED

I believe in the fellow that lives on the square,
That plays the game straight and tries to be fair,
That keeps himself clean in body and mind,
That does a good turn and seeks to be kind;
I strive to be like that as near as I can,
For Jesus, I think, was that kind of a man.

Noise proves nothing. Often a hen who has merely laid an egg cackles as if she had laid an asteroid. — Mark Twain.

CHRISTIAN ENDEAVOR MEETING

Jun 17th, 1928

A. J. Neuenschwander

Topic: The Church's Responsibility for Recreation." Scripture texts, Lev. 23:39-43; Mark 6:31-32.

Bringing the Scripture Down to Date

Outings were commanded in the Old Testament. Churches ought to have certain provision to keep days or events of great importance.

If the Mennonite church had kept October 6th, 1683, as a reunion and celebration, commemorating the landing of Mennonites in Philadelphia, we would not have so many divisions.

Recreation may be study and meditation, as well as some celebration. Yes, even our busy Mennonite farmers and business men would profit by Conferences, Conventions and similar religious affairs.

The Prayer Thought

Let us thank God for: the Church's influence in the community, for social ideals, and for those who have led in the work of proper recreation.

Ask the Lord for: help and guidance in solving the recreation problem, for strong leadership in local churches, for high standards in recreation, for a fear of the Lord in the whole of life.

Dividing the Subject for Assignments

1. A Recreation Program for our church.
2. Expense and the Recreation Problem.
3. Dollars and Profits, or Boys and Girls: Which is More Important?
4. Recreation and Religion. Does the Church Have a Responsibility?

The Open Forum

1. Do all the children have a chance to play in your community?
2. What recreation have you for the young people between 16 to 24 in your community?
3. What can your Society, or your church do for the recreational life of the members? Of the Community?

Recreational Responsibilities

The church is the guardian of ideals. We are not loyal to Christ if we sit quiet and idle without making any protest against low or improper ideals that are introduced by commercialized amusement for making money. This fact is recognized in many respects, but we are still very slow when it comes to assume our responsibility for the recreational life of our people.

Movies and commercialized recreation come to our communities and we are aroused against them, but we are not aroused enough and early enough to invest any money to provide proper recreation. It will take money and this may not bring eight or ten percent dividends, but it may be the saving of boys and girls. A protest is not enough.

Ball teams, tennis teams, hiking clubs, may deteriorate if we fail to provide the proper leadership. If these are kept in their proper place and under proper supervision they can serve a wonderful aid to religious training.

Do you have any place about the church building or lawn where you can enjoy recreational life? How about a pleasant picnic ground in a grove or by the river? Has your church held any Sunday school picnics? You may live out in the country, but have you ever hiked out early in a group to study birds, or wild flowers? Frequently these things are neglected because no one takes time to plan for them. Margaret Slatterly has well said: "One can not play wrong and pray right." Our concern as a church is for the spiritual welfare, but we cannot continue to ignore recreation as a legitimate aid in developing proper spiritual life.

YOUNG PEOPLE'S PROBLEMS

(Discussed at the Calif. Mennonite S. S. and C. E. Convention, at Los Angeles, May 18-20.)

A report has been requested as to what we think of the young people's discussions, their content, and our impressions. We feel that we cannot say too much in favor of such discussions, for they are of infinite value to those who discussed, as well as to those who just listened in.

There are many questions which come up in the lives of boys and girls that are vital, and yet there is no opportunity to ask or answer them except thru such discussions. Of course, it is important that competent leaders are procured, such that have the interest of the boys and girls at heart, understand them, and can draw them out.

One of the most important factors is that the discussions bring the young people in closer sympathy with each other. Knowing, as we do, that some of the young people in these discussion groups at the Convention did not know each other any too well, the response was truly wonderful.

Here is a list of some of the things that were discussed at our first meeting, the Saturday noon luncheon:

"What is slang, and why should it not be used?"

"What is the influence of our speech, and how do we influence others with whom we come into contact?"

"How choose our life companions, and how avoid mistakes in this?"

At our next meeting, on Sunday morning, Mr. Mueller, the leader, asked us to hand in questions, and he received the following:

"Is one disobeying one's parents if one chooses his life work against their will? Are they always right?"

"How do we know what our life work is?"

"How can a girl discourage familiarity of a boy tactfully, without embarrassment?"

"Should everyone enter into full-time Christian service? Should one's wishes be subject to Christ?"

Mr. Mueller also discussed vocational guidance in detail. This is an important factor in every young person's life and one which has been sadly neglected.

Our last meeting was given over to testimonies. These were the real results of the convention in general, and especially the discussion groups. Here are some of the main points brought out in the testimonies:

1. Help given each other.
2. Most perplexing problems answered.
3. Many worthwhile decisions reached.
4. Resolved to take a more rigid stand on moral questions.
5. Significance and importance of the friendships which were made.
6. Thankfulness expressed for the convention.

These, and many other questions such as these, would be discussed at a retreat for the California Young People.

Dorothy Gebhart,
Reedley, Calif.

CONVERSIONS CONTRASTED

By P. A. Penner

I have just read about Miss Nancy Miller's conversion to Hindoism. Readers of the daily papers will have known about this unfortunate affair long ere this. One would have thought that after reading Miss Mayo's scathing denunciation of Hindoo beliefs and practices that the Hindoos would not care to permit any American to embrace the Hindoo faith. Apparently, however, Miss Miller was welcomed into the Hindoo fold in spite of the fact that she is an American. All right, I personally have no objection, tho it is scandalous. She is now married to Sir Tukoji Rao Holkar. Her name is now no longer Miller, —naturally— but Her Highness Maharani Sharmistha Devi Holkar.

It might be well to mention that Miss Miller, now Maharani, stated clearly that she has embraced the Hindoo faith. This is what she said at the conversion ceremony: "I, Nancy Miller, Christian (sic) by faith, unmarried, of the United States of America, residing at present at Barwaha, in Indore State, do hereby solemnly swear that I have of my own free will and choice, decided to embrace the Hindoo faith, as the result of my deep sincere convictions, and not from any worldly motives of position or wealth, and I do hereby request His Holiness Shri Vidya Shankar Bharati Swami (Dr. Kurtkoti) Jagadguru Shankracharya of Karvir Pith, having its seat at Nasik, to admit me into the Hindoo faith with shastric injunctions. Further I hereby express my firm determination that I shall always remain true to the Hindoo faith during my life time and ever strive to maintain its ideals."

The Ex-Maharaja of Indore has two living wives. Miss Miller is now No. three. The Ex-Maharaja is notorious for his connection with a murder committed some time ago in Bombay. He has not been found guilty, and indeed, is most probably innocent, yet the whole trial was unsavory for him. Having an income of a snug million of rupees, according to some reports, he could well afford to live in style and while on the continent and in America frequent the best hotels.

If the whole marriage were not so tragic, it would be laughable. The great trouble with some people in America is that they become enamoured with the East with its litter, pomp and show, and have no idea what there is just beneath the surface, and in the religious realm with the philosophy, mysticism, etc., etc. That is what Miss Mayo says about her book or rather in justification of writing it. Hindooism with veneer is quite different from its reality. Though Miss Mayo in her book, "Mother India" certainly does generalize too much, yet I can not only duplicate in my 27 years of life in India, much of what she says, but am able to tell even more horrible things. We know this, all that the Hindoo may say to the contrary, notwithstanding. The Hindoo yogies, Swamies, and Sadhus throw dust in the eyes of some people. It's a great pity.

Now listen to this, please. It's a contrast. In the front seats of our church in the Leper home, 83 despised, homeless, hopeless lepers were ready to confess the Lord Jesus Christ as their personal Saviour. For months, —some for years, they had heard the old and ever new love story of the cross and that in the "it is finished", they too were included. Here they were ready to accept the friend of lepers, the Jesus, who "touched him". How different their confession from the "swear" of Miss Miller. How diferent to say: "I believe in the forgiveness of sins, the resurrection of the body and life everlasting" which spells hope and joy than to say "I do hereby solemnly swear that I have of my own free will and choice, decided to embrace the Hindoo faith," which at best means an impersonal God. While I am not asking you to pray for the earstwhile Miss Miller, you may do as you like about that, but I do request you most earnestly to remember before the Throne these dear lepers who are now our brothers and sisters in Christ.

Yours in His happy service,

P. A. and M. Penner.

RURAL MISSIONARY

As a Mennonite people we have for the most part, been a rural people, and even today most of the Mennonite churches are found in country-side or small towns. When the spirit of Home Missions was first awakened among Mennonite people it was for a united effort in ministering to scattered groups of Mennonite settlers. This work proved to be a blessing and the cause of missions in the homeland grew.

Today the General Conference has four established city missions with plans under way for others. We also have six rural or village mission stations. The North Dakota work, being largely church extension work, the remaining five stations are chiefly in non-Mennonite communities. The first effort in this direction was started about 1921. It is therefore comparatively a new venture, since most of our Home Mission work had its beginning with several Mennonite families as a nucleus.

What of the reglected rural districts? Why should we not offer assistance to such rural non-Mennonite communities that have been neglected by other denominations, chiefly because there were not a sufficient number of Christians living in that district to warrant an organization of any one denomination? What is our aim in Home Missions? Is it not the gathering in and building up of such that are, and such that would become Christians, into a body of believers, spiritually alive and consecrated to the cause of carrying the Gospel message to others? If this be true, then it does not only mean in Mennonite communities, but wherever the door is open, there to witness for Him and seek to point lost sinners to Christ.

We realize there are obstacles in the way. That is true everywhere and should not cause us to shun the task when the call comes to us. It is for us to be faithful in bringing the Gospel message of Christ to hungry and needy souls wherever it may be

May I be permitted to bring a concrete example to your hearts and minds? This community in which we are seeking to labor, our newest mission station near Flagstaff, Arizona, is a non-Mennonite community, save for one family, the family of one of our missionaries to the Hopi Indians. There are several families of Christians living in the district, coming from various denominations but not affiliated with any, nor attending any Sunday school or church services, because they have not had any such privileges within reasonable distance, therefore they were left to find spiritual food wherever possible. Several times a Sunday school was started, but due to lack of leadership soon had to be given up. Besides these few Christians there are numerous families who are not only outside the church, but are absolutely ignorant of the blessed truths of God's Word, with not a copy of the Sacred Book to be found anywhere in their home. How great the opportunity!

What can we do? Are there any young people looking for something to do for Christ? You say, "I cannot go to the Foreign Field". There is much to be done in this our so-called Christian land. Are there not more such neglected communities within reach of our young people where they might be of help to others by aiding them in having a nice Sunday school? How are you spending your Sunday afternoons? Could you be of service to to someone by teaching a class, or otherwise, in a rural Sunday school? Perhaps some nearby school building would be suitable. Our Lord only knows what might come from such a venture. Why not think and pray about it, telling others who might be interested in serving Christ in this way? There are young people in the churches of Flagstaff, who might have done much for God in this district had they only been faithful to our Lord and Saviour.

There are people who are willing to send their children but do not want to go themselves, yet they admit that they ought to go to Sunday school. Often such will become interested later, and bring the children to Sunday school for religious training.

Neglected districts, as the one spoken of, need devoted and consecrated Christian leadership, someone who is willing to answer the call of God and shoulder the responsibility to go out and interest people in the study of God's Word, pointing them to Christ the Saviour of men.

Who is willing to answer the call, and help build up a body of believers for the Kingdom of God?

W. Harley King,
Flagstaff, Arizona.

PREACHERS, FISHERMEN

Henry Ward Beecher said once that he had "dedicated himself not to be a fisher of ideas nor books, but a fisher of men." It is surely worthy of all God called workers to be on the search for ideas and good books, but that is not their supreme mission, nay, it is of necessity a secondary work. Their great work is to be fishers of men. This fact should dominate them until it becomes the passion of their lives and the big purpose in every sermon. The end of the sermon is not in its delivery. Preaching should be a means to the salvation of men. The soliloquy of Andrew Fuller in his study is worth being printed in large type and hung in the study of every preacher:

"I am expected to preach, it may be, to some hundreds of people, some of whom have come several miles to hear me; and what have I to say to them? Is it for me to sit here studying a text merely to find something to say to fill up the hour? I may do this without imparting any useful instruction, without commending myself to any man's concience, and without winning, or even aiming to win one soul to Christ. It is possible there may be in the audience one poor miserable creature, laboring under the load of a guilty concience. If he depart without being told how to obtain rest for his soul, what may be the consequence? Or, it may be, some stranger may be there who has never been told the way of salvation in his life. If he should depart without hearing it now, and should die before another opportunity occurs, how shall I meet him at the bar of God? Possibly one of my constant hearers may die in the following week; and is there nothing I should wish to say to him before his departure? It may be that I myself may die before another Lord's Day; this may be the last time that I shall ascend the pulpit; and have I no important testimony to leave to the people of my care?"

What a responsibility! A task worthy of the most serious of men! Like Baxter we should preach:

"As though he ne'er would preach again,
And as a dying man to dying men."

—Selected.

The Foreign Mission Board meets in Bluffton Ohio, this month. The Jubilee Book, to be issued in commemeration of the 25th year of the founding of the General Conference Mission work in India is expected to be ready for sale before the end of the year.

THE S. S. LESSON

July 1

The Early Life of St. Paul

Deut. 6:4-9; Phil. 3:4-6;
Acts 22: 3, 27, 28, 29.

Golden Text:—Remember now thy creator in the days of thy youth! Eccles. 12:1.

The purpose of these varied selections chosen for our lesson text is to portray the background of Paul's life which we are about to study in the following lessons and which in some respects was like the life of the average Jew and in other respects very much different from that of his fellow religionists. As Paul is the outstanding character of the New Testament, next to our Lord, it is of great importance that the Christian and Bible student be very familiar with all the details of his life. Paul was a man of such character and ability that he would have made his mark in any period of the world's history. Until he had entered on his great work as a missionary to the Gentile world, he is known by his Jewish name Saul, after that he is known by his Gentile name, Paul. We are more accustomed to speak of him as Paul than Saul.

As one of the race of Israel, Paul was born a member of a people specially favored with the revelation of God's word. The word of God (Deut. 6:49) clearly indicated how the Jew was to be brought up and what was to be his attitude toward the word. The gist of the whole law was that God be loved and obeyed supremely and one's neighbor loved. The Word was to be taught to the children, it was to be the chief thing in life no matter how one was occupied, it was, in a word, to be written on the heart. Jews in Paul's time wrote the word on their foreheads, their hearts and their door posts which was but an external sign, often not indicating what was on the heart It is always important to love the Word foremost, not only in outward things, but in the heart and mind so that it will be manifest in life.

In the second selection we have Paul's reaction to the Word in his own words. He complied with the conditions of the law. He was a Pharisee, one of the strictest of his nation. He tried to live as conscience dictated. In every sense he was an ideal Jew, but, in his Jewish life, there was lacking a faith in the Christ, so much so that he became a chief persecutor. We thus see that the unregenerate person may be moral, conscientious and energetic, and yet not a converted child of God. Such was Paul's state before receiving the revelation that came to him on the way to Damascus, where he proposed to continue his bitter persecutions.

In Acts 22:3, we have Paul's account of his training. Though he did not know it at the time, Providence was preparing him for his great task of bringing the Gospel to the Gentiles. He was born in the Gentile city of Tarsus and thus grew up to know Gentile ways and the Greek language which was needed to give the Gospel to non-Jewish people. Tarsus was a city in which he became familiar with Greek culture and saw much of the heathen religion. He was taught a trade in Tarsus which served him well in enabling him to make his living while making his long journeys.

Paul had the privilege of being educated under the most respected teacher of his day, Gamaliel. Great teachers have always a powerful influence in the world even though it is often indirect. Yet, great schools and great teachers are not everything needed in developing character and ability. Gamaliel had many other pupils, but Paul is the only one the world has heard of. However, instruction had its part in preparaing Paul and the best of instruction is one of the best preparations for a useful life.

The fact that Paul was a Roman citizen has an important bearing on his life. A citizen of Rome had certain important privileges. He could not be subjected to indignities. He had the right to be tried on charges brought against him under the Roman law. It was his privilege to appeal from the decision of lower courts to Caesar, that is, to the Supreme Court. Paul's being such a citizen, protected him from violence on several occasions. His citizenship made it possible for him to get to Rome, a place he had often wanted to visit, and though carried as a prisoner, he was enabled to fellowship with the Roman brethren We note in this lesson a summary of the religious faith Paul inherited, the way he was educatel, his attitude toward the law, his education and his citizenship.

DEVOTIONAL READINGS

Sunday — Luke 10: " The harvest truly is great."

On a mountain height in So. Africa is a rockhewn sepulcher. Oever the door of this sepulcher are carved these words: "So little done; so much to do." The tomb is that of Cecil Rhodes, a man who dreamed of empire, and whose dream of a better world moulded his life.

For the Christian there should be one supreme interest, that of the Kingdom of God. This should more than anything else, mould one's life. As one thus sets his mind and heart upon the interests of the kingdom, the magnitude of the task is forced upon the attention at every turn. So much to do both in the home field of the churches and in the foreign field. The great importance of "redeeming the time" as Paul wrote, must impress itself upon those who recognize the greatness of the task.

In the use of time, we can glorify God and turn it into noble endeavor, if we follow Edward Roland Sill:-

"Forenoon and afternoon and night,—Forenoon,
And afternoon, and night,—
Forenoon, and — what!
The empty song repeats itself, No more?
Yes, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.

Prayer: Dear Father, teach us to turn our time to highest account. Help us to go on laboring in the harvest fields.

Hymn: "O God, We Pray for All Mankind", New Mennonite Hymn Book — 377.

Monday — Luke 10:2. "Pray ye therefore the Lord of the harvest"

After all it is the Lord's work and prayer is an important part of redeeming the time even. Let the one who works, pray. Communion, direct contact with the Lord of the harvest, that is of highest importance. Let us follow Trench in his words on the value of communion with God in prayer—

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosom take,
What parched grounds refresh as with a shower.
We kneel and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outlines brave and clear.
We kneel how weak, we rise how full of power!
Why therefore do we ourselves this wrong,
Or others that we are not always strong,
That we are ever overborne with care,
That we should ever weak and heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!

Prayer: Our Father, we thank Thee Thou hast called Thy children to be co-laborers. Teach us to look to Thee for all needed strength and power.

Hymn: "I Need Thee Every Hour", New Mennonite Hymn Book — 199.

Tuesday—Luke 10:2 "That He would send forth laborers into His harvest."

Yes, definite asking in our prayers is a privilege and a duty. How much the laborers are needed and how much they need grace and power for their work! Workers are called to their reward, but the work must go on. If there is life in the work it is a growing work. More laborers, more means, more sacrifice for the work; and so all are to have a part.

But suppose I am called to be a laborer, definitely to be sent out or to fill some post at home How shall the prayer be answered?

"Hath the water Christ bestowed
Made thy heart a well o'erflowed?
Thirsty souls thou must supply,
Else thy well will soon be dry.
Doth the bread He gave to thee
Stay thy spirit steadfastly?-
If thyself thou still wouldst feed,
Share the bread with those in need."

Prayer: Blessed Master, give us hearing ears and obedient wills. Make us will to serve.

Hymn: "Where Cross the Crowded Ways", New Mennonite Hymn Book — 276.

Wednesday — Luke 10:3. "Go your ways."

This is in effect saying, Do the work given you to do. It is said that when Temple Hall, London, was built, the Masters of the Bench ordered a handsome clock to be placed there, and on the face of it an appropriate motto. For many days the skilful mechanic waited for the motto, until becoming impatient, he made his way to the Bencher's Chambers, and pressed them for the needed words. One of the Masters rose up and said to the mechanic, "Go about your business." The latter, thinking this was the order, placed the words on the face of the clock, and there they were allowed to remain.

It might be well if we should frequently see these words, but if we read our Bibles, and concern ourselves about the work of the Kingdom, the thought of being about our business in the Kingdom must surely often occur to us. Our tasks may be found humble ones, and may lie so near to us that we may overlook our opportunities if not bent on looking for them. George Herbert quaintly says:

"Be useful where thou livest; that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compasse this.

Prayer: Dear Lord, help us to be found in the way of duty. Give us faithful hearts and willingness to serve.

Hymn: "Lord, Lead the Way", New Mennonite Hymn Book — 273.

Thursday — Luke 10:10,11. "And say . . . . . that the kingdom of God is come nigh unto you."

Many are the marks that the kingdom of God is come nigh all over the world. The gospel has filtered out and leavened the world. It has been the means of making over and sweetening countless lives since the time when these words were first proclaimed The gospel has put a much higher valuation upon humanity, and thus many wrongs have been righted and much done for the uplift of humanity.

Let us not forget that this has been done by changing men's hearts. It was the disciples who were to be a salt of the earth and a light to shine out. It is highly important today first of all to recognize that the kingdom is within and needs cultivation so that the fruits may appear. Actions that will be a blessing to the world will be sure to follow.

"Speak thou, then, lovingly,
Out of a Christ-like soul;
Thy words a blessed balm shall be,
To wake the sin-sick whole"

Prayer: Blessed Master, we would thank Thee for the blessings of the gospel. Help us to witness for Thee and to let our light shine, that others may know Thee.

Hymn:"Love's Offering", New Mennonite Hymn Book — 247.

Friday — Philippians 3:14. "I press toward the mark for the prize"

These words were written by Paul. It is likely that he was a spectator at some foot-races; at any rate, he knew how the runners would expend every ounce of strength to reach the goal first and win the race. From this he drew a lesson for himself. Boys and girls, too, like to win. We win when we do successfully what we set out to do. When we do school work successfully we win. If we have the right spirit we will try to do still better. That was Paul's aim. Surely, in our Christian life that should be our aim.

We should make this our aim not only in doing things for ourselves, but for others also Some times young people set up a wrong goal. They set for their aim to procure things for themselves only and forget the higher aim of being useful in the world.

Van Dyke has set for us four aims that we may well heed!

"Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely,
To trust in God and heaven securely."

Prayer: Our Father, help us to strive for that which is worth while. Give us strength to do noble deeds in Thy name

Hymn: "I would Be True", New Mennonite Hymn Book — 246.

Saturday — II Tim. 4:5. "But watch thou in all things."

The Commencement season in our higher institutions of learning is just passing. Let us have in mind those leaving the "halls of learning" and going out into life's callings or into courses of further preparation for life Many sound words have been spoken to the graduates from these institutions by those who have addressed them; they themselves —some of them—have developed themes for commencement day and thus given out some crystallized findings from the courses they have pursued. To these, Paul's words may be added as a useful supplement.

We would think of them as applying to the one great matter of choosing a life work, and of finding a field for the best use of the powers developed and equipment secured in their pursuits in these institutions. The Church of Christ and the call to serve humanity have their claims. May these receive their full share of consideration! If all vocation does not fall directly within these fields, then may the avocations not fail to give due attention to the high claims. May leadership in our churches receive a great strength through the work done in our schools!

Prayer: Blessed Master, we come to Thee for the highest knowledge and guidance Wilt Thou send forth workers into the harvest field. May servants, thoroughly furnished, go forth to serve.

Hymn: "O Master. Let Me Walk With Thee". New Menn. Hymn Book — 287.

The most recent historical work by Professor C. Henry Smith, Ph. D., "The Coming of the Russian Mennonites" has just come from the press. It sells for $2.25. Copies may be secured from the Mennonite Book Concern, Berne. Ind.

The Mission Workers of Moundridge, Kansas, were the guests of Mrs. D. O. Rupp on May 24. The subjects on the program were: Influence of Books and Pictures in Countries of Missionary Activity, Bertha Meyer; What Efforts are Being Made to Introduce Good Literature?, Elizabeth Meyer; The Influence of Pictures, Mrs. J. P. Huxman; Six Little Maids of Japan, Myrtle Auerheimer. Moonlight Schools in the United States, Mrs. Albert Fast. Letters were also read from missionaries.

CONTRIBUTIONS

REPORT OF EXECUTIVE COMMITTEE OF MISSION SOCIETIES

For May, 1928.

Bethesda Sew. Soc., Henderson, Nebr., Famine Sufferers, China, $25; Silberfeld Sew. Soc., Waldheim, Sask., do., $21.00; North Alexanderwohl Sew. Soc., Goessel, Kan., do., $19.52; Dorcas Mission Soc., Pandora, O., Foreign Missions, Gen. Treas., $35; Ladies' Aid, Alsen, N. Dak., do., $21; Sew. Soc., Butterfield, Minn., do., $100; Do., Biblewoman, China $40; S. O. Circle, Upland, California, Biblewoman, China, $35; Drake Mission Workers, Drake, Sask., Student, China, $20.00; Ebenezer Sew. Soc., Goteho, Okla., Evangelist India, $25; Sew. Soc., Beatrice, Nebr., four orphans, India, $120.00; Women's Missionary Soc., Upland, Calif., two Bible women, India, $38.00; do., two orphans, India, $45.00; do., Lepers, India, $15.00; Ladies' Aid, Alsen, N. Dak., Hospital, India, $15.00; Dorcas Mission Soc., Pandora, Ohio, do., $25.00; do., China Building Fund. $25.00; Sr. Mission Soc., Halstead, Kan., Clothes for India, $25.00; Emmaus Sew. Soc., Whitewater, Kan., Missionaries, India, $20.00; Tabor Sew. Soc., Goessel, Kan., Medical Supplies. India, $10.00; do., Mrs. Gay, Newton, Kan., $10.00; Mission Soc., Nappanee, Ind., Girls' Home, Winnipeg, Man., $6.00; Sew. Soc., Berne, Ind., do., $50.00; Ebenezer Sew. Soc. Gotebo, Okla., expenses of Ex. Com., $1.00; Sew. Soc., Beatrice, Nebr., do., $6.65; Jr. Mission Soc., Henderson, Nebr., do., $1.20; Tabea Sew. Soc., Tampa, Kansas, Prayer Cycle $2.00. Total, $756.37.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

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Swiss Ch., Whitewater, Kansas, $130; Bethany Ch., Kingman, Kan., $10.86; Intermed. C. E. Soc., Aberdeen, Ida., $20.00; Brudertal Ch., Hillsboro, Kan., $339.00; C. G. Tiahrt. Aberdeen, Ida., $30.00; A. M. Ch., Milford, Nebr., $31.00; Flatland Ch., Quakertown, Pa., $25.00; Tabea Sew. Soc., Friedenstal Ch., Tampa, Kan., $25.00; St. Johns Ch., Pandora, O., $149.00; Bethesda Ch., Marion, S. Dak., $13.65; Ebenezer Ch., Mt. View, Okla., $14.00; Calvary Ch., Quarryville, Pa., $18.70; Bergtal Ch., Manitoba, (Missionsfest), $491.72; C. I. Wall, Herbert, Sask. $150.00; C. E. Soc., Altona, Man., $40.00; Johann Buhr, Gretna, Man., $6.30; Bergtal Weisenamt, (interest), $47.49; Anna Sawatzky, Herbert, Sask., $100; Mrs. J. G. Kornelsen, Steinbach Sew. Soc., $40.00; Tina P. Peters, Winkler, Man., $100.00; Peter C. Dalke, Herold Ch., Morden, Man., $16.00; Jac. L. Friesen, Gretna S. S., $12.67; D. H. Loewen, Altona, Man., $5.00; Peter Janzen, Winona, Ont., $0.25; C. E. Soc., Friedensberg Ch., Avon, S. Dak., $65.00; Menn. Ch., Medford, Okla., $5.94; C. E. Soc., Lostwood, N. Dak., $25.00; Friends, Elbing, Kan., $10.00; Calvary S. S., Quarryville, Pa., $8.38; Mr. and Mrs. Abe P. Unruh, Richey, Mont., $75.00; Friend, Los Angeles, Calif., $10.00; Gnadenberg Ch., Whitewater, Kan., $51.51; Menn. Ch., Hillsboro, Kan., $62.14; Menn. Ch. and S. S., Pratum, Orc., $46.00; First Menn. Ch., Halstead, Kan., $69.96; Second Menn. Ch., Beatrice, Nebr., $25.00; West Zion Ch., Moundridge, Kan., $71.00; First Menn. Ch., Geary, Okla., $13.25; C. E. Soc., First Menn. Ch., Halstead, Kan., $16.25; Menn. Ch., Hutchinson, Kan., $4.70; Hebron Ch., Buhler, Kan., $36.33; Ruff-Salem Ch., Ruff, Wash., $9.62; Menn. Ch., Deer Creek, Okla., $9.75; Missionsfriend, of Salem Zion Ch., Marion, S. Dak., $2,000.00; Menn. Ch., Pulaski, Ia., $16.75; Grace Ch., Pandora, O., $48.04; Missionsfriend, Meno, Okla., $15.00; English S. S., Henderson, Nebr., $14.08; S. S., Bergtal Ch., Pawnee Rock, Kan., $100; Herold Ch., Bessie, Okla., $5.55; S. S., Brudertal Ch., Hillsboro, Kan., $88.12; Menn. Ch., Arlington, Kan., $15.65; Bethel College Menn. Ch., Newton, Kan., $42.72; S. S., Salem Ch., Freeman, S. Dak., $200.00; Menn. Ch., Wadsworth, O., $9.50; Canton Ch., Galva, Kan., $45.62; Friends, Pratum, Ore. $5.00; Christian Ch., Moundridge, Kan., $147.00; Mr. and Mrs. Clarence T. Unruh, Pawnee Rock, Kan., $130.00; S. S., Bethel Ch., Dolton, S. Dak., $43.94; S. S., Johannestal Ch., Hillsboro, Kan., $80.57; Bethel Ch., Fortuna, Mo., Kan., Clothes for India, $25.00; Emmaus Sew. Soc., Whitewater, Kan., Missionaries, India, $20.00; Tabor Sew. Soc., Goessel, Kan., Medical Supplies. India, $10.00; do., Mrs. Gay, Newton, Kan., $10.00; Mission Soc., Nappanee, Ind., Girls' Home, Winnipeg, Man., $6.00; Sew. Soc., Berne, Ind., do., $50.00; Ebenezer Sew. Soc. Gotebo, Okla., expenses of Ex. Com., $1.00; Sew. Soc., Beatrice, Nebr., do., $6.65; Jr. Mission Soc., Henderson, Nebr., do., $1.20; Tabea Sew. Soc., Tampa, Kansas, Prayer Cycle $2.00. Total, $756.37.

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Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR MAY, 1928.

Swiss Ch., Whitewater, Kansas, $130; Bethany Ch., Kingman, Kan., $10.86; Intermed. C. E. Soc., Aberdeen, Ida., $20.00; Brudertal Ch., Hillsboro, Kan., $339.00; C. G. Tiahrt. Aberdeen, Ida., $30.00; A. M. Ch., Milford, Nebr., $31.00; Flatland Ch., Quakertown, Pa., $25.00; Tabea Sew. Soc., Friedenstal Ch., Tampa, Kan., $25.00; St. Johns Ch., Pandora, O., $149.00; Bethesda Ch., Marion, S. Dak., $13.65; Ebenezer Ch., Mt. View, Okla., $14.00; Calvary Ch., Quarryville, Pa., $18.70; Bergtal Ch., Manitoba, (Missionsfest), $491.72; C. I. Wall, Herbert, Sask. $150.00; C. E. Soc., Altona, Man., $40.00; Johann Buhr, Gretna, Man., $6.30; Bergtal Weisenamt, (interest), $47.49; Anna Sawatzky, Herbert, Sask., $100; Mrs. J. G. Kornelsen, Steinbach Sew. Soc., $40.00; Tina P. Peters, Winkler, Man., $100.00; Peter C. Dalke, Herold Ch., Morden, Man., $16.00; Jac. L. Friesen, Gretna S. S., $12.67; D. H. Loewen, Altona, Man., $5.00; Peter Janzen, Winona, Ont., $0.25; C. E. Soc., Friedensberg Ch., Avon, S. Dak., $65.00; Menn. Ch., Medford, Okla., $5.94; C. E. Soc., Lostwood, N. Dak., $25.00; Friends, Elbing, Kan., $10.00; Calvary S. S., Quarryville, Pa., $8.38; Mr. and Mrs. Abe P. Unruh, Richey, Mont., $75.00; Friend, Los Angeles, Calif., $10.00; Gnadenberg Ch., Whitewater, Kan., $51.51; Menn. Ch., Hillsboro, Kan., $62.14; Menn. Ch. and S. S., Pratum, Orc., $46.00; First Menn. Ch., Halstead, Kan., $69.96; Second Menn. Ch., Beatrice, Nebr., $25.00; West Zion Ch., Moundridge, Kan., $71.00; First Menn. Ch., Geary, Okla., $13.25; C. E. Soc., First Menn. Ch., Halstead, Kan., $16.25; Menn. Ch., Hutchinson, Kan., $4.70; Hebron Ch., Buhler, Kan., $36.33; Ruff-Salem Ch., Ruff, Wash., $9.62; Menn. Ch., Deer Creek, Okla., $9.75; Missionsfriend, of Salem Zion Ch., Marion, S. Dak., $2,000.00; Menn. Ch., Pulaski, Ia., $16.75; Grace Ch., Pandora, O., $48.04; Missionsfriend, Meno, Okla., $15.00; English S. S., Henderson, Nebr., $14.08; S. S., Bergtal Ch., Pawnee Rock, Kan., $100; Herold Ch., Bessie, Okla., $5.55; S. S., Brudertal Ch., Hillsboro, Kan., $88.12; Menn. Ch., Arlington, Kan., $15.65; Bethel College Menn. Ch., Newton, Kan., $42.72; S. S., Salem Ch., Freeman, S. Dak., $200.00; Menn. Ch., Wadsworth, O., $9.50; Canton Ch., Galva, Kan., $45.62; Friends, Pratum, Ore. $5.00; Christian Ch., Moundridge, Kan., $147.00; Mr. and Mrs. Clarence T. Unruh, Pawnee Rock, Kan., $130.00; S. S., Bethel Ch., Dolton, S. Dak., $43.94; S. S., Johannestal Ch., Hillsboro, Kan., $80.57; Bethel Ch., Fortuna, Mo., Kan., $16.53; Menn. Ch., Boyertown, Pa., $22.36; H. A. Becker, Pt. Legacy, Buhler, Kan., $4,000.00; Bethesda Ch., Henderson, Nebr., $96.04; Greenfield Ch., near Carnegie, Okla., $8.00; Menn. Ch. Pulaski, Ia., $15.29; Ernest G. Claassen, Whitewater, Kan., $15.00; Bergtal Ch., Pawnee Rock, Kan., $34.64; Bethany Ch., Freeman, S. Dak., $19.29; Menn. Ch., Goshen, Ind., $250.00; S. S. Class, Bethel College Menn. Ch., Newton, Kan., $6.59; Bethel College Y. M. C. A., Newton, Kan., $25.00; Jacob Meschberger, Calumet, Okla., (interest), $62.50; A. J. Waltner, Elyria, Kan., $10.00; Bethel Ch., Fortuna, Mo., $36.08; C. I. and Anna Wall, Waldeck, Sask., $100.00; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. R.), $264.58.

Total, $10,419.91.

Bal in bank, May 1, 1928		$ 4,220.14
Gifts for		
Gen. Fund	$ 9,623.13	
Orphans, teachers, etc	405.00	
India station	110.00	
Pension Fund	16.53	
Sundries	265.25	$10 419.91
Bal. and total recpt's		$14,640.05
Money borr'd dur. month		5 000.00
		$19,640.05
Pd. Orders dur. month	$14,220.00	
Pd. debt dur. month	5,000.00	$19,220.02
Bal. in bank, June 1, 1928		$ 420.03

Gratefully acknowledged,

J. G. Regier, Treas.

J. E. Regier, Ass't. Treas

Newton, Kansas.

JOTTINGS

Born to Olin and Dorothy Krehbiel, Posterville, Calif., on May 20, a daughter, Beverly Ann.

Dr. J. R. Thirstein, of Bethel College, was invited to deliver the Commencement address of the Effingham, Kansas, high school.

Brother P. J. Boehr sends greetings to the home churches from China and announces that his address is 13 Ningpo Road, Ex-German Concession. (P. H. Richert, secretary, Mission Board).

Under the arrangement of the organist, Bro. Lewis Rosenberger, the East Swamp, Pa., church gave its Annual Musicale on the evening of June 3. Rev. Howard G. Nyce is pastor of the East Swamp church.

Rev. A. J. Neuenschwander of the First church, Philadelphia, visited the Mennonite church at Springs, Pa. and officiated at the communion service. The Springs church has no regular minister and is served by visiting pastors. In the absence of the pastor, Rev. Freeman Swartz, of the Schwenksville church, preached in the First church.

Rev. Henry I. Dick, for many years pastor of the Valley church, Mt. Lake, Minn., died suddenly on the evening of June 2. Rev. Dick was born in Russia in 1864 and came to this country with his parents when 10 years of age. During the past year he was in poor health so that he had to be relieved of his pastoral duties. For 27 years he was a resident of Mt. Lake.

Ferdinand Wiens, a son of Missionary P. J. Wiens of India, and a member of the 1928 graduating class of Bethel College is to take the place of Menno Schrag on the Mennonite Weekly Review as Bro. Schrag wants to continue his education.

Rev. J. B. Ediger, of Clinton, Oklahoma, is on a tour through Iowa, Nebraska, South Dakota, Minnesota and Wyoming. He is traveling in the interest of our missions among Oklahoma Indianas.

According to the report of the Central Mennonite Immigration Commission, during the five years that have passed 18,000 Russian Mennonite refugees have found homes in various parts of Canada.

Extensive preparations are being made at Wisner, Nebraska, for the entertainment of the Northern District Conference, which is to hold sessions in that place, June 10, 11 and 12.

Sister Clara Kuehny, who has just returned from the mission field in India, spoke in the Berne, Ind., church on the evening of May 30. The next day she left for Bluffton, Ohio, to fill another speaking engagement.

At a recent service on Sunday morninging in the St. John church, Pandora, Ohio the practice of infant consecration was started. Fourteen infants were consecrated at this service. The Girls' Glee Club of Bluffton College sang in this church on Sunday evening, May 20. A large audience heard their splendid sacred concert.

The Directory of the Roman Catholic church gives the following statistics concerning its membership in the United States: "There are now 19,689,049 Roman Catholics living in the United States, excluding the Philippine Islands, which is 205,735 more than there were last year. New converts to the faith last year were 33,991. In the arch diocese of New York there are 1,273,291, and in the arch diocese of Chicago there are 1,250,000. In their day schools and colleges they report 2,281,837 pupils, and young men to the number of 14,432 are studying for the priesthood in 136 theological seminaries. There are 18 293 Catholic churches and 25,773 priests in this country; 615 Catholic hospitals, 147 Catholic homes for the aged and 351 Catholic orphan asylums caring for 51,961 children.

Delegates from over fifty nations, who will be in attendance at the World's Sunday School Convention in Los Angeles, July 11-18, will worship together under the leadership of Rev. W. Y. Fullerton, D. D., London, Dr. Fullerton is Home Secretary of the Baptist Missionary Society. He will have an important part at the World Congress of Baptists which meets in Toronto in June and will then proceed to Los Angeles.

Dr. Fullerton will use the following themes at the several worship periods: "A Bonnie Bairn Time"; "Bunyan and the Children", (as this is Bunyan Centenary year); "O Captain, My Captain". "Our Great Ally"; and "The Crisis of the World". Dr. Fullerton has held office as President of the Baptist Union of Great Britain and Ireland, and has filled many posts in British church life, especially in connection with the Keswick Convention. Many books have come from his pen and more are in process.

Bethel College held its Commencement on June 1. Exercises were held in Alumni Hall. Prof. J. F. Balzer, of Carlton College and a former professor in Bethel, gave the Commencement Address.

Missionary Janzen gave an interesting illustrated talk in the Auditorium of Freeman College, Freeman, South Dakota, on the evening of May 27. It was both interesting and instructive and gave the hearers a better idea of just how missionary work is carried on in Africa.

The congregation at Burrton, Kan., recently gave their pastor, Rev. H. P. Krehbiel and Mrs. Krehbiel, a reception in honor of their return from a trip around the world. At the same time appreciation was expressed of the services of Rev. A. Ratzlaff, who performed the pastoral duties during the absence of Rev. Krehbiel.

The Bluffton Retreat will be held August 1-9. Printed announcements are to be distributed shortly giving the full program. Some of the leaders who will participate are: P. W. Whitmer, A. E. Kreider, J. E. Kauffman, S. J. Goering, Elizabeth Goertz, Esther Smucker, E. E. Troyer, J. M. Regier, J. H. Langenwalter, C. H. Sprunger, and Russel Jantz. The various commissions appointed last year will function according to program.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
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13. Keeping the Faith

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JUNE 21, 1928 No. 25

OUR MISSION IN CHINA

Our churches have no doubt had China on their hearts these last years more than ever. Many prayers have gone up to the Throne of Grace in behalf of warridden China, and these prayers have not been in vain.

While some missionaries have lost their lives and a good deal of mission property has been damaged or destroyed on some mission fields, the losses have been comparatively small, praise the Lord. Our mission has special reasons to be grateful, and we all look hopefully into the future

Instead of planning to shut down our work in China, as some have been told falsely, the board expects to have the regular full force of workers on the field within a year or two. Two or three missionaries are scheduled to go back this coming winter.

In order to proceed in this matter with the utmost care and circumspection, the board held a special meeting with the returned missionaries from China, in Bluffton, Ohio, on June 7th.

Eight of the China workers on furlough were present, and all felt, like the board, that we should hopefully go forward and send back the missionaries as they are needed to occupy the stations. First of all, a committee is to go to China to draft together with the Chinese Conference, or rather in its name, a constitution for cooperation between them and the mission.

We all see that a new era has come for the China Mission work as a whole. The Chinese will have more authority and also more responsibility, so that very likely we will not have to increase our present number of missionaries (foreigners).

In India we cannot say that we have enough foreign workers. Two new workers are planning to go there this coming fall, namely Mr. W. F. Unruh and wife Bro. Unruh is from Goessel, and Mrs. Unruh, from Pawnee Rock, Kan.

The Missionaries in India are hoping that also another single sister may be sent soon. We have the sister ready to go, but we have not the money to send her, because too much building work is still going on in India and will have to be done for some time. Two dwelling houses are needed right now, besides the hospital that is being built. Soon also in India we will have enough foreigners and dwelling houses.

So we hope that our churches will continue to uphold the heavy work by prayers and gifts as they have so faithfully done in the past, which we wish to acknowledge with thanks to them and to the Lord.

The following missionaries are now doing visitation work in the churches to help keep the fires of missions burning: J. B. Ediger, in the north central states; G. A. Linscheid, in the east; H. J. Brown, in Canada; Miss Loretta Lehman, in the northern states, (soon).

Within a few days now we expect Bro. and sister Suckau home from India, who will first of all take a rest after visiting a few churches in the east. Sister Kuehney, who also arrived recently from India, is resting at present.

P. H. Richert,
Secr.

WOMAN'S WORK

Monroe, Washington.
May 28, 1928.

Dear Mission Friends:

Our "Mission Sewing Society" was organized on the 24th of Sept. 1924. Since then we have met and worked together on the last Thursday of each month in the different homes of the members.

After one hour, or so, of work, one of the sisters reads a scripture passage and leads in prayer. Then our secretary reads Missionary News and Notes and letters from missionaries, if any. During this time the others are occupied with sewing for our mission station, which is Ashland, Montana.

We also have had the privilege of having ministers in our meetings, who are always willing to speak some encouraging words to us, and we all receive a blessing through them.

The money to buy material is raised by dues and "Mission Programs".

We have had two auction sales which netted us quite a nice sum of money, that also went for missions.

Our membership, at present, is 24, most all of the mothers of our congregation also belong to the Sewing Society" and the attendance at our meetings is good, and all are willing to work.

Now may we, as a society, let our light so shine before men that they may see our good works, and glorify our Father, who is in Heaven, is our wish and prayer.

The Mission Society of Monroe, Washington.

TWILIGHT HOUR OF PRAYER

And all things, whatsoever ye shall ask in prayer, believing, ye sha'l receive Matt. 21:22.

Missionaries' Birthdays

July 4 —
Rev. P. J. Metzger, "Buckhorn", Altoona, Pa.

July 8 —
Mrs. Alfred Habegger, Busby and outstation, Montana.

July 9 —
Mrs. C. L. Pannabecker, China

July 10 —
*Mrs. S. T. Moyer, Basna, India.

July 14 —
Rev. J. J. Plenert, Hutchinson, Kansas.

July 15 — Mrs. Herman Lepp, Reesar, Ontario

July 23 —
Mrs. J. R. Duerkson, Hotevilla and Pagavi, Arizona.

July 24 —
Mrs David Toews, Rosthern, Saskatchewan.

July 26 —
Rev. Waldo Petter, Ashland, Montana.
Rev. Alfred Habegger, Busby and outstation, Montana

July 28 —
Mrs. John Thiessen, Birra, India.
Rev. D. J Unruh, "Mechanics-Grove", Quarryville, Pa.

July 31 —
Miss Agnetha Fast, Peking, China.
Rev Rudolph Schmidt, Los Angeles, California.

"If you want to get near to God in prayer, do not go far away in between times."

"Teach us, great Teacher of mankind,
The sacrifice that brings Thy balm;
The love, the work that bless and bind;
Teach us Thy majesty, Thy calm.

Teach Thou and we shall know indeed
The trust divine that maketh free;
And knowing, we may sow the seed
That blossoms through eternity."

THE MISSIONS OF THE SUNDAY SCHOOL

Address Given at the Teacher's Meeting, Second Mennonite Church, Philadelphia

The Sunday School is, in a sense something like the gatherings that were held in the Temple which our Lord attended when a child. At that time it was a custom to take children to the Temple when they had attained their twelfth year and so came "under the law" or were regarded as being personally responsible, to receive final instructions from the Rabbis or teachers whose particular duty it was to give such instruction.

The modern Sunday School takes its beginning in England when Robt. Rakes gathered the street urchins together on Sundays for instruction. These instructions were largely to teach the boys and girls to read so that they might be able to study the Bible. Of course it was not only teaching letters. The influence and character of those who were instructing them was intended to influence their lives for righteousness.

In our city there exists an organization considerably over a hundred years old which is known as The First Day Society. It was organized by Quakers and aimed to finance schools that instructed the youth to read the Bible. This meant, in those days when public schools were not general, that the A B C's and other purely secular teaching had to be applied. The need for such instruction having long since passed the money belonging to the Society is now administered by the American Sunday School Union and available for struggling schools who need assistance. In the early days of our schools we benefited considerably by this assistance, the society furnishing us with literature and other supplies.

We thus see the early idea of the Sunday School was educational. Much as the Sunday School had changes in methods it is still a teaching institution. The very idea of calling it a school indicates this. A school assumes certain things. It must be located at a certain place and meet regularly, it must have scholars to be taught and teachers to teach. There must be a definite subject to be taught. It must be under intelligent supervision and as the daily school is designed to prepare the pupil for a life of usefulness, so the Sunday school must aim to prepare its pupils for a life of Christian usefulness. We don't make Christians by just teaching them certain formulas but we know that the Christian, in order to be an intelligent and useful Christian, must, besides being converted, know the reason for his faith. It therefore follows that the pupil under instruction in the Sunday School must be instructed by teachers who know their Bibles and are apt to teach in such a way that the knowledge of the Word will have its proper effect on the lives of those being taught. Above all things, the teacher must be a Christian who has a passion for souls that will move him or her to bring the pupil to a decision for the Lord Jesus Christ.

But just influencing the conversion of a pupil does not end the work of the school. The Christian is to grow. The longer he lives and the larger his experiences the greater should be his growth in the Christian life. It would be absurd were our public schools to be content with just teaching the pupils the elements and then depend upon them applying them in order to advance farther in education. The School aims to hold the pupil just as long as possible and during that time, endeavors to broaden his education to the end that he may be all the more a better citizen, better prepared to give the world the best that is in him So with the Sunday School. It is, or should be, prepared to offer edifying instruction so long as the pupil can be led to submit to its teaching and discipline. As there can be no end to learning secular, so there can be no end to learning spiritual things. The fountain of knowledge is inexhaustible. When we speak of the missions of the Sunday School let us then place first the duty of Christian instruction by Christian teachers to the end that the private spiritual life of the pupil may be advanced and the Christian prepared for any emergency that may arise in his Christian experience.

There is a difference between training and instruction. To be instructed is helpful and makes one self-reliant in the face of problems that are to arise, but to be trained means that one has been designated for a certain active part along special lines. Modern Protestant Christianity, as it is now constituted, calls for training along many lines The minister must be trained for his work if it is to be marked with any degree of efficiency. The Christian must be trained, for, if he is to be a real Christian in our day, he must know how to do things for Christ and this knowledge comes readily through the instruction he has received, the experiences that have been his, the observations of those who have had long and active connections with the Christian work, and the skill in teaching of those under whom he has received instruction.

All training for Christian life and work must, next to the home, begin in the Sunday School. I can conceive of no one becoming efficient and effectual in the Christian life who has not passed through the instruction, training and experiences that the Sunday School has to offer. We look to the School for our future leaders and to our future supporters in the work of building up and maintaining the kingdom of God. A church without a Sunday school is like an automobile without wheels. It would then be the most useless thing on earth. But a fully equipped automobile won't go of itself It needs gas properly applied. And as that energy becomes exhausted it needs more gas. So with the church. The source of its power must come from its Sunday school. These boys and girls, who grow up in the school become the life of the church and there is need of a continual supply for we are only permitted to fill our places for a little while on this earth and then we must pass on and leave our tasks to others who will follow us.

We sometimes hear it said that the Sunday School is the nursery of the church. I don't like that statement. I would rather have it that the Home is the nursery of the church. Nothing, not even the Sunday school can take the place of the Christian home, but the home in which they are interested in the Sunday school is all the more apt to be the Christian home. It is one of the missions of the Sunday school to supplement the home, not to take its place, but to work with it. And this partnership should begin very early. We in our modern work have come to realize that the earlier we bring the home and School in relation with each other, the better. For that reason we have the Cradle Roll. It is not only a fine thing to be able to say that one has had a vital connection with the School since babyhood, but it is in a way a tribute to both the home and the School when there is indication of an interest on the part of both in the spiritual life of the individual from the cradle to the grave. It is also a tribute to the kindly concern of the School when provision is made for those who, by reason of circumstances over which they often have no control, are unable to attend regularly the sessions of the School but share in its blessings through the Home Department Because of this department, the School may have extensions into places where otherwise its help and influence would be denied. The school now realizes that its mission does not stop with the child and it does not stop with the church door. I know of no institution that provides for a more varied constituency and undertakes to serve all to the limit of ability or opportunity.

As we have noted, the educational function of the school is one of its outstanding opportunities, but opportunity does not stop with merely learning the letter of the Bible. All Christian work, if it is to come up to the best ideals, must make large provisions for evangelistic work. You may perhaps ask: What is evangelistic work? Is it holding special meetings with the purpose of leading sinners to confess Christ? Yes. If Christ the Saviour is to be obeyed, it must be the duty of all Christians to teach,, to preach and to make disciples. Anything that tends to bringing men and women to a decision for Christ is legitimate Christian work I am beginning to feel that in the matter of calling upon our pupils at frequent times to make public confessions is one that should receive our larger attention and I am for the frequent use of the school session for this purpose. There are those who feel that agressive evangelism should extend to street meetings and other like efforts. I believe if we had a band of consecrated street workers coming out of this school benefits would surely follow that would convince us that the efforts were worth while.

Most people, when we speak of missions, think that we mean the special efforts being made by Christian churches and people for the conversion of the heathen or for the Christless in our home land. We rate these efforts as foreign and home missions. What part has the Sunday school in these efforts? Well, let me tell you that interest in missions should begin in the school and great emphasis should be placed on missions not occasionally, but continually. Let me also observe that as missionary interest is apt to begin in the school so the future missionaries will come out of the school Those who do go into the field and have a part in starting and maintaining schools there will be influenced in their impressionable years by the school as they learned to know it from childhood. Their future usefulness in Sunday schools on the foreign field will be influenced by what our school has meant to them. We should therefore bear in mind that what we do should be according to the highest Christian ideals of sincerity and efficiency. No one can tell but what at some time one of our boys and girls will be working in a school among the heathens and the methods and inspirations of our own school will serve to help them in their great work.

Home missions have many of the same kind of problems that are common with those on the foreign field. The same things we say of our relation to the foreign field may apply to the home field. We have in our General Conference a Board of Home Missions, whose work is extensive and calls for all the interest and support our people can show it. Very often the home work does not get the kind of support it deserves because of the lack of novelty that makes Foreign Missions so striking. Let us remember that, in either case, the salvation of souls is involved and if a soul 10,0000 miles away is worth saving, the soul nearer home is just as precious in God's sight.

The financial support of all our missions must be shared by all and should include the Sunday school as well as the other organizations. I feel that if we have a strong mission spirit in the School we will also have a similar display of interest in the whole church and all its organizations.

Dr. E. E. S. Johnson, pastor of the Bally Pa., Mennonite church, sailed for Europe on June 16. He will visit England and Scotland in the interest of Hartford Theological Seminary, of which he is a professor. During his absence this summer, the assistant pastor, Rev. Elwood Shelly, will preach and on the last two Sundays in June, Miss Mary E. Backwell, graduate of Hartford Theological and resident at Sweickley, will preach.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

Numbers of letters come to the editor with respect to persons in this country and Europe, who appeal to brethren for assistance. Persons writing these letters claim membership in the Mennonite church and often there is a remote connection through relationship or former acquaintanceship. It is one of the characteristics of our people to be charitable. We would by no means do anything that might quench such a tenderness of heart, but we feel it our duty to do, as we often have done, and suggest that those responding to such appeals should do it through our Emergency Relief Commission. If you get a letter, say from Germany, don't ignore it, the person making the appeal may be in real need and you may be in a position to help that one, but don't give your response directly. Let the Emergency Commission act for you. No matter whether your relief may be small, it is the Commission's desire to be helpful to you and the Commission is in a position to know things that you may not know. If things are right, they will forward your relief promptly, if things are not right, they will warn you and may perhaps save you from wasting your charity on an unworthy person. Recently the Mennonite people of all conferences, have been showered with begging letters from Europe and many of the people have responded generously. We are in a position to know that many mistakes have been made. We surely do not want to be wasting our assistance on those who should not have it and so prevent those who should have it from receiving it. Some who have received such appeals and have then discovered that they were imposed upon have declared that hereafter they will not respond to any kind of an appeal. This is hardly fair to those in real need. The thing to do is to be sure you are right and then go ahead. You may be better in the right, if you allow the Emergency Relief Commission act as your agent.

The Republican Convention at Kansas City gave the usual exhibition, which is staged by the political parties every four years to lead the country to believe that every benefit enjoyed by the people of the United States comes to them by the grace of the party in power. While they did not mention in their platform that the sun has continued to shine and the rain has fallen with reasonable regularity and that babies have grown and prospered, they modestly refrained from such a claim with the expectation that the intelligent manhood of the country would not fail to note that nothing has been done to hinder these things. The little stage play of our party conventions though blared with banners and sound of trumpets, does not get very far. It is a shooting off of an excess of steam and the public lets it go at that. We are again informed that the great party is for the enforcement of the Eighteenth Amendment and that the law for its enforcement should be executed. Of course, the little fact that a member of the cabinet of the present administration has had large financial interest in liquor and that he is a dominant factor in the councils of the Grand Old Party, is nothing to disturb the peace of mind of the party that assumes that the country is only safe in its hands. Eight years of experience with bootleggers, etc., has given it sufficient confidence to believe that another four years of its guidance will solve the problem of meeting the lawlessness that defies our Constitution and undermines the minds and morals of the youth. In a few days the other great party will hold convention and again the citizens will be told that the only salvation of the nation lies in the hands of the party that won the war and dares to speak for the common people. There will be another fight between the "wets and dries", a platform will be drawn up declaring for the Constitution and law. There then will be a great effort made to nominate for the Presidency one who is not in sympathy with the Constitution, as it now is, and has recently gone to Rome to interview the Pope and get his blessing. There will also be much said about Jefferson, Jackson and Wilson and a lot of hurrahing and then it will be left for the final decision of the people. Let us hope that the people will have more consistency and better levelheadedness than those who affect to be their political leaders.

MY VACATION, AS A HIGH SCHOOL GIRL PLANS

(Elizabeth Renich)

The work that I hope to be able to do has a somewhat varied nature. It is my wish and ambition, if it be God's will some day to be a missionary.

I love to help others and no other field of work affords such a great opportunity to make others' burdens lighter.

After our Lord had risen from the dead, He appeared unto His eleven disciples and said unto them, "Go ye into all the world and preach the gospel to every creature." And, at another time He said, "The fields are already white to the harvest; pray ye therefore the Lord of the harvest that He will send laborers into the harvest."

There are opinions and statements to the fact that the missionary spirit of our modern time is declining. Returned missionaries think that the true spirit and old time zeal of churches to send missionaries is lacking and that the missionaries of today go into foreign fields more for a glorious adventure than for the sincere meaning and work. If such is the case, I would like to make such a vocation be to me and those with whom I may work sincere in its meaning and form.

There are many missionaries and many kinds in all parts of the world, but there are many, many more people who have not yet heard the wondrous story of our Savior who came to save us from our sins.

The work that I wish to take up craves a general knowledge of physiology, nursing, domestic science or foods, and home training.

Usually churches require a full four years general. I expect to go to College, for my regular college course. As to the study of physiology, nursing, foods, home training, it may be that I can take this up along with the regular college course.

I desire to study these different things so that I may be more able to help the people with whom I work with their every day problems, their problems of living. I think that by teaching the mothers practical and appetizing methods of preparing food, the how and why of living clean, healthy lives and help them lift some of their heavy burdens that they will be more willing to accept the wonderful words of our Savior and in Him they will then be able to see how Christianity helps and uplifts.

The competition in this line of work is not keen. Although there are many in the field, the empty places are many and our foreign brothers and sisters still cry for some one to help them.

The salary one receives in this line of work depends on the church from which he is sent. However, the salary seems small to us. I do not know what it is generally from all churches. But in one instance I was told by one closely associated with a missionary that this one received from $600 to $700 in China. This amount is much more and goes much farther in the foreign country. The living expenses are not nearly so high as in this country and this amount covers all one's needs.

A strong healthy body and a good physical condition are required. There are many different kinds of climates and living conditions which demand good health.

A knowledge of human nature, self control and much control of patience, (everlasting patience) are essential. Oh, how easy it is to lose one's patience over a trifling thing.

A few of the outdoor talents as swimming, outdoor games, boating, etc., help greatly in promoting clean fun and joy in life as well as building up a strong physical body and help make a clear thinking mind.

The best way for a person to get along among others and teach them better things is to live right with them, enjoy their pleasures and share their sorrows.

Newton Kan.

Bro. E. W. Berky, of Bally, Pa., sends in the following characteristic communication for "Jottings". Born: June 2, 1928, a son, Waldo, to Mr. and Mrs. Rolland G. Johnson, at Herford, Pa. Married: Russell I. Rechtel, Bally, Pa., and Marian K. Uffer, East Greenville, Pa., June 9, 1928, by Dr. E. E. S. Johnson. And since the Retreat bug is buzzing now:

R E T R E A T

R-efresh thy soul and rest in rosy June
E-'er earthborn cares thy earnest zeal consume,
T-hy zeal to climb the Truth's fair distant clime.
R-epair the harp of hope, and rust remove
E-ntice Elysian strains of endless love
A-nd tune the strings to Angel paens above
T-o chime and to entwine the peace divine. —Witmars.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

OPPORTUNITY

By Ida M. Thomas

If yesterday you made mistakes,
Don't sit and brood,
And spend today regretting them—
'Twill do no good.
By errors be not overthrown,
But make each one a stepping stone,
For with the new day's dawning light,
Another chance
Will come to you; oh, let it not
Escape your glance.
Blind is the man who cannot see,
Each day, an opportunity!
—Kind Words

PERSEVERANCE

A swallow in the spring
Came to our granary, and neath the eaves
Essayed to make a nest, and there did bring
Wet earth and straw and leaves.
Day after day she toiled
With patient art, but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.
She found it ruin wrought,
But, not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought
And built her nest anew.
But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste
And wrought the ruin o'er.
But still her heart she kept,
And toiled again—and last night, hearing calls,
I looked—and lo! three swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clods o'ercast thy purpose, trust or plan?
Have faith, and struggle on!
—R. S. S. Andros.

CHRISTIAN ENDEAVOR MEETING

Sunday July 1st 1928

Topic: "America First — in What?" Prov. 13:34, Psalm 33:-12.

Consecration Meeting.

Bringing the Scripture Down to Date

Law breaking is very common. Righteousness and a keener conscience in this matter is needed.

If sin is a reproach, then what about our lynchings and our many murders. We have more per thousand inhabitants than any other country.

America was first settled by people who came to worship God, now men come to get rich quick.

God has lead his people of old to liberty. We have a great experiment on in this country, whether liberty in a democracy can stand. It depends on the stalwart Christians.

The Prayer Thought

Let us humbly bow and pray God to: give us a keener sense of right and wrong in business and politics, a greater desire to keep the Sabbaths holy, to make our homes true cradles of honesty and love for justice and peace.

We have occasion to thank the Lord for: the brave ancestors who dared much for their faith, for our religious liberty and freedom of conscience, many men in public office who are devout Christians.

Dividing the Topic for Assignment

1. America First in the Enactment of National Prohibition.

2. America First in the Amassing of Wealth.

3. America First in Crime and Murder.

4. America First in Enactment of a Multilateral Peace Treaty.

5. America First in Missionary Work.

The Open Forum

1. Name and discuss three things that make you proud of America?

2. Name and discuss three things in America of which you are ashamed? What can you do to change the situation?

3. Do you think it proper that our Churches should take part in our National questions and policies? Why or why not?

4. What do you think of the effort of some to make America the first naval power? What are you doing about it?

America First—in What?

During this coming week we will celebrate our National Birthday. Many demonstrations, programs and community affairs will be held to commemorate the day. What thoughts will receive emphasis and endorsement at all these many gatherings? Will our children in years to come be delighted or will they have to apologize for our attitudes?

What will be the things in which we want to see America First? I should like to see America first in applying the teachings of Jesus to industry and social conditions. We are not bound like some European countries by centuries of traditions. America is still in a formative stage. Somehow we need to get interested in the coal strike. There must be a real reason why some men refuse to work when their children need bread. The wrong is very likely not all on one side. We American Christian people need to know, and let our convictions be known. We need to be everlastingly vigilant on the liquor question. The Church has formed the background for the Prohibition movement. We have National Prohibition. Let us work for its enforcement.

There are those who said after the Geneva fiasco of 1927, that now we need to build a navy greater than any other nation. Others have been working for peace and arbitration. Secretary Kellogg has made, what seems an honest effort to enlist nations in this worthy effort. We as Mennonites need to let our conviction and light shine forth in this respect.

America has lead the world in its missionary efforts. But the peoples of other lands sometimes resent our efforts, because they say we are not consistent. They look at our crime, lynchings, strikes, race discrimination, and say, 'That is not true to Jesus' teaching, you had better first apply the teachings of Jesus at home and then come to us.'

Illustration

A book that leads in the Jesus way of real freedom, and makes for an America First position is "Makers of Freedom" by Sherwood Eddy and Kirby Page. Read it and you have the foundation, on which we hope to see America First.

RELIGION MAKES BETTER FARMERS

THE ACID TEST of a socially minded farmer is whether or not he is willing to sacrifice a tuberculosis cow in his dairy herd. This is especially true because a cow may be to all appearances hale and hearty and may be a generous giver of milk high in butter-fat, and yet make a response to the tuberculin test which shows that her milk is a peril to the community. In fact, it seems to be almost the routine thing that it is the farmer's "best cow" on which the expert hangs his tag. And the farmer who is no more than just an average farmer normally reacts by declaring that the experts, not being practical farmers, know nothing about cows or milk or the art of earning an honest living on a dairy farm, and by rising in rebellion against pure milk campaigns and tuberculosis tests is the work of the meddlesome theorists. This is very natural, because it costs the farmer good money to lose a cow. The degree of his co-operation in an enterprise in which the public welfare is balanced against his own financial interests is a fair index of his social mindedness. It would be interesting to know in this case, as in any other where social attitudes and private profit are concerned, what influence religion has. Fortunately, we do now know something about it, thanks to a piece of research carried on by Mr. Carl Hutchinson, research associate in social ethics in Chicago theological seminary. After a considerable inquiry among Illinois farmers, the investigator found that farmers who are church members are more friendly to pure milk campaigns, more willing to have their herds tested, quicker to place the general welfare before their private interests, than the average in their communities. This coordination between church membership and the sense of social responsibility ought to be no surprise to anyone, but probably it will be. It is only what should be expected if the church has succeeded to even the slightest degree in delivering its Master's message. The data, slight as they are, do not necessarily prove that these better social attitudes are the result of the influence of the church. But either that is true or the church is making its strongest appeal to persons who have some feeling for community interests. These herd-testing farmers either join the church because they are socially minded or are socially minded because they have joined the church.

Christian Century.

FROM THE JUNGLES OF BASNA

By Mrs. Paul Wenger

Early in November the message was flashed across the waves that my father had passed away. It is at such a time that the vastness of the distance which separates from home and loved ones becomes very real, and the heart longs to touch hearts with those who are sharers of the sorrow. For this reason we decided to drive to the city of Sambalpur, eighty miles distant, to cable home our message of sympathy.

We had for sometime also been considering a trip to Sambalpur for the purpose of inspecting the road with the view of finding a possible way out from Basna station during the rainy season. With these two important duties before us the complete staff of workers then present — Mrs. Burkhard, Miss Kuehney and we, together with two Indian brethren made the trip. The road at this season of the year, was for the most part delightful and we sped on as if traveling on some of America's splendid highways. However, there was a large river to be crossed, over which the temporary bridge used in the dry months had not yet been completed.

It took several hours to cross the river, consequently it was rather late in the afternoon, when business finished and the river re-crossed , we started on our homeward journey. The twilight is of very brief duration in India, and we had not gone half the distance when the darkness came on. As we came into a section of dense jungle Laurence remarked that surely we would see a tiger, and possibly several of us secretly wished that we might, as we felt safe enough in the Ford. Our wishes were to be at least partially realized sooner than we expected, for shortly afterward a pair of large fiery eyes were gleaming at us from the road only a short distance ahead. A large animal turned and ran, not very swiftly ahead of the motor.

Mr. Wenger had turned the car in line with the animal that we might have a better view of it, and almost before we realized what was happening the car was passing over it. With a tremendous lurch to one side, the car was again on its four wheels in the center of the road. We stopped and looked back. The animal was lying by the roadside making vain efforts to rise. Its back was broken. Having it so nearly within our reach, and thinking, as at last some of us did, that it was a tiger, we were not willing to go on and leave it. Since we did not have a gun with us we finally drove back to the nearest village and asked the men to come out with clubs. There was great excitement when the villagers heard our story, and the men were glad to come, for—"had not this animal just recently eaten two children of this village?"

We returned to the scene but found no trace of our animal. But after some time of searching he was found under some low bushes not far away. As the crowd surrounded him he dragged himself a short distance into a small stream of water, where finally one man placed his pole on its head, holding its nose under water until the poor victim drowned. Then came the thrilling question—what is it? It was found to be a large hyena which evidently had become a man eater.

Though it was now late at night the men insisted that we take it back to their village, so that all might see it. They were wild with joy to see this greatly feared animal lying helpless before them. Some danced in a circle about it. Others placed it on its feet, then threw it over as if to make the very most of their opportunity for sweet revenge. One aged woman ventured the opinion that this animal had once been a man, but that he had eaten some of the animal's flesh and had turned into an animal, who had now in turn been eating men.

We reached home at about midnight, somewhat weary with the day's journey and the night's excitement, and possibly a little disappointed that it had not really been a tiger. But the thrill of meeting a real sure-enough tiger was not far ahead.

It was Christmas eve. Shortly before sunset we put on light wraps and left home to motor to a village about seven miles distant, where a small groop of Christians were giving their Christmas program. What a home-like feeling it was—to be going out for a drive in the evening! But that feeling was to be but briefly entertained and within the next half hour, it had completely vanished. This time Mrs. Burkhard, three young Indian students, a helper, Mr. Wenger, Laurence and I made up the party.

We were in a dense jungle when a tiger appeared crouching on the road about twenty feet ahead of us. At the sound and sight of the motor, he slowly rose and walked a few steps to the side of the road and sat down to look at us. Mr. Wenger thinking it not wise to drive forward, since the road was bad and we could not make good speed, stopped the car, took up his gun and fired a shot, intending only to frighten the animal. But it seemed only to heighten the creature's interest in us, for he deliberately walked around to the side of the car, even nearer than before, and sat down to inspect the more closely. We felt it was now time for us to make the next move, and Mr. Wenger attempted to start the car, when to our dismay we found that we could move scarcely an inch either forward or backward. The buffalo carts had cut deep ruts, and the ground between, now baked very hard and dry, was too high to allow the car to pass over. Interest in the tiger at first sight of it had perhaps led us deeper into these ruts than we realized. And the tiger kept on quietly sitting. He was a beautiful specimen of the wild life of the jungles.!

Another shot was fired, at which the tiger moved a bit farther off behind some bushes, but still plainly in sight. The Indian men stepped off and pushed the car out, but with faces turned in the direction of the tiger and clinging closely to the sides of the car, while we all shouted lustily and sounded the motor horn. We started forward but went only a few yards, when we were stranded once more. One of the men said the animal was following us but this seems doubtful as no one else saw him again. This time all except Laurence and Mr. Wenger, who was at the wheel, stepped off and pushed. We were out once more and went on to the village happy to be safe but somewhat stunned for a short time over all that had happened.

I cannot refrain from saying just a few words about the Christmas program. Though perhaps the most simple it was at the same time one of the most impressive we had ever witnessed. Seated on the straw under a shed-like enclosure, with dim lights, cattle peacefully sleeping, happy faced people sitting about in small groups—one could scarce help mentally fitting into the picture, Joseph, Mary and the baby, who were the center of the first stable scene so long ago. The old, yet ever new message was read, told and sung once more with true Oriental fervor.

After listening for a time, but long before the program was ended, we left for home but returning as did the wise men "by another way." And like the shepherds we returned "praising God" for His deliverance. In his pure child-faith Laurence said "I prayed, and now we are helped." May our faith be as simple and real, for God's promises are true. "He shall call upon me and I will answer him. I will deliver him."

"Christians are like pianos, grand, square, upright and are no good if not in tune."

Y. P. I— RETREAT

By Anna Weiss

The young people of the Eastern District Conference are looking forward to the Retreat with a great deal of pleasure. A great deal of enthusiasm has been shown from the very beginning.

University Camp at Green Lane, where the Retreat is to be held, is an ideal location. It is located among the hills of that section, away from the bustle and noise of the highways. The camp is well equipped, and altogether it is an ideal place for the Retreat.

The Young People's Retreats are among the finest things done for the young people of our churches. At a Retreat there is inspiration in the social life, the fellowship with other young people who have the same purpose in life. As a whole, the young people attending a retreat are seeking the worth-while things in life. There is also inspiration in the courses outlined for study and discussion, inspiration for the better lives, better work for the Master.

At a Retreat these is recreation for the soul in the quiet of the hills and woods; in the instruction received there, away from the things that usually distract. There is recreation for the mind through contact with people of different occupations. Those from the country will mingle with others from the city who have learned lessons through their contact with people, while those from the country have had nature as their teacher. Each has something to share with the other, and, through the sharing of thoughts and ideals, come to understand each other better. That, after all, is one of the important things needed to work together, understanding each other.

The impressions received at the Retreat will mean much in the lives of young people and in the life of our churches. It is almost impossible to believe that anyone can leave the Retreat without having received some impression for good. Let us pray for the Retreat that those who are leaders among the young people may become stronger leaders; and those who have been timid or indifferent may be inspired to do something for the Master; that all may come away with a clearer vision of the Kingdom.

"Friendship is the greatest thing in the world. There is no door it will not unlock, no problem it will not solve. It is, after all, the only real thing in this world."

THE S. S. LESSON

July 6

Saul and Stephen.

Acts 7:54 - 8:3; 22:19 - 20.

Golden Text: - Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

Saul had two great teachers, one of them was Gamaliel, the most respected teacher of his time, who imparted that letter-perfect knowledge of the Jewish law, which was so characteristic of him. It was through this great teacher that Paul, the erstwhile Saul of Tarsus, was confirmed in his positive beliefs concerning immortality and other tenets of the Pharisees. Paul could say he was indeed a Pharisee of the Pharisees and a Hebrew of the Hebrews. No teacher of his time had a greater influence with his nation than Gamaliel. The other teacher who influenced the life of Saul was Stephen. His was a teaching, not imparted in the usual way learning is imparted, but given through a life and a martyr's death. It was Saul's lot to be present at the death of Stephen, not only as a spectator, but, as an interested witness. Though Saul tried by more energetic efforts to suppress the cause for which Stephen died, the death of Stephen made its impression on the mind of the young rabbi, Saul, that could not be erased and continued to trouble him until in full surrender, he fell down before God and exclaimed "Lord, what wilt thou have me do?". The crisis in Saul's life came to him on the way to Damascus, but we recall that he was then reminded: "It is hard for thee to kick against the pricks". What were the pricks? Nothing less than the memories of the testimony and death of Stephen and the multitude of other Christians whom Saul agressively persecuted.

When first the Apostles began to preach and teach in Jerusalem it seemed as though it would only be a matter of a little while before the great mass of the people would accept Christ. Converts came into the church by the thousands. However, the priests of whom there were a great number, whose influence was mighty and the Pharisees were active in trying to suppress and discredit the new faith that was being preached. Besides the Temple there were many places of worship in Jerusalem and among them, synagogues attended by the foreign and Greek-speaking Jews, who either visited Jerusalem or made it their home Stephen himself was a Greek, that is, a Jew who spoke Greek. It was in these synagogues of Greek speaking Jews that Stephen did his most energetic work and because of it he was stoned to death. However, before his death, Stephen gave that remarkable address in which the Jews were charged with rebelling against God, resisting the Holy Spirit, and with murdering the Son of God. All this must have fallen upon the ears of the young rabbi, Saul, now already a person of great influence among his fellow Jews. Perhaps he was already a member of the Sanhedrin, although this body was generally composed of older persons and men of financial and social, as well as scholastic standing. The hearing of Stephen declare his death vision of the glory of the Son of Man at the right hand of God, witnessing the resistance of Christ and His rejection by Israel, made an impresion that was to continue until finally Saul would yield and give his own life in service and sacrifice to that same Christ.

The scene, at the death of Stephen was one marked by the terrible hatred of murder. Wickedness never stops until the worst has been accomplished and it was a part of the experience of Saul to see wickedness going to its worst extreme. The reason for this hatred was unbelief. It was an unbelief that worked its wrath in the name of religion! That was not the only crime committed in the name of religion. Every age has seen its share of wrong doing done with the pretense of serving God. Saul had yet to learn that guilt follows one and that the wrong done to innocent ones has its worst punishment in the troubled minds of the offender's The lesson of love had yet to impress itself upon him. Stephen's words: "Lay not this sin to their charge" gave Saul a new conception of the spirit of the Christ whose followers he was persecuting. No doubt when he wrote in later years that celebrated chapter on Love, the 13th chapter of 1st Corinthians, the death and last words of the martyr Stephen were vividly before him.

DEVOTIONAL READINGS

Sunday — Luke 10:25. "Master, what shall I do to inherit eternal life?"

The greatest question one can ask is this. It is a sign of quest for the highest and best. It needs to be asked in sincerity, of course. The true answer sums up within itself all that is most worthwhile, most satisfying and therefore most to be desired.

Eternal life is the true life It is the life of the spirit. It is therefore the divine life, God's own life transplanted into the human spirit. Therefore, ye must be born again.

Lucy Larcom sings:—

"O Life that lightest in every man
A spark of Thine own being's flame,
And wilt that spark to glory fan,—
Our listening souls would hear Thy name."

Prayer: O God, Thou source of love, light and life, kindle in us the heavenly flame. Help us to make our own Thy life in very truth.

Hymn: "Jesus, Thou Joy of Loving Hearts", New Mennonite Hymn Book — 233.

Monday — Luke 10:27. "Thou shalt love the Lord thy God."

Is it difficult to love God? Not difficult to love what is lovable, is it? Christ has revealed to us how loving and therefore lovable God is. He has made plain the father heart of God—His goodness and compassion. The better we know Christ, the more will our heart be drawn to God. We will then understand more fully that "herein is love, not that we love God, but that He loved us". Conversely, "he that loveth not knoweth not God; for God is love." (I John 4:10,8).

Fichte has observed:—

"Show me what thou truly lovest, show me what thou seekest and strivest for with thy whole heart, when thou hopest to attain to true enjoyment, and thou hast thereby shown to me thy life. What thou lovest, that it is thou livest. This very love is thy life, the root, the seat, the central pith of thy being. Nothing is attainable unless we first love it. Learn to love well is therefore the first and golden rule of wisdom."

Prayer: Dear Lord, we thank Thee for Thy love that gave the best. Help us to love Thee more, that our lives may grow more and more into the image of the Master.

Hymn: "Love Divine", New Menn. Hymn Book — 236.

Tuesday — Luke 10:27. "And thy neighbor as thyself."

One merges into the other. We may also say one expresses itself in the form of the other. John made it very clear in the form of a challenging question, in I John 4:20 — "for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

The love of God will be the inspiration to one to serve his fellowman. And such service will not longer be considered a duty and grudgingly done. It will become a joy, and the only regrets will be of limitations that forbid a more extensive service.

Ponder Elizabeth Barrett Browning's words:—

"A poor man served by thee,
shall make thee rich;
A sick man helped by thee,
shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest."

Prayer: Blessed Master, help our weak efforts. Give us to be useful in service.

Hymn: "Hark, the Voice of Jesus", New Menn. Hymn Book — 271.

Wednesday — Luke 10:28. "This do and thou shalt live."

Sometimes when we ask questions to have matters simplified, the answers we receive only lead us into greater difficulties. Christ taught great truths and wished men to let these great truths be the guiding stars of their lives. The Apostle Paul, after his conversion, found his problems much simpler because he always held to the great truths that had been given him. The way then lay in obedience to these truths. So is the right way for us to be found in obedience to the truths of the blessed gospel.

As Bonar sings:—

"Not mine, not mine the choice
In things or great or small;
Be Thou my guide, my strength,
My wisdom, and my all."

Prayer: Our Father, give us sincere longings and desires to be taught of Thee and led by Thee. May we walk in the way of obedience and life.

Hymn: "O Master, When Thou Callest", New Menn. Hymn Book —249.

Thursday — Luke 10:37. "Go, and do thou likewise."

More difficulties and more light. The question, "Who is my neighbor?" The answer is found in the parable of the Good Samaritan. Read the parable again (verses 33-37). Remarkably simple, we have to say Then act accordingly. Do not forget that the Samaritan was moved with pity. So was the Saviour. We need the same spirit of compassion to be true followers of the Master.

"For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch."

Prayer: Dear Master, teach us the lesson of mercy and compassion Help us to practice the faith we profess.

Hymn: "Lord, Lead the Way," New Menn. Hymn Book — 273.

Friday — Romans 12:21. "Be not overcome of evil, but overcome evil with good."

Some one has said that life is not a balloon ascension, but it is a struggle Young people soon find out that to succeed it is necessary to put forth effort. Every one needs to take into consideration that we have evil to fight. If we are wise we will see to it that evil does not get the better of us. Paul, in this verse, advises us that a good way is to overcome it by doing good. To think that we are safe by simply paying no attention to the evil is dangerous. We need to go further Let us fill up our time by actually going after the good, and doing good deeds, and evil will have no chance to get the better of us.

"Dare to be brave, dare to be true,
Strive for the right, for the Lord is with you."

Prayer: Dear Lord and Master, help us to be strong and to use our days and hours in serving Thee.

Hymn: "Follow Me", New Menn. Hymn Book — 248.

Saturday — Rom. 13:3 "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same."

The matter of rendering to the government what is due and to God what conscience dictates sometimes means conflict. In matters of our faith on the one hand and a desire to be or become good citizens of the land we love on the other, difficulties present themselves. This has been brought to our notice lately in communications bearing on the granting of citizenship papers, appearing in The Mennonite. Our prayers are for the right to prevail. For those who enjoy the privileges of citizenship, the call is always not only to be law-abiding, but also to be found actively promoting movements that make for righteousness and the true prosperity of the country.

Prayer: Lord, our God, we pray for blessings upon the land we love. Grant that thou in authority, may seek and have counsel from Thee. May we be a people that forgets not Thee.

Hymn: "God of Our Fathers", New Menn. Hymn Book — 385.

THE UNINFORMED

By Amos R. Bauman,
Milford Square, Pa.

When we look on the front page of our newspapers it seems as if this world is a very bad place in which to live. Many holdups and robberies are staged which makes former activities of Jessie James appear puny beside them. That is the spirit of many of the people at the present time, They are not so brave as they pretend to be; because, occasionally, you read that they do not have the nerve to face the earthly rewards of their activities.

The greater part of these criminals were brought up in very poor homes or many in no homes at all. Many of them are the product of our present day inadequate family life. Some of their homes were broken by the divorce courts and other homes were a continual battle scene. What can you expect from a home like that?

I am still glad to believe that these are only a small percentage of the people who are on the downward path; or, at least, only a small percentage who are the ones who commit these crimes.

The important thing for us to do is to teach our young people the sanctity of the homes. If it is not taught to them when they are young they will not be able to practice it when they grow up and have a home of their own. This class of people must be reached while they are attending our public schools because they belong to a class of people who do not attend our Sunday Schools.

The applications of the teachings of our Savior are what is needed. That is the only remedy that we have to cure this disease. Some cynics want to tell us that we can live without Christ, but their lives are examples of what that would be like. Cannot the Church awaken the nation to the danger in which we are living? Cannot we as young people work for better conditions? Cannot we do something for these unfortunate ones? We can do our bit though it may be very little. We can, at least those who are old enough, make use of our franchise and see to it that only good, honest, true Christian men and women receive public offices. We can all pray to our Savior and give somebody a helping hand who needs it.

SAVED BY GRACE

Mrs. Wilmer Martin.

Paul writes to the Ephesians: "For by grace are ye saved, by faith and not of yourselves, it is the gift of God." Eph. 2:8.

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of the Father which is in heaven." Matt. 7:21.

Many speak of the good works they have done and are still doing, many think they can save themselves but "by faith in the blood of Jesus are ye all saved and not by works, lest any should boast." Eph. 2:9.

The Lord would open the eyes of the people that they would redeem the time for the days are evil. "Let us not weary in well doing for in due season we shall reap, if we faint not." Gal. 6:9.

It pays. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26. Nothing whatever. Choose ye this day whom ye will serve. We cannot serve two masters, we are either for or against God. Many seem to think God is too merciful for any one to be lost, but "whatsoever a man soweth that shall he also reap." It is God's will that all should be saved, but many choose the broad way. It is their choice. "Strait is the gate and narrow the way, which leadeth unto life." Matt. 7:14. Let us choose the narrow way.

The question is often asked: How do we know that we have eternal life? In Romans 8:16,17 we read: "The Spirit itself beareth witness with our spirits that we are the children of God: and if children then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified together.

We must have an experience religion with peace and joy in our hearts and not simply an outward form. Many have the form of Godliness but deny the power thereof. The Bible tells us to turn away from such. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Matt. 21:36.

Milford Square, Pa.

"IN MEMORY OF BROTHER C. H. REGIER"

The dear brother, C. H. Regier, of Elbing, Kansas, was called to the better home by God, March 17, 1928.

All who knew the dear aged brother will miss his kind face, and will remember long his helpful devotion to God's kingdom, and to the spiritual activities of our General Conference, to which he contributed liberally, always.

His gifts and influence will continue to live in the hearts of his beneficiaries, his family and friends; even so, God's blessings will follow his deeds.

Some years ago, the Foreign Mission board, through the good office of brother J. G. Regier, presented an investment plan, to be used by those who were inclined to make a safe investment, and also further the kingdom of God, in investing sums of money in the "LIFE ANNUITY PLAN" for helpfulness to the conference activities A fitting interest to be paid the donor, during his life, then the Trustees pay such sums given by the donor to such activities of the conference as the donor has stipulated.

The departed brother was one of the first to use this plan in investing a liberal sum, therein for the final benefit of the Foreign Mission.

Therefore, the treasurer of the board of Trustees has now paid to the Foreign Mission Board, the sum given by the departed, for this purpose.

The good and consecration so shown by the departed may interest and inspire others, to so remember conference activities, and at the same time making safe investment for life.

This memoriam, suggested by
THE BOARD OF TRUSTEES,
J. W. Krehbiel,
Secretary.

DEATHS

Bethman—On April 11, 1928, in Dublin, Pa., Arthur R. Bethman, aged 19 years, 10 months and 24 days. Funeral service and interment on the 16th at Deep Run, Pastor A. M. Fretz officiated.

CONTRIBUTIONS

CONTRIBUTIONS: EMERGENCY RELIEF COMMISSON FOR THE MONTH OF MAY, 1928.

For Russia and Siberia: Bethel S. S., Inman, Kan., $30.27; Sichar Ch., Cordell, Okla., $3.61.

For Germany and Gen. Fund: Mrs. Cath. Dueck, Beatrice, Nebr., $8.00; Herold Ch., Clinton, Okla., $7.36.

For Canada: Brudertal Ch., Hillsboro, Kan., $43.06; Christian Menn. Sew. Soc., Moundridge, Kan., $30.85; a friend in Okla., $28.75; S. S. Class No. 47, Berne, Ind., $50.00; Christian Menn. Sew. Soc., Moundridge, Kan. $5.00; Friedenstal Ch., Tampa, Kan., $46.45; anonymous, Newton, Kan., $10.00; Buhler Menn. Ch., Buhler, Kan., $26.30; Ebenezer Ch., Mt. View, Okla., $12.00; Bethlehem, Ch., Bloomfield, Mont., $76.20; East. Dist. Conf., Perkasie, Pa., $300.00.

For China: Bethesda Ch., Henderson, Nebr., $56.58; Christian Ch., Moundridge, Kan., $54; Alexanderwohl S. S., Goessel, Kan., $128.13; San Marcos Ch. Paso Robles, Calif., $29.00; Zions Menn. Ch., Donnellson, Ia., $20.00; Bethlehem Ch., Bloomfield, Mont., $76.20; Children Class of Swiss Church, Whitewater, Kan., $3.20.

For Near East Relief: Diggers' S. S. Class, Bergthal Ch., Pawnee Rock, Kan. $27.00; Zions Menn. S. S., Donnellson, Iowa. $8.50.

May 1st, 1928, balance	$ 27.80
Received for:	
Russia and Siberia	33.88
Germany and Gen. Fund	15.36
Canada	628.61
China	367.11
Near East Relief	35.50
Total	$1108.26
Paid out during month	1080.61
June 1st, bal. on hand	$ 27.65

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

Seven new members were received into the First church, Newton, Kan., at a recent service.

Among the nearly one thousand of graduates of the University of Kansas this year were the names of fifteen Mennonites living in the state.

Prob. H. S. Bender, of Goshen College, is planning to spend the summer in historical research work in Ontario and Eastern Pennsylvania. He is collecting material for the college library.

The M. E. church in session at Kansas City, created a Peace Commission with an executive secretary. It has $15,000 to start the work. This is in accord with its statement, "The agencies of our church shall not be used in preparation for war".

The Annual Evangelistic services of the Salem Mennonite church, Dalton, Ohio, began Sunday, June 10, and ended June 17. The messages were brought by Prof. A. E. Kreider of Witmarsum Seminary. His general theme was the Sermon on the Mount.

The Men's Chorus of the Berne, Ind., church is enjoying more than a local reputation. On June eleventh they sang in the Zion Reformed church of the nearby town of Decatur, and on the following Sunday they sang in the Christian church of Portland, another neighboring town. Two concerts were rendered in Ft. Wayne churches.

Thirteen young people were received into the membership of the Bethel church, Mt. Lake, Minnesota, Rev. J. J. Balzer, pastor.

Rev. Philip Wedel, superintendent of the Milan Kansas, schools, has accepted a call to become pastor of the Eden church, Moundridge, Kansas.

The members of the First church, Newton, Kansas, are planning for the erection of a new church. The collection of funds for this purpose has already begun. The First church opened its Vacation Bible School on May 8 and 32 pupils are enrolled. Seven new members were recently enrolled.

Sister Clara Kuehney just returned from eight years' service on the mission field in India, visited friends in Newton Kansas, last week Later she left for a visit to relatives in Oklahoma. Miss Kuehney accompanied Rev. and Mrs. Suckau on her return trip as far as Cairo. From there she traveled alone.

June 7th was held in the Berne, Ind., church by the Women's Sewing Society as an all-day quilting bee. The bee was largely attended and continued through the day and evening. Twenty-six large and ten small quilts were finished and fifteen large and ten small comforters were knotted. These bed covers will be distributed in the various home and foreign missions and among the Russian Mennonite refugees in Canada.

The recently founded Mt. Elson, Arizona, mission, under the direction of the Home Mission Board, is in charge of Rev. and Mrs. Harley King. Most of the people of this community are not accustomed to attend religious services and know little of the way of salvation. There are a few faithful Christians in the community who help in the Sunday School and the interest of the people in the work is increasing.

Children's Day was observed in the Second church, Philadelphia, June 10. An appropriate program was rendered. A local chapter of the Mennonite Brotherhood was organized in the Second church last week. On the evening of June 5th, the Sunday school closed its contest: "A Trip to Palestine" with a social in which the members of the school participated. As a result of the contest, there has been an increase of new scholars and visitors as well as in the attendance. The collections have also increased materially.

The Young People's Union Conference, of the Eastern District Conference, held at Souderton, Pa. on Decoration Day, elected the following officers: President, Norman Bechtel, Philadelphia; vice president, William Krehmer, Philadelphia: Recording secretary, Miss Vera Wiest, Philadelphia; corresponding secretary, Mary Weller, Niantic; treasurer, Russell Boorse, Quakertown; Mission secretary, Mary Rosenberger, Quakertown; Junior superintendent, Mrs. Harvey Kulp, Souderton; Chorister, Abraham Fretz, Philadelphia; pianist, Marion Shelly, Quakertown..

Rev. and Mrs. H. H. Ewert, of the Mennonite Collegiate Institute, Gretna, Man., are enjoying a well-earned vacation. On June 8 they sailed for Europe on the North German Lloyd steamer, having first stopped at Hartford, Conn., to visit relatives.

The First Mennonite church of Newton, Kansas, held a special service on May 27 at which time eight young people were received into membership through the rite of baptism, the Elder Rev. J. E. Entz, officiating. The rendition of several appropriate selections by the choir helped to make the service very impressive.

According to a splendidly worked out statistical chart, prepared by H. B. Dirks, covering the Pacific District Conference there are fifteen churches in the territory scattered through Idaho, Washington, Oregon and California. The total membership of these churches is 1,696. The oldest church organization is Aberdeen, Idaho, which was organized in 1907, the youngest is Shafter, California, 1922. Reedley, California, has the largest membership with 405 enrolled. The territory over which these 15 churches are scattered is 418 011 sqare miles in extent and the population of this area is 5,-998,737. From these figures it will be noted that the General Conference Mennonites are but a small part of a large population covering a vast territory, yet, they are enthusiastic and energetic in the work of the cause and are keeping together in a remarkable degree. Their conferences, conventions, etc., involve travel over distances covering many hundreds of miles.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JUNE 28, 1928 No. 26

IT PAYS IN BOTH WAYS.

As I sit down to write this, my thots go back just across a whole generation. It was in 1895 when I entered the mission work among the Indians in what was then Oklahoma Territory. The time has been divided just about equally between the Indians in Oklahoma and those in Montana.

As I look back I see many changes that have taken place during this time—too many of them, to try to enumerate them in this writing. Some times in looking back the question arises: Has it been worth while? No doubt, there are such who would say, no, and they could bring up an array of arguments with which to prove their assertion. Without entering into any controversy in the matter I will ask the kind reader to witness with us an occasion such as Pentecost Sunday, May 27th, 1928, at our Longdale church. Incidentally it might be well for me to say that this church is what used to be the Cantonment church—the oldest in our missionary efforts—it was taken down and rebuilt near Longdale with a basement under it and otherwise reconstructed to make it a real attractive place of worship. It is located among trees on a lot large enough to afford an ideal place for camping whenever that is desirable.

It is a beautiful Sunday morning, the birds in the trees all around the church are vieing with each other with their joyous songs. We have come somewhat earlier than usual as we wished to meet with the six young people who today are to be received into the church, once more for a final word of instruction and for prayer before the solemn rite is performed. We find that a number of tents have been pitched near the church and several women are busy preparing the noon meal, others are coming from their homes and gather in groups in the shade of trees to visit a while with each other as they wait for the time of the service. We go around to greet them and speak a few words here and there and then gather the six candidates around us in the basement of the church and once more try to impress upon them the meaning of the step they are about to take. You who are accustomed to the quick and ready answers of white children would be dissapointed in the manner in which these children answered. Their answers were largely yes or no and sometimes not even that much. But yet I have no doubt in their sincerity in the matter. Having dismissed them for the present we go to see how nearly the women are done with the preparation of the noon meal, for they want to be ready before the services begin so they too may be able to attend. Many others have meanwhile gathered together and the cryer (caller) announces the time for entering the church has come. The house is filled, extra seats must be provided. After the opening of the service Mrs. Linscheid takes the little folks into the basement for Bible stories, songs etc. suited to them. After the sermon is delivered all come back up again to be present for the close of the service and at this occasion to witness the baptism. A song, and then the candidates are asked the solemn questions and upon their answers the rite is performed and they are received into church membership. While another song is being sung all Christians present come forward to greet the new members. The impressive service is closed and then all proceed to the basement for the noon meal. Several young men act as waiters and after a prayer by one of the members all enjoy the simple meal. Ordinarly we are on the way to the other church at Fonda about 12 miles up the river at this time. This being a special occasion we invited those living up the river to come down here, which quite a few of them did. So after the meal we again gather on the first floor for the afternoon service This time the meaning of the Lord's supper is explained after which nearly all the Christians present partook of the symbols of the broken body and the shed blood of our Lord, who has become their Lord and Savior as well as ours. At such an occasion should any one ask me the question: Does it pay? I would have but one answer to give and that would be: If this does not pay then there is nothing in the wide world that does pay. When all else of the labors and efforts of this present time has passed into oblivion this will still be paying dividends. The sacrifices made whether it be of our means, our time or our efforts constitute an investment which we shall never regret to have made.

But it has paid in another way of which we are perhaps too often forgetful. As I think back 30 and more years an incident comes to my mind which brings out the point I wish to make. It was soon after I had entered the mission work among the Indians in Oklahoma that, while visiting with a friend (one of our people), he gave me his opinion of work among the Indians in the following terse sentence: "For the work among the Indians down there I am not going to give another red cent!" A feeling akin to that must have been quite prevalent among our people at that time for the mission treasury was in a most pitiable condition tho the expenditure for carrying on the work at that time was but a few thousand dollars annually yet we who were in the work were appealed to at times to give up 10 or 20 per cent of our salary altho that was but a mere pittance. When I consider the sums that are coming in now not only for home and foreign missions but for many other worthy causes it seems almost marvelous to me! I believe that it is the cause of missions that has taught us to give cheerfully and to pray earnestly. It has benefited the Indian, it has benefited us. It pays—it pays in both ways.

G. A. Linscheid.

Canton, Okla. June 12th 1928.

THE SUNDAY SCHOOL TEACHER'S RESPONSIBILITY

John D. Bergey

The Sunday School is the greatest field for evangelism, and the prime object of the Sunday School teacher should be a soul winner for Christ.

This does not relate only to the children of the Sunday school but to the men and women attendants who neglected to tie themselves up definitely with the church in their younger days. However we lay stress on bringing the young to Christ, and succeeding there, we may save a soul, not alone for eternity but for a life time of service here in this world.

There are seasons of the soul just as there are seasons of the year. The farmer who disregards seasons will never succeed. There is a time to plow and to sow, a time to cultivate and a time to reap. If a farmer disregards these seasons and puts his own ideas ahead of God's laws in nature, he will fail. If a farmer works behind God in His seasons he may work very hard, but his harvest will be small.

Why can't we apply this to our evangelistic efforts as teachers? Why not try and seek to know the field—the child, man or woman to know the seasons and work in accordance with God's spiritual laws?

If you are a teacher of youth you have the greatest opportunity that could be given to any one to plow the field, sow the seed, and reap the harvest.

The trouble is too many of us, just wait until the springtime of life is past, and try to sow the seed and the results are small.

Thru the study of the Bible we find that God saves girls and boys. Samuel heard God call him when a little child, Jesus had a wonderful religious experience or awakening at 12 years of age. Timothy knew the scripture from his mother and grandmother even from childhood.

Perhaps if we were to make a survey of the officers and teachers of our own school we would find that most of them found Christ in the child period of life, and usually we find them the very best people in the churches and schools, the very heart of the spiritual life.

1. So then I would say the first responsibility of the teacher is to endeavor to know the seasons of the individual soul, and work with each scholar individually and not with the class as a whole.

2. Well now, you may say to me, if one feels this responsibility how am I to know or find out what may be the right time to take the first step as a soul winner? Does it sound like an old fashioned saying to repeat, Take the Holy Spirit into consideration?

The Holy Spirit was promised for certain definite things. Was the Spirit not promised to help in this very thing? Read John 14:16, 17 and we find there that the Father would send another Helper.

There is the human side to soul winning, and also the divine. We are co-workers with God. Without Him it is impossible to do the task. God has provided the Saviour, Jesus Christ. God has given us the "Good News." God has sent the Holy Spirit as our helper.

It is right for us to organize our forces in every legitimate way through the guidance of the Holy Spirit for the purpose of helping people to become Christians. The Spirit helps us to become Christians, the Spirit will help us to remain as Christians, and we claim the Holy Spirit as our Helper in prayer.

So the second thought would be that the responsibility of the teacher is to work in co-operation with the Spirit of God, and through the Spirit, witness in his or her life the power of God in the soul.

3. In order to do this there must be preparation, on the part of the teacher. The third responsibility then is Preparation. Self preparation for real personal work. He who wins others must first prepare himself. His own religious life must be strong and positive. To this end he must give himself to prayer and Bible study. The Bible is the sure guide in matters of religious life and conduct.

There must be preparation for a personal interview. A good personal worker does not use the hit and miss system. Does not pick up a friend and begin to talk religion but the best result comes when the personal worker studies the person whom he would win and becomes acquainted with him.

The Bible school teacher has a fine opportunity in learning to know their scholars in a personal way.

Have faith, use tact, do not argue, do not know, find a common ground or common interest, and you will be able to lead the one you are seeking into the higher ways of God. Preparation is needed in prayer and in Bible Study.

4. The fourth responsibility of the teacher is to learn the great lesson to leave some responsibility to God or in other words to leave the result with God.

The teacher in all of his teachings is a witness to the truth of God in his own soul.

A witness is one who bears testimony to certain facts. The witness on the stand in the court room has nothing else to do but to witness.

The decision of the jury or the judge depends on the kind of witnessing. The witness does not decide the case in himself, the decision comes from the jury or the judge.

In our Christian life we become impatient at times. We want to do the whole job. Why not try to know when to talk or sow the seed, why not be guided by the Holy Spirit as to what we shall say or do, why not prepare ourselves for the great task as soul winners—then be content in a measure and let God have His way through what we have tried to do, and the seed will blossom into fruit and in so doing we shall see the result of our feeling our responsibility as soul winners for Christ in the giving of our lives as Sunday School Teachers.

REPORT OF THE S. S. AND C. E. CONVENTION AT PRATUM, ORE.

The annual Sunday School and Christian Endeavor Convention held at Pratum on May 27 was well attended. Pratum, Salem and Dallas participated in the program Pratum had charge of the opening song service. The opening Scripture reading was taken from Phil. 3: 17 and 18 and John 3: 16. Brother F. B. Wedel of Salem presided during the morning session.

In Topic 1, Brother A. G. Rempel of Dallas discussed, "The officers' and teachers' conference, its helpfulness in conducting a successful Sunday School". He stressed the fact that since our Sunday Schools are too small to establish regular teacher's training classes, it would be beneficial to hold regular, say weekly meetings of class leaders for the purpose of discussing the lesson and formulating a uniform plan of presenting it, so that the pupil would draw at least one spiritual thought from the lesson.

This was followed by a choir selection "I Will Sing" by Pratum.

The second Topic, "What forms of activity may be undertaken by an adult Sunday School Class?", was very fully discussed by Brother J. M. Franz, Pratum. After a brief outline of the origin of the Sunday School and of the organization required by an adult class, he mentioned the following specific services which such a class might render: Bring others to Christ through personal evangelism: Provide substeachers; furnish ushers; carry on extension work; and work out betterment in the community

A quartet from Salem sang, Tell the Blessed Story.

The third Topic "What is the interrelation of the Church, the Sunday School and the home?" was presented by Brother F. B. Wedel of Salem . He said the church should help educate the children, but the mother in the home had an even greater opportunity to influence her children.

Topic Four, "In how far would the standard set by the General Conference be applicable to our conditions"? was discussed by Sister Tina Peters of Dallas. According to her discussion, it would be impossible to determine how far the standard is applicable until it has been tried. However, if a movement were made in this direction a greater degree of uniformity would prevail in the Mennonite Sunday Schools.

A song by the Dallas choir entitled "The Day of Rest", was followed by a recitation by Salem. The reports of the Sunday School secretaries were also given.

After having encouraged the cultivation of friendship between the members of the different Sunday Schools present, Bro. S. S. Baumgartner, pastor of the Dallas church, closed the forenoon session with prayer.

Members of he Dallas C. E. opened the afternoon program with a lively song service followed by a testimonial and consecration meeting.

The scripture lesson selected by the Chairman, Brother John Neufeld, was Romans 8: 1 to 14.

Topic 1, "Why C E. interests and holds young people", was well presented by Sister Oliver Stephen of Pratum. Among other things, she stated that C. E. gives an opportunity to express the good impulses within us; it opens a field of work for young Christians; it leads to concentration on worth while things; it gives an opportunity for young people to associate with one another; and it provides an atmosphere for spiritual growth.

Next a violin selection by Pratum was greatly enjoyed.

Brother I D. Bartel of Salem spoke on topic 2, "How real consecration will show itself in life". After having defined consecration and having discussed it negatively, he said that consecration expressed itself in service, not on Sunday but in our conduct during the week.

The ladies quartet of Pratum rendered a musical selection.

In her topic, "How the C. E. program should be chosen and worked out", Sister Alma Stauffer, Pratum, recommended varying the material and types of programs.

Following a duet by Brother and Sister Bartel, Salem, time was given for a Round Table discussion of the C. E. program. Then the Dallas choir brought a song, Pratum a recitation and the Dallas Orchestra played an instrumental selection.

In topic 4, "Missionary work in the Pacific District in which our C. E's can take a definite part", Brother S. S. Baumgartner of Portland told of the missionary extension work to be undertaken in Portland, Oregon.

This was followed by a song from Salem and the report of the Resolutions Committee.

Everybody enjoyed the day. We are now looking forward to the next convention in 1929!

CHANGE OF ADDRESS

Rev. B. H. Janzen, Liberal Kansas, has changed to Rev. B. H. Janzen, Turpin, Oklahoma.

CORRESPONDENCE

Bowmansville, Pa., — On the occasion of a ministerial visit by Rev. H. W. Shelly, on April 29, Peter A. Thiesen was elected deacon; but the young brother, with a conscientious feeling of the greatness of responsibility thus unexpectedly laid upon him by the congregation declined the call, consequently on the communion occasion on May 27th. when Pastor A. M. was here another election was held, resulting in the choice of Henry J. Unruh, deacon for three years. The ordination will take place in the near future, when the pastor will again be with us. Bro. Unruh is superintendent of the Sunday School, and has for a year or more conducted the preaching services when no preacher could be in attendance

Sister Aganetha Schapanski, who recently, with her child, came from Saskatchewan, to join her husband here in making a home among us, was by letter received into the church. Her husband, Herman D. Schapanski, came here a year ago, and was baptized and received a member by Rev. Fretz on May 29, 1927. Things look promising for the future of the congregation; our chief great need is a resident pastor.

A. M. Fretz.

THE MENNONITE

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EDITORIAL

PORTRAITS OF MENNO

It is extremely doubtful whether Menno ever sat for a protrait. He was a fugitive with a price on his head, living in secret the greater portion of his life from the time he renounced the priesthood. Persons who are in danger of death from determined authorities bent on their destruction are not apt to have their portraits made. Besides the dangers involved, it would seem to us that the whole tenor of his life was against the vanity and extravagance of such a thing. Poor people did not patronize artists then any more than they do now and the brotherhood of which Menno was a part, was so pronounced against vanity and display that we believe they would not have tolerated any one who might gratify his desire in this direction. Those alleged pictures of Menno that we have portray a person of the age of Menno when he was fleeing and hiding from persecutors and not a person of his age when he was a popular priest. The above various examples have appeared at various times. All of them, with the exception of the one in the lower right hand corner, are of Dutch origin and differ greatly from this one in that it presents the face of a German rather than that of a Hollander. It is perhaps the most familiar so-called portrait of Menno known to Americans, and is, because of its setting, frequently spoken of as the eight-sided picture. Rev. John Oberholtzer, the editor of the first American periodical that survived its first issue, the "Botschafter", issued copies of this picture in the form of a supplement. This naturally accounts for the fact that we know it so well and so long. The picture in the center of the collection, to which the printer has added a copy of the genuine signature of Menno, is interesting in that, though acepted for a considerable time as a real portrait made of Menno during his lifetime, now turns out to be that of a contemporary and not of Menno at all. Its discovery some twenty years ago made a sensation and the discovery of a duplicate hanging in the museum in Florence, Italy, bearing the caption "John Calvin" caused another sensation nearly ten years ago. It now happens that the picture is neither that of Menno nor John Calvin. The pictures in the upper right hand corner and in the lower left hand corner of the illustration suggest an effort on the part of the artists to draw something consistent with the life history of Menno. We know that in his later years he suffered from an injured leg and was compelled to use a crutch. In one of the older collections of Mennonite hymns there appears one attributed to Menno which the caption says was written by him when he was going with a crutch, and, in his letters, Menno sometimes signed himself: "Your brother The Cripple." The lower left hand picture represents him using his crutch while in the upper right we see him provided with a cane, not one like the usual staff carried by pilgrims but one giving the kind of support that one having difficulty in walking would need. The upper left picture is interesting because of the typical Dutch setting in which it is placed, while the full length drawing of the upper middle is perhaps the most artistic of the Dutch attempts to portray this notable person.

The pastor of the Wayland Iowa, church, Rev. Elmer Basinger, is giving religious instructions to a class of 18 boys and girls. This class meets during the regular Sunday School hour.

WHAT WAS THE RICH MAN'S SIN?

Jesus does not state in direct words what it was. As was His want, He left much to inference and implication, yet leaving no doubt as to His meaning: thus is His account of the rich man and Lazarus. For once He lifts the curtain; disclosing man's state after death: revealing too, the reversal of two extremes—of wealth and poverty; health and suffering; comfort and disease; the rich man turns beggar; the beggar becomes rich. Earth's luxuries lavished upon the one, are now unobtainable. Conversely, necessities denied the poor, have now given place to abundance. No mention is made of Lazarus' character, but as his name implies, "God is my help", we infer he was a man of prayer and faith But why all this — the one "comforted", the other "tormented"? Did Lazarus' want and pain merit Heavenly "comfort"? And Dives' "sumptuous living" demand future "torment"? No. One may suffer poverty and decease, and miss Heaven, he may be rich and inherit eternal bliss. But what of the rich man's sin? What indeed, but his merciless attitude toward his unfortunate fellows, not once, but the habit of it, of which that of Lazarus was an example; for it is not one sin, but the habit of sin, that fixes a "great gulf", across which the eyes may see, and sound travel, but no soul can bridge.

Where was Jesus? It is significant that in his extreme need no appeal is made to Christ, the sinner's Friend; nor does Jesus appear on the scene. Is there not an evident cause for this? On earth, Dives could have had the right-of-way direct to the Lord's attention, but having ignored this Heaven-appointed provision for earth-bound folk, he seems to realize its too-lateness, the Saviour's availability is limited to the present life. "Now is the accepted time," to address Him, for "whosoever shall call on the name of the Lord shall be saved". Neither will eternity hold out the tender appeals to human sympathy as are found about us here, for here is where the need is, there "Lazarus is comforted" Perhaps St. Paul, if given the choice, would divest his crown of office, and gladly descend to earth again for privilege of engaging in a ministry of mercy to a suffering world, and which Angels might covet to do.

"It came to pass that the beggar died,"— died, presumably from neglect, lack of care, which had much to do in making up the rich man's future,— its conditions of happiness or misery, its memories and associations, its comforts or regrets. "When midnight hushes the city's noise, we hear the sound of a feeble voice"; but who cared? Not Dives. When morning dawned the voice was still, and Lazarus had slipped away. "Come not back again to suffer, where the famine and the fever, wear the heart and waste the body." But think who he was who was thus neglected, one "borne by angels"; think again,— "For I was hungry and sick and ye ministered not unto me". O what an oversight. Reader, does this appeal to you? I feel sure it does, and if so, you must feel a Christian's interest in the shut-in-society", a cause that engrossed the Saviour's thought, who still pleads through this poor word of mine. The society is composed of many a Lezarus, and women and children. Bed-fast, wheel-chair sufferers; helpless, poor, blind patient; with whom the hours drag, and the days are long; they are, in effect, laid at our gate. With oft a sigh, a longing, a disappointed wish these uncomplaining ones suffer alone. The Society's mission is to lighten their burdens with cheer and comfort: and is made up of both sick handicapped), and well (associates), the sick for benefits derived from membership; the well, for privilege of aiding a worthy cause through membership. All members receive the "Open Window", a copy of which I will send to any address for 4 cts. postage it takes to carry it. My friend the "shut-in-society" needs you: and it is your opportunity.

T. Richardson Gray.
President Iowa Society,
Green Ridge, Mo.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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Dalton, Ohio.
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H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

A HYMN OF PROMISES

By Amos R. Wells

Thy promises are glorious,
Great Sovereign of the Faith;
They spread their banner over us
From infancy to death.

They arm our souls with ample power
To battle for the right;
They comfort us in the darkest hour,
They guide us to the light.

Thy promises are very sure,
Nor ever faint or fail;
With steady aim, with purpose pure,
They certainly prevail.

And since Thy promises remain
So constant, wide, and free,
Lord, grant us power to maintain
Our promises to Thee.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander.

Sunday, July 8th, 1928

Topic: "What Can We Do to Help Improve Our Community?" Nehemiah 2:12-20.

Bringing the Scripture Down to Date

Nehemiah made a survey. Did you ever study the conditions of your community?

Carlessness had ruined Jerusalem to a large extent. Even so today. We need not do any particularly bad things to wreck lives, simply be careless.

Others may know the situation, and do nothing. When Nehemiah had seen the distress his conscience drove him to work. You with a keen conscience need to know facts.

You will very likely be laughed at, if you propose some reform. Keep at it in good faith.

The Prayer Thought

We need to thank God for: Christian leaders who have pioneered in moral reconstruction, for strong convictions who have followed and helped, for prophets who dared to stand for the right, for a Gospel that leads on in improvement.

Ask the Lord to help: in holding clean elections, to lead honest and upright men to run for public office, for a courage to vote right, in leading some reform movement, to put something better in the place of the evil that was removed.

The Subject Divided for Assignment

1. The Benefit of Health Clinics and Centers in cities and rural communities.
2. The advantage of a community spirit in keeping the community improved.
3. Why Christian Leadership in community affairs.
4. The church's duty to know the conditions of a community.

The Open Forum

1. What things in your community ought to be changed? How?
2. What has taken the place of the saloon in your community?
3. Who directs and controls the amusements in your community?
4. What can your C. E. Society do to help improve your community?

Improve Our Community-How

Clean up physical, social and moral conditions, that is the task. There are some who see the need, but falter at the task. Others start but stop half way. What is needed is a careful survey and an awakened conscience. I suppose you think this is merely a pet phrase with me, but it is not. For when a group conscience is awakened something constructive is going to happen.

In a certain community there was an ugly lot near the church. The young people cleared the rubbish away and planted flowers. That act awakened the town to the value of beauty.

In another community a group of Christian Endeavorers opened a house to teach foreigners English and establish a Sunday school. This soon developed into a community house with many other helpful phases of work.

A Sunday school class is sponsoring the overseeing of a small community where formerly filth and crime were in abundance. Now the places are clean, dirt and filth were removed and crime has diminished greatly.

You look around and find what you can do, then in the name of the Master, do it.

Illustration

Jacob Riis was made a reporter in a certain slum section of New York. He was sent to a police station, there to cover the news for the New York Tribune. His commanding officer, the Editor, said to him as he left: "That is a place that needs a man who will run to get his copy in and tell the truth and stick to it. You will find plenty of fighting there." The young reporter was elated at the promotion, and immediately did two things, telegraphed his wife about his promotion and then committed himself to God for his work. The story is long, but the slum was transformed into a respectable section of the city. If you would like to read more about this romantic story of improving a community get the book: "The Making of an American" by Jacob Riis.

OHIO — INDIANA YOUNG PEOPLES CONFERENCE

The young people in this section of the Middle District met in their annual conference at the Salem Mennonite Church at Dalton, Ohio, June 9-10, 1928.

"We would see Jesus" was the conference theme, which was made especially impressive by those who led in the devotionals, namely, Milton Tschantz and Miss Della Sprunger of the Salem Church, Dalton and Miss Odessa Bixel of the Ebenezer church at Bluffton.

The conference, which was in session on Saturday afternoon and evening and Sunday afternoon was in charge of the President, Delvin Kirchhofer of the Dalton church.

The afternoon sessions were opened by a song service led by Vernon Sprunger of Wadsworth and the evening session by Clinton G. Sprunger of Dalton. Special numbers of music consisted of vocal solos by Miss Hildegard Quiring of the First Mennonite church, Bluffton, O., and Elmer Kanagy of Bluffton College, vocal duet by the Misses Eva and Helen Burkhalter of Berne, Ind., selection by the Junior Society of the Salem church, Dalton and instrumental music by the Wadsworth society orchestra.

The societies represented at this conference were the Ebenezer and First Mennonite churches of Bluffton, Ohio, Grace and St. Johns churches of Pandora, Ohio, the Wadsworth, Ohio, Berne, Indiana and Dalton churches, all of which took part in the round table discussion of "Better Methods and More Enthusiasm in C. E. Work", which was in charge of Rev. A. R. Keiser, pastor of the Salem church, Dalton. Talks were also given by Eldon Basinger of the Grace church and Miss Vivian Musselman of the First church at Bluffton.

The officers elected for the year were President, Ezra Moser, Bluffton, Ohio; Vice-Pres., Vernon Sprunger, Wadsworth, Ohio; Sec-Treas., Miss Elnor Locher, Pandora, Ohio; Pres. of Program Committee, Miss Della Sprunger, Dalton, Ohio.

A motion was passed to accept the invitation to hold conference at St. Johns Church at Pandora, next year.

Two motions were also passed to be presented at the Middle District Conference to be held at Wadsworth, Ohio.

1. That the young people of the Middle District raise $2500 for the following purposes: $500 for Pannabecker Fund in China, $1000 for Bluffton College, $500 for India Mission Station, $250 for Peace Caravan, $50 for Bluffton Retreat, $200 for Home Missions.

2. That the Middle District Conference makes itself responsible for the sale of a definite number of India Mission Books.

At the Sunday afternoon session, we were divided into five groups as follows: Prayer meeting or Program, Missionary, Service or Lookout, Social and Finance, where 30 minutes were allowed for the discussion of Problems relative to his own group, after which one from each division gave a brief report. With all these helpful suggestions in view, each person returned to his home with a strong determination to put these ideas into action in his own C. E. society.

The people at Dalton entertained us royally and despite the muddy roads, the conference was both enjoyable and very profitable.

The Indiana—Ohio attendance banner was awarded to the Wadsworth society, sixteen out of their eighteen C. E. members having been present at the conference.

Helen Burkhalter
Acting Secretary.

GOD AND THE HILLS

By Paul Stauffer

And God called the dry land Earth: and the gathering together of the waters called He Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so: Gen. 1:10-11.

God appeared unto the Israelites, accompanied by clouds and thunder. Mt. Sinai was looked upon as a mysterious mountain where Yahweh could stand unseen yet heard by the multitude. Mystery was again associated with the mount of Transfiguration. Again the voice of God was heard. Again there was a cloud overshadowing all. Numerous other important incidents took place on the hills outside of Jerusalem and the surrounding villages, but enough has been said to portray the importance given to hills and mountains in Biblical literature.

No one can ever forget the beautiful Pennsylvania hills once he has seen them in their splendor. Higher and higher we went until it seemed we had left the valleys far below us. I said no one having witnessed the hilly section of the Keystone state could ever forget the view. Such an elaborate covering of green as God gave the earth cannot be equalled by any human genius. On a clear day one sees the rolling valleys below appearing like a huge garden planted with greens and irrigated by ditches. Here and there the soft, verdant covering had been turned, leaving the observer to gaze upon a broad expanse of reddish brown earth. Alas, too frequently one sees the results of a ravaging forest fire. Would that man could realize the value of a tree. Thin curls of blue smoke fade away behind light blue clouds. Cozy little farm homes emit the smoke and thereby tell him who is on the mountain tops that man has dared to place foot upon God's most beautiful footstool. Could there be a more lovely sight than the trickling streams that wind through the valley meadows?

Far in the distance there appears a long dark line, the sign of a similar chain of mountains. Perhaps someone else is looking down on our Paradise from another peak. Perhaps someone sees a line of gray fading in the distance even as we see one beyond the glen. Could some genius understand the working of the Creator, no finer view could be made. Canvas nor penned lines could tell what the eye beholds when looking down from the mountain-tops.

Among the trees of the hillsides a faint rustle of leaves is the only sound audible to man till the call of the crow breaks the stillness.

Far above the roar of the machinery, far above the maddening crowd one can enjoy quietness and peace.

There is no mystery connected with these mountains as there was with Sinai. In these mountains of God can be seen. He is not hidden in a cloud that man cannot behold Him. He showeth Himself throughout nature. The trees dressed in their beautiful garb of green reveal God unto man. "Only God can make a tree". So simple in outward appearance, yet so complete in structure is the living plant that one cannot help but see how the good Creator is really there to help it send forth its branches and leaves. Through the trees God keeps the earth's water supply staple. By means of these plants and smaller plant life He completes the cycle of life, making us and all living beings dependent upon them.

All over the hillsides there are found evergreens of some kind. Sometimes these are seen in abundance. At some places there are very few. There is no more beautiful analogy to be made than the one which compares the evergreen with man. The good Lord saw fit to make a tree that would stay bright throughout the year, giving protection to the fouls of the air, to the beasts of the earth, and to man. This tree, then, is a help to all at all times. As the tree remains fresh and busy throughout the year, making it possible for other living things to exist, so God made us to live our life all the time in such a way that others may find life and find it more abundantly. As the tree gives protection to man and beast, so it is our duty to protect life and make living worth-while. Only God could create such a wonderful plan and carry it out.

The soft, gentle rustle of the tree-tops seems like the gentle calling of our Father that we may see, like the Israelites at their holy mount, that He is here to help us if only we heed His call. God is good and wonderful. It is He who gives us beautiful trees and mountains and valleys. His is a wonderful scheme of a creation. Is it not fitting that we should give Him praise for this?

SERVING OTHERS

By Charlotte Basinger

In our church we have a girls' missionary society called the Junior Missionary Band. Although this group has been organized for only a little over a year, the girls are doing remarkably well and are showing great enthusiasm for their work. Much credit is due to their leader and superintendent Mrs. Waldo Hofstetter, who has taken much time and effort in giving these girls a good start in what was to them a new, and perhaps somewhat difficult undertaking.

Last year the girls sewed for the Altoona Mission. They made garments of various kinds for the children. At present they are making quilts which are to be sent to the Indian Mission in Montana. They meet once every month at the home of some member, and the sewing that is not finished is taken home by the members. The sewing committee sees to it that they always have something to do at these meetings.

But why should we do all this work and go to all this trouble? Some one may ask, "Why should we break our backs to heal some one's finger?" But we are merely given an opportunity of helping others which tends to make us become interested in those whom we help. We could hardly serve others and not be benefitted ourselves. Besides, would we not appreciate such deeds of kindness if we were in circumstances similar to those for whom we are doing it? And are not the laws of Christianity (if we may call them laws) the laws of social welfare?

During the winter months very little sewing is done because the girls are usually busy with school work. But this is the time when they have their best programs. A different country is studied at each meeting. Various members find out all they can about the customs and work of the people, much as we would do in geography class. Then in addition, they get all the information they can about the mission work at that place. Whenever possible they like to have some returned missionary come to tell them about the particular country which they are studying. Or, sometimes one of the girls will read a letter she has received from a missionary. The girls have also given programs in different churches and in the County Home. These visits were always greatly appreciated.

Last, though not least, we would like to mention the devotionals at the beginning of all the programs. We konw that not all activity is achievement, and not all motion is progress. If we take time to get our bearings, our activity will count for more. In Is. 30:7 we read, "Their strength is to sit still". We associate strength with exercise; it is necessary to strength, whether physical or moral, but it also needs some quietness and stillness. Some of the deeper truths may not always be heard amidst the din of world noises so we should learn, in our hurrying lives to think also of this: "Be still and know that I am God."

A CORRECTION

The notice which appeared in these columns on June 7 under the title "The Starving Farmer Who forgot" was taken form a hand bill sprinted the summer of 1927. Since then plans have been completed whereby the Board of Publication will publish the book which is to be entitled "Twenty Five Years with God in India." All proceeds accordingly will go through this Board for the work of the church. Manuscripts are now being returned from India and our confident belief is that they will be ready for the printers the middle of this summer. Those who have reviewed these manuscript chapters have expressed warm appreciation of the same. Copies may be ordered form the Mennonite Book Concern or from the undersigned.

Samuel T. Moyer.

TREE-TALL

By Claribel Weeks Avery

I love the courage of a tree
That lifts its crest so high,
Through stifling thickets hedge it round,
And lower branches die.
It knows there's room—such lots of room!—
Between it and the sky.

Then keep your faith, although at times,
Your world seems cramped and small.
The tree was in a narrow space
Before it grew so tall;
Girt round by shrubs of lustier growth,
It had no view at all.

So if you find your place in life
Is little, make it high;
Be like a tree that sets its will
To live and not to die.
You'll find there's room—O, lots of room!—
Between you and the sky.

"Pride in one's own country does not mean hatred of other countries. We need an adequate definition of patriotism. There is no conflict at all between the right kind of patriotism and the right kind of internationalism."
—Dean Virginia C. Gildersleeve.

"Worse than disgrace on the cross Christ took the burden of man's sin upon Himself."

THE S. S. LESSON

July 15

The Conversion of Saul

Acts 22:6-16

Golden Text: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." I Tim. 1:15.

The Book of Acts gives three accounts of the conversion of Saul. One is the narrative of Luke, the writer of the Book of Acts, Chap. 9, the other two (Chaps. 22:4-16 and 26:12-18) are in the words of the Apostle himself. These accounts given under different circumstances agree. The outstanding personality of Saul makes the accounts of this crisis important items of the New Testament narrative. The conversion of Saul marks an advance in the progress of the Gospel in the direction of the Gentile world and indicates that Christianity had ceased to be a faith limited to a small party of Jews and became a world wide movement that soon was to shake the old Roman Empire to its foundations and from there to go on spreading to all corners of the earth. Had there been no Saul with his zeal, ability, and mighty faith, it is hard to speculate what would have been the trend of the church. No doubt God would have fulfilled His purpose but He in His wisdom saw fit to call this mighty man who we are sure would have made impress upon the world in any age and under any circumstances.

The journey to Damascus was one, the end of which no one could know but God. It began with one armed with power, exceedingly mad against the church, going out on an errand of destruction and ended with this same persecutor becoming the willing and able servant of God. In it we see how that God has a way of overturning evil that good may come of it. Though Saul was armed with authority and thought he was doing God's will there were influences at work within him. He had seen the noble end of Stephen, he had witnessed the martyrdom of other faithful servants of Jesus Christ and the sights could not be forgotten. Time and again he must have asked himself: Are these people right and am I wrong? It was thoughts like this that must have seemed like kicking against the pricks.

Saul's conversion was a different one from that usually experienced, but then Saul was a different person. Every one is subjected to different influences by which he is lead to Christ. Then, the mission upon which God was to send Saul was also different, and so his call was a different one. Startling as was his conversion it was no more startling than the fact that he was to enter the great world outside of Jewish limits and proclaim the Jesus Messiah of the Jews, the Saviour of the world. Let it also be rememberd that, though Saul was unconscious of it, God had been preparing him for this special work. His foreign birth with its accompanying knowledge of the Greek language and literature, his Roman citizenship with its peculiar rights and privileges and his rabbinical education under the influence of the greatest Jewish teacher of the age, all helped to contribute to his special qualifications as the Apostle to the Gentiles.

Saul's Conversion came through the manifestation of a great light. Hitherto he had been walking in darkness, as does every unconverted sinner. He came into the Light of the One who said: "I am the Light of the World." It is the opportunity of all who will to come into the Light and it is the duty of all who have given themselves to Christ to go forward and proclaim Him the Light of the world. His conversion was a direct appearance of the Lord to him. This again illustrated the way our Lord appeals to sinners. It is He who is continually saying: "Behold, I stand at the door and knock." "Come unto Me" "Look unto me" "Hear me". Some are unlike Saul in that they resist and reject the call. God's call to every sinner is as definite and opens a duty as definite as the call of Saul did for him.

The vision emphasized the fact that Saul was engaged in fighting against God and that such a fight was useless. His Jewish prejudices, his misdirecting conscience and the spirit of his nation were all wrong because they were not in accord with the will of God. Saul's surrender was immediate and complete. He had no excuses to offer and nothing in justification of his former manner of life. Any surrender to God must be a complete one or else it is no surrender at all. With his surrender came his complete yielding to the will of God. "What shall I do, Lord?" followed with an obedience to the directions given to him. For a time all was dark, the misfortune of blindness was upon him, everything seemed to conspire to test his new-found faith. The new convert will be sure to be severely tested. In Paul's case prayer was the mighty resort as it is for any one else who gives himself to God.

Saul, when converted, became the obedient and faithful servant of the Lord Jesus Christ. No one can be a saved person unless there is a conversion and a surrender to His will . As Saul was the last man, humanly speaking, that any one would expect to become a Christian so, even the worst of sinners, of the chief of sinners as Paul called himself, may if he believes and obeys become the beloved disciple of the Lord.

DEVOTIONAL READINGS

Sunday—Psalm 4:6. "There be many that say, Who will show us any good?"

There is a note of doubt and pessimism in the question asked, as if to say: "We have tried many ways and found them misleading. Is there a way that you can guarantee to give satisfaction? The case seems hopeless, but if there remains something to try we would like to know of it, for we are seeking something better than we have yet found." Read the psalm from the beginning and note what good instruction the psalmist has offered. He has advised against sinning; he has suggested that just to be quiet and to do some sound thinking can work wonders, and then the true starting point is to trust God and give Him His due.

Some one said when asked to become a Christian that the cost seemed too great, and the answer to it was that truly the cost of becoming a Christian is great, but how much greater the cost of not becoming a Christian. Should doubt whether our Christianity brings us all we expected at some time arise, we will do well to ponder whether we are seeking the good with all our hearts.

"Let not the sluggish sleep
Close up thy waking eye,
Until with judgment deep
Thy daily deeds thou try."

Prayer: Our Father, point us to the true good always. Help us to do wisely and heed Thy invitation, "Come unto Me all ye that labor and are heavy laden."

Monday—Psalm 4. "Lord, lift Thou up the light of Thy countenance upon us."

When the heart is right and the desire sincere, the answer to this prayer never fails. And this is the true good. To one serving in sincerity, nothing can take the place of the approval of the one he serves. "The king's favor is toward a wise servant" observes the Wise Man. To the true child of God, the knowledge of the King's favor counts above all else.

Our thoughts go to the scene at the Jordan where "Jesus when He was baptized, saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased" (Luke 3:16, 17). We recall that He had been living an ordinary life among the people of His village, but that He lived wholly within the will of His Heavenly Father. Such a life is itself a prayer and will bring the answer to the psalmist's prayer.

Let this be our prayer:—

"O Jesus sweet, grant that Thy grace
Always so work in me,
I may desire the thing to do
Most pleasing unto Thee."

Prayer: Lord, our God, work Thou in us both to will and to do Thy good pleasure. May we in sincerity seek Thy favor and learn to do Thy biddings.

Hymn.

Tuesday — Psalm 4: "Thou hast put gladness in my heart."

How did this gladness come to the psalmist's heart? Can we find some of the reasons for it in the psalm? Let us see. He designates the Lord as the God of his righteousness. No doubt he thinks of his righteousness as a gift from God. We would say we have our salvation from Him. Having this, will He not also give all things? He will surely hear our prayers. "Thou hast enlarged me when in distress." In a word, God freed him when he was surrounded by troubles. In this freedom he rejoices. Then, the Eternal God has poured out His loving kindness upon one who opened his heart to receive it.

And to one who thinks upon past favors, the future becomes light. "In His light shall we see light." For the one who trusts, then will come peace, joy and more trust.

"When upon life's billows you
are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings,
name them one by one,
And it will surprise you what
the Lord has done."

Prayer: Dear Lord, we would not forget to thank Thee for the many favors from Thy hand. Give us rejoicing because of knowledge of Thy goodness and loving kindness.

Wednesday—Psalm 4:7. "More than in the time that their corn and their wine increased."

Is there something better than material prosperity? That which satisfies the heart is the greatest good. And the greatest good brings the blessedness that is so often sought in vain.

"Not as the world gives, give I unto you," were the Master's words as He gave His legacy of peace to the disciples.

In what lies the greatest need of spiritual grace, in the satisfying of spiritual needs? We seek something better and it is to be found if we seek aught and put forth effort to gain it. The "more than" of the verse is for us too.

Here there are vast stretches that may be possessed. "The land" was not given to the children of Israel of old without effort on their part. Neither may we hope for spiritual attainment without set purpose and effort. It is true indeed, that the blessings of spiritual attainment are nigh us, but we must at least arouse ourselves to reach out for them.

Browning says:—

"The soul awakes and grows.
Prolong that battle through his life! Never leave growing till the life to come."

Prayer: Lord. our God, we pray for the joy of Thy presence and the victory that overcomes the world.

Thursday— Psalm 4:8. "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety."

The battle was won for the psalmist. Doubts, fears and alarms had taken flight. "Trust the Eternal" put into practice was the cure of fear.

One visions a boat on the Sea of Galilee in a storm with affrighted disciples in the boat. But the Master was not far away and knew of their danger and their fears. "But straightway Jesus spake unto them, saying, 'Be of good cheer; it is I; be not afraid.'"

We often think of life as a voyage. The winds of temptation and trial rise and the angry waves of life distress and endanger us, but our Lord is master of these winds and waves, and to us, also, He comes and speaks assurance and peace. "Then are they glad because they be quiet; so he bringeth them into their desired haven." (Ps. 107:30).

We may join in Whittier's song of confidence—

"I know not where His islands
lift
Their fronded palms in air;
I only know I can not drift
Beyond His love and care."

Prayer: Our God and Father, help us to rest securely in Thy love and care. Teach us that we are in Thy hand and all is well.

Friday—Psalm 27:8. "When Thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

The Eternal God has created man with a longing for fellowship with himself. Although God is the infinite Being and Eternal Creator and Sustainer of all that exists, He too longs for the recognition of His highest creation, man. Therefore He has said, "Seek ye My face." He is not a God who hides and withdraws himself from His creatures, but one who wants to be sought, and if sought, He will be found. Those who deny their Master are not only losing life's highest value for themselves but are robbing God of the satisfaction of fellowship with His own creation.

Men have ever sought the face of God but have not always found Him but God has provided a way, so that no man can miss Him. This is the way of Jesus who said, "I am the Way, the Truth and the Life."

Prayer: "Our Father, we are glad to seek Thy face, knowing that seeking, through Christ, we shall find Thee."

Hymn: New Mennonite Hymn Book.

Saturday—Psalm 27:14. Wait on the Lord, be of good courage, and He shall strengthen thine heart: Wait, I say on the Lord.

The word "wait" is used in this connection with the thought of depending and trusting. But it is also true that at times we are called upon to wait, in the more common sense of halting and deferring action for certain periods of time. We are so constituted that we prefer action, and in the midst of certain conditions we often feel that something must be done about it; yet it is oftimes the better part of wisdom not to be too much in a hurry, and to let conditions for procedure become more ripe.

So in the midst of life's busy hurrying stream comes the admonition to "wait on the Lord." The steps of a righteous man as well as his steps are ordered by the Lord. In due time He will open the way for action.

Prayer: Father, we would wait on Thee, and Thy will. Guide Thou our steps. Open to us fields of action for the cause of Christ, yet also help us to wait on Thee.

Hymn: New Mennonite Hymn Book.

CORRESPONDENCE

First Mennonite Church, Geary, Okla. — The Baccalaureate Services for forty-five graduates of our High School were held in the H. S. Auditorium on May 13th, all the churches of the community participating. Our pastor, Rev. H. D. Penner delivering the sermon. On May 27th Union Memorial Services were held, also at the H. S Auditorium, Rev. Osborne of the Church of the Disciples preaching the sermon. Children's Day was observed on June 10th with a program given by the Sunday school. According to custom Infant Consecration formed part of this service. Two infants were blessed by the pastor. After the program a picnic dinner was enjoyed by the Sunday school and congregation. Because of threatening weather the picnic was held in the warehouse of the Geary Milling Co. The children seemed to be well pleased with the change of location, from the customary woods and springs to the "flour factory." Next Sunday, June 17th the Lord willing, communion services will be held. Bro. Henry Ringelman is spending a month's vacation in sunny California, visiting their two daughters and a son-in-law. We miss his inspiring tenor in the congregatioal singing. Last spring the A. E. Loganbill family left us and moved to Mission, Texas. We hated to see them leave because they were such dependable workers, and Bro. Loganbill was one of our deacons. Mrs. Loganbill's impaired health made the change of climate advisable.

MARRIAGES

Elder-Zehr—On June 2, 1928, at the home of the bride's mother occurred the wedding of Samuel J. Elder and Myrtle Pearl Zehr. The double ring ceremony was used and was performed by their pastor, Rev. Elmer Basinger.

Stuckey-Schumacher—On June 10, at the Mennonite parsonage at Wayland, Iowa, Carl H. Stuckey from Carlock, Ill., and Florence Schumacher from Pandora, Ohio, were united in the bonds of holy matrimony by Rev. Elmer Basinger who is a brother-in-law of the bride.

DEATHS

Boese—Lelah May Boese, wife of Samuel Boese, was the daughter of Albert and Ella Bain. She was born near Wayland, Henry County, Iowa, on April 4, 1903 and quietly passed away at her home east of Wayland on May 4, 1928, at the age of 25 years and one month.

On January 22, 1920, she was united in the bonds of matrimony with Samuel Boese. To this unnion was born one child. On February 2, 1921, she was baptised and received into the membership of the Mennonite church. She leaves to mourn her early departure, her deeply bereft husband and daughter, her parents, four sisters, two twin brothers having preceded her in death, and many other relatives and friends.

On Sunday, May 6, very largely attended funeral services were held at the Mennonite church at Wayland in charge of the pastor, Elmer Basinger who was assisted by Rev. Simon Gingerich of the Amish Mennonite church. Interment was made in the North Hill cemetery.

Richenberger—Cecil Marie Richenberger, daughter of Jacob C. and Drusilla Ann Richenberger was born on March 12, 1917, near Wayland, Iowa, and died at the home of her parents on May 6, at the age of 11 years, 1 month and 24 days.

She leaves to mourn her premature death, her sorrowing parents one sister and two brothers, grandparents and many other relatives. Funeral services were held on Tuesday afternoon at the Wayland Mennonite church, in charge of the pastor, Rev. Elmer Basinger. She was laid to rest in the North Hill cemetery.

Graber—Jacob E. Graber, son of Joseph and Katherine Graber, was born near Four Corners, Jefferson Co., Iowa, on January 24, 1863. He departed this life at his late home near Rome, Ia., on June 15, 1928, aged 65 years, 4 months, 21 days. Brother Grabers health has been failing for several years and the last few months has been helpless but he bore his suffering gently although he often longed to go home to be with the Lord. He united with the Mennonite church in his boyhood days and remained a faithful member until his death.

On March 11, 1896, he was united in marriage with Barbara Roth. This union was blessed with 5 children, 3 sons and 2 daughters. He leaves to mourn his departure, his deeply bereft widow, 3 sons, 2 daughters, 1 brother and 5 sisters and many other relatives and friends.

The funeral services were held at the Green Mound church near Trenton, Ia., and burial was made at the same place. The funeral was conducted by his pastor, Rev. Elmer Basinger, who used for his text Luke 9:30, 31.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT

Bank balance, May 1, $3,485.18; Total disbursements, $5,012.44; Bank balance, June 14, $1.24; borrowed money, $5,950.00.

General Fund: First Menn. S. S., Chicago, Ill., $24.77; A friend, Bluffton, O., $1.50; Pratum, Ore., ch. and S. S. $44.50; Sichar ch., Cordell, Okla., $19.54; First Menn. church, Upland, Calif., $42.88. Christian church, Moundridge, Kan., $84.35; Springfield, Pa., church, $10.00: Deer Creek, Okla., church $5.00; Calvary church, Quarryville, Pa., $18.75; St. Johns church Pandora, O., $75.00; First Menn. church, Paso Robles, Calif. $30.47; Salem church, Wisner, Neb., $13.95; Lehigh, Kan., church, $10.10; Salem church, Munich, N. D., $75.00; Zion church, Elbing, Kan., $100.00; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40.00; Salem church, Freeman, S. D., $300.00; Bergtal church Corn Okla., $16.05; Mrs. C. A. Krehbiel, Long Beach, Calif., $25.00: Pulaski, Ia., church, $32.04; Escondido, Calif., $8.95; Grace church, Pandora, O., $24.00;Greensburg Kan., church, $18.52; Friedensberg C. E. Soc., Avon. S. D., $33.00; Ebenezer church, Bluffton, O., $100 Interest Reg. L. L. Bond $2.13; Loan from Bank, $450.00; Ex. com, General conference, mission Societies, for Saskatoon girl's Home, $23.00; Total Receipts. including Loan, $1,528.50.

Gratefully acknowledged,
J. E. Amstutz, Treasurer,
Trenton, Ohio.

JOTTINGS

Harold Alderfer, son of H. A. Alderfer, business manager of Bluffton College, who recently received his Ph. D. from Syracuse university has been appointed assistant professor of political science at Pennsylvania State College.

Miss Ivy Kemp, Bally, Pa., has been reelected president of the Herford C. E. Society for the half year July-December. Miss Kemp is also in charge of a Junior Orchestra of eight pieces which furnishes music on festive and other occasions.

On Ascention Day the newly organized Mennonite church at Whitewater, Man., celebrated the Lords Supper with 105 members participating. On the same day a class of 13 young people were received into membership through the rite of baptism.

Of interests to Mennonites of Central Pennsylvania will be the Bible Conference to be held in Lakemone Park, Altoona, Pa. Among others on the program we note the name of Dr. J. A. Huffmann, former professor in Witmarsum Seminary. July 28—Aug. 5.

A report of the Pacific Conference Retreat, dated June 16, says: "The Young People's Retreat is still to go on until the 19th. Although many left we still have a goodly crowd of interested young people. God bless the old, but especially the dear young people upon whose young and strong shoulders the duty and responsibility of the coming years will be imposed."

Rev. and Mrs. G. T. Soldner, of Souderton, Pa., spent a few days in Berne, Ind. On Sunday June 17, he preached in the Grace church, Pandora, O. He returned home last week.

The Board of Home Missions of the General Conference meets in Rosthern Sask., June 28-30. Immediately following the meeting of the Board the Canadian Conference will hold session, July 1-4. The Conference sermon will be preached by Rev. W. S. Gottschall of Freeman, S. D.

In the Year Book of the Salem church, issued by Rev. Gottschall we note that during three years service there were 63 accessions bringing the membership up to 368. During this time 427 sermons were preached. There were also 14 funerals and 13 weddings.

On June 17 Rev. W. S. Gottschall conducted baptismal service in Freeman, S. D. Twelve were received by the rite of baptism and one by the right hand of fellowship. The Freeman section had recently been visited by missionaries Revs. Brown and Ediger and Miss Loretta Lehman.

The C. E. convention held in the Salem church, Dalton, Ohio, was attended by over 100 delegates. Quite a number came from Berne, Ind., Bluffton, Pandora and Wadsworth Ohio. The Wadsworth society carried off the banner with 16 out of 18 members present. A number of the members of the Salem church went to Wooster, O., to hear the concert of the Westminster Choir.

For the first time since the Alexanderwohl, Kan., church has been closed for alterations the members of the church were able to assemble in the building, the basement having been made ready for them. Hitherto the members assembled in groups in the various school houses in the community. When finished, the Alexanderwohl church will be enlarged and modernized.

The Eden Mennonite church, Schwenksville, Rev. Freeman Schwartz, pastor, recently organized a C. E. Society with a membership of twenty-five. Meetings are held the first Sunday of the month and are proving a blessing. Rev. S. M. Grubb, of Philadelphia, gave an illustrated lecture on Mennonite history which met with considerable appreciation. Rev. Schwartz occupied the pulpit of the First church, Philadelphia, during the absence of the pastor on June 10.

A team of four young people of the Middle District Conference is visiting the churches of the Conference in the interest of Young People's Work. The Evangelism Committee is sponsoring the work. On June 7 the team composed of Raymond Hilty, Elmer Kanagy, Walter Alderfer, and John Hartzler visited the Wadsworth, Ohio, church. Nine autos and fifty loyal members of the Wadsworth church motored to Dalton to visit the Society of the Salem church on May 27. This was in return for a similar visit by the Dalton people to Wadsworth last fall.

The Mennonite church of Berne, Ind., enjoyed a splendid musical treat on the evening of June 21. Prof. Albert D. Schmutz, of Bethel College, Newton Kan., rendered an organ program. The Men's Chorus of the church also offered two numbers. Prof. Schmutz had given his program in Grace church, Pandora, O., on the evening of June 17.

Recently Rev. Benj. Ewert of Winnipeg, Man., visited the Moose Range, Sask., settlement and had the privilege of baptizing seven young people. The Mennonites in the settlement number about 118 adults. There are about 14 families and 16 single persons. This is a new settlement and there are opportunities for other settlers who might decide to locate in it.

Another statement for peace comes from Germany. The German Council of the World's Alliance for Promoting Friendship through the churches, held its annual session at Heidelberg and passed the following resolution: "The German council regards it to be a legal and moral obligation of the States that have signed the Treaty of Versailles and the Covenant of the League of Nations that a prompt disarmament should prepare the way for the peace of the world.

"The German Council considers it to be the duty of the church of Christ to strengthen the will to peace of the Christians and by mutual confidence to create a readiness for general disarmament among the nations."

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JULY 12, 1928 No. 27

GENERAL CONFERENCE TO MEET AT HUTCHINSON, KANSAS

Hutchinson, Kansas has been selected as the gathering place of the Mennonite General Conference of North America. The Conference convenes some time during the summer of 1929 and is to remain in session for one week. The Mennonite churches in and around Hutchinson have organized themselves into a general committee which is to have charge of the necessary arrangements in connection with the meeting.

Many factors entered into the choice of Hutchinson as the conference city. At a time when our schools are needing our finances it was thought that by taking advantage of the kind offer of the Hutchinson civic groups the expense of building a tabernacle could be saved. Since the conference is to convene in the heart of the summer a place like the Convention Hall will prove to be a much more comfortable quarter than a wooden structure would be. Then too, since no one church could handle the problem of lodging and meal service, in a city like Hutchinson the matter takes care of itself. Furthermore, Hutchinson is easily accessible from all points either by Santa Fe, Rock Island, Missouri Pacific, or Arkansas Valley Interurban.

It is well that the Mennonites are stepping out of their own immediate circles for this Conference. Perhaps the publicity which this step will afford them and the contacts which the delegates are bound to make, will prove to be a boon to a better understanding between these people and the outside world.

Arthur J. Graber
Secy. Conference Publicity comm.

MINISTERIAL CONFERENCE OF THE EASTERN DISTRICT CONFERENCE

On Monday, June 25th the ministers and a number of Deacons gathered in the Perkasie church for a conference. We are always glad to have visitor at these gatherings. This time the topics were discussed entirely by visitors, while the local brethern joined in with the discussion. The date and place made it possible that the men who were class leaders at the Retreat could be present with us.

Brother Stubbs read a Scripture passage and Rev. E. S. Sheily lead in the opening prayer. The theme for the day was: "Young People and Problems Relating to their Life Work." Every speaker made some contribution to this general subject. We were glad to have Missionary C. H. Suckau also present. He brought greetings from our workers in India and expressed good wishes for this gathering as well as for the Retreat which he had the pleasure to attend for a short while.

Missionary S. T. Moyer treated the subject: "The Missionary Enterprise as a Rallying Point for Our Young People." His main points were: The world is making many and various appeals to our Youth. Still they give expression of other desires, by this they show that they are not fully satisfied. An appeal was made that the church set up a Christian program that will be full of challenge and will satisfy their deeper spiritual needs.

"The Young People's Work of the Middle District Conference", was the subject for Rev. A. S. Rosenberger, Pandora, Ohio. For a number of years the Young People of this Conference have been doing fine work, because of the type of their organization and the constructive program that was outlined. The speaker stated that the leaders were constantly aiming to develop a deeper sense of Christian privilege and duty to help in the spreading of the Gospel.

The afternoon session was opened by Prayer by Rev. S. M. Grubb. The chairman, Rev. A. M. Fretz, then called for a general discussion of the topics presented. Helpful thoughts were presented by the brethern.

Since it was not possible for Dean N. E. Byers to stay over, his topic: "Educational Problems before Us" was combined with the topic: "Our Young People and the Future of the Mennonite Church". Dr. J. H. Langenwalter covered both phases of this subject. He chose to cover the second topic first and in this relation he mentioned the following points: We must not forget that our young people are still young. Young people make good where and when an opportunity is given them to work in the church. Many helpful and useful things can be learned from young people. Since the future of the Mennonite church is in the hands of these young people, we must be more concerned about what they can do and can be, than about our pet mechanical definition of the church.

On the subject of our Educational Problems, Dr. Langenwalter said it is three-fold. First it is a problem of the Home. Second we must consider our churches as Educational Institutions, where we educate as well as train in worship. Third, Our Colleges. The Colleges are before a real test. We meet the requirements of the Boards and make our Colleges such institutions, that our young people will support. The need is not only the requirement, but our young people. They are the key, and the need, at one and the same time. To fail in meeting the need of our colleges, is to fail to meet the need of our young people.

The closing prayer was offered by Rev. G. T. Soldner.

A. J. Neuenschwander.
Secretary.

CORRESPONDENCE

Reedley, Calif. On June 7th the Ladies Mission Society had a very interesting annual meeting which was largely attended. A splendid dinner was served by the social committee and still more splendid reports were given by the secretary and treasurer. After the dinner and the reports the society gave a reception to the eleven babies born in our church the past year and presented each one with a silver spoon. The pastor made the presentation speech, felicitating the mothers and the babies.

The babies presented with spoons were: Genevive L. Schmidt, Harold F. Ertmoed, Robert L. Holly, Gene W. Enns, James W. Bondurant, Lorane Mannogian, Edward Dettweiler, Marvon D. Kofold, Elsie Ebbner, Mildred J. Graber, Virginia M. Stucky, Florence C. Stucky, E. Paul Ruth, Donald J. Kemusch. Mrs. Strain made some appropriate closing remarks and offered the closing prayer.

Out of the extensive reports we mention the following: Sent to our Mission in India, 83 articles. Shipment of all societies which was repacked and shipped from Reedley, 3040 pounds. Sent 100 articles to our mission in Montana. Sent 3 comforts and 2 quilts to Canada and gave 2 comforts to Pankratz family. Supported 3 orphans in India. Wrote birthday and Christmas letters to our Missionaries in China and India. The amount of money contributed by the members of the past year was $117.24, the church offerings were $95.20. Total $370.44 Balance in the treasury, $158.18. Our Ladies Mission Society has a record of which they can justly be proud.

Our young people are returning from the Colleges. Paul Eymann has returned from Pomona College. This week Walter Krehbiel from Bluffton College, is expected and with him are coming three young men from Ohio, who will help in the California fruit harvest.

Geary, Okla. Mrs. Oscar Ruth of Geary, Okla. has been in St. Louise since February, at the Mc Lain Orthopedia Sanitarium, with their son Kent, who is receiving treatment for osteopathic defects resulting from infantile paralysis. The treatment seems to take effect, and we shall all rejoice with Kent and his many friends when he comes back much stronger than he went. They are expected home about the first of August.

Mrs. J. S. Krehbiel is spending the summer months in Boulder, Colorado, where her two sons are attending summer school, Adolf in the University, studying law, and Otto taking supplementary high school work. Mother is "keeping house" for them, and is enjoying the beautiful scenery and the stimulating atmosphere.

In a small congregation such

absences are quite noticeable. Both sisters are very active in Sunday school and Ladies Aid Society work.

Burrton, Kansas Once more harvest time is at our door. Our Heavenly Father has graciously protected us from hail storms and cyclones, although a week or two ago there was plenty of moisture, perhaps a surplus for some, but God always knows best. Compared with some other communities we have no cause of complaint Would that God would not have any cause of complaint about the spiritual harvest we are bearing.

We are thankful to have our pastor H. P. Krehbiel and Mrs. Krehbiel with us again after their return from their world tour. He had planned to serve us for the first time on May 6th but unfortunately he was first called upon to serve at the funeral of one of his faithful members who died the day before his arrival home. (The obituary already appeared in this paper) Later, on a Sunday, the congregation tendered Mr. and Mrs. Krehbiel an informal reception in the form of a basket dinner. This was also to serve as a token of appreciation for the services rendered by Rev Abr. Ratzlaff the past year. The day was very pleasant so a long table was improvised outside near the church and from it dinner was served cafeteria style After dinner Rev. Krehbiel gave some of his interesting observations made while on his trip. We listened as one big family and were perceptibly blessed that day.

On June 10th the Lord's Supper was observed and a goodly number partook of it. On June 24 an appropriate program will be served during the Sunday school hour instead of the regular reviews and on July 1 in the evening Rev. Krehbiel is to serve at the union meeting in the city hall at which time he will give a talk on Palestine.

May the seed that is sown yield many sheaves for the Lord.

WHERE SHALL WE PLACE THE EMPHASIS

A few years ago I heard the Hon. Clinton N. Howard tell of his experience as a boy learning to read. He told how he rehearsed the reading of Isa. 61:1, before his Quaker father; how his father stopped him, saying; "Stop my boy, thee does not read right." He started to read a second time and again his father stopped him before he finished more than the first phrase. Then he explained to the boy that if Jesus had not emphasized the personal pronoun "me," when He read this passage, (see Luke 4:16-30) the Jews no doubt would not have tried to cast Him down headlong over the edge of the hill. Mr. Howard went on to tell that he read that passage at a reading contest, emphasizing as his father had taught him, and that he won the first prize in the contest, and on his boyhood mind the value of emphasis at the right place was indelibly impressed.

I remember my own experience, how, as a new convert hungering for the truth, a Bible teacher's note book, which he had forgotten in a church where he was teaching, came into my hands. There I saw the suggestion: That in Isa. 53:4-6 the personal plural pronoun might be read, for individual confirmation, as a singular pronoun. In a very striking way I realized that God's word included a redemptive plan for me. I read: "Surely He hath borne our (my) griefs and carried our (my) sorrows: yet we (I) did esteem Him stricken smitten of God and afflicted. But He was wounded for our (my) transgressions, He was bruised for our (my) iniquities: the chastisement of our (my) peace was upon Him; and with His stripes we are (I am) healed." My heart leapt within me, my soul was stirred, and a warmness came over my spirit, as I was confirmed in my salvation in Christ thru this method of emphasis.

As Christian workers, as followers of Christ, as ministers of the gospel, as Sunday School teachers, Christian Endeavor leaders, Bible teachers and parents in the home, amidst the multiplicity of moral situations, social and economic problems, in the ever increasing complexity of organizations and their vitality-sapping machinery, what, in our message, shall we emphasize? I find myself asking: what do the scriptures emphasize? what does the New Testament emphasize? what does Jesus emphasize? what did the Apostles emphasize? I believe the answer is twofold: They emphasize the unique personality and work of Christ, and the universal need of regeneration of the individual soul.

"For I determined not to know anything among you, save Jesus Christ, and Him crucified." So wrote the Holy Spirit inspired Apostle Paul. His was a message of transforming power, because, as we see, the burden of his message was Jesus Christ and Him crucified.

From beginning of earth's earliest history there appear on it's horizon the first rays of light of "the bright and morning star," spoken of first as "the seed of the woman." He who declares Himself to be "the Light of the world" tells us that Moses, the prophets, and the Psalms wrote of Him. The Old Testament with an air of expectancy, interweaves it's narratives, it's prophecies and it's divinely instituted ceremonies, with the hope of the revelation of the fore-shadowed and the foretold Redeemer and King. The New Testament particularly emphasizes the uniqueness of the person and the work of Christ. He was conceived and born of a virgin, lived a holy life, was twice acknowledged, by a voice from Heaven, as God's well beloved Son, worked signs and miracles, taught as no other man taught, was crucified for the remission of our sins, rose from the dead on the third day, ascended into Heaven, is seated on the right hand of the Father, and has promised to return, to receive His own unto Himself. The apostles substantiate all of this, and preach this Christ as a cure for human sin and woe. Surely, there can be no question of emphasis here. The whole tenor of the word of God emphasizes man's need in sin and God's remedy for sin.

The story is told of a missionary who was assisted by a native in translating the Bible. The native was so impressed with the revelations of the Bible that he said; "This book must be from God, for it knows all about a man's heart." One is reminded of the heathen who accused the missionary of having written Romans 1:18-32 after he had seen their condition. So accurate is the word of God in it's diagnosis of the ills of the human heart and the ravages of sin that the picture is darker than the patient cares to look upon. Consequentnly men go about trying every "patent medicine" in the form of man made cults and isms, charitable orgainzations and social betterment programs, in the effort to present a better picture of themselves before God and man. Or else man gets possessed with the notion that environment is all wrong and what we need is to make this world a better place to live in, and that this program will remedy the ills of human society. Contrast this attitude with the words of Paul 1. Cor. 2:1,2, or the words of Jesus to Nicodemus, "ye must be born again" John 3:-3,5. No social regeneration, but individual regeneration is the message which Jesus, the apostles and the scriptures as a whole emphasize.

What then? Has the Christian worker no message or sympathy for the vast numbers whose stomach seems to give them a more immediate distress than the heart? Shall I offer no shelter, no raiment, no beauty, no comfort, no helping hand to the distressed and the needy? That would be traitorous to our Lord Jesus Christ. James 2:16, 1 John 3:17,18. These charities are not to be an end in themselves however, but the means to an end, namely the salvation of immortal souls.

Has the Christian worker no interest, no voice in the great economic, the national and international reform movements, the suppressing of organized crime and the prevention of mass murder? Certainly, that would be cowardly and unworthy of men and women of character and determination. But let us remember that these are fruits of regeneration and Spirit filled lives, and that no amount of education, or legislation, can produce a permanent, crisis proof change in society, or the individual in it, such as is brought about through regeneration by the Spirit of Christ. This is one place where a short cut method or an easier way will not do. The emphasis cannot be changed, men and women must still be saved by the message and the power of a crusified and risen Redeemer. To try to raise the standard of a non-christian world or a nominal Christian world, to the standard of Christ, as expressed in "THE SERMON on the MOUNT" or in any of the utterances of the Lord Jesus Christ, without first bringing them as individuals to Him and to an acceptance of Him, is to attempt what God says is impossible.

The Mennonite people or any other people have no greater task, and no greater privilege, than the task and privilege of bringing the gospel of Christ to the sin-sick hearts of this world. The greatest contribution that we can make to the Christian church of today is to emphasize and to re-emphasize the centrality of the Cross of Christ.

Let us then place the emphasis where the scriptures place it. Let us exalt the Lord Jesus Christ as the Savior of men. Let us be bold in affirming the need of the new birth, to the self righteous as well as the sin conscious soul. Let us as Paul be "determined not to know anything among you, save Jesus Christ, and Him crucified." And we may be confident that men and women will be born again, that the fruit of the Spirit shall not be wanting in the individual lives and the society which is composed of individuals.

Daniel J. Unruh,
Quarryville, Pa.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

Dr. Smith's book, The Coming of the Russian Mennonites.

Mennonites have, during the past few decades, come to realize that their history is a valuable asset and numerous works of greater or lesser worth have consequently made their appearance. Hitherto the major works have had to do with telling the story of our church in as comprehensive way as possible. Important details, however have remained to be filled out. The story of ancestry, the growth of the church in Europe and America is now a familiar one. It is therefore fortunate that Prof. C. Henry Smith, Ph. D. of Bluffton College has undertaken to write for us the account of the Russian Mennonites who, since the early 70s, have been prominent in the annals of the American Mennonite church. By reason of his previous work and his access to existing materials Dr. Smith qualifies well as the one person who can give us a reliable, thorough and trustworthy account of our brethren who have made the name Mennonite stand for great accomplishments in several of our midwest states and Canada.

The story is a long one the Author unfolds. It reaches back through Reformation times to Holland and Switzerland and from these lands through Prussia and Poland to the steppes of South Russia from which it branches out to the prarie states of the United States and Canada and to Siberia. He describes the reason for Mennonites going into Russia, their experiences of over a hundred years in that land where they existed as a democratic nation in the midst of an autocratic empire. We are told the story of a people coming as pioneers into the wild lands won by Russia from Turkey who by diligence and the exercise of intelligence became the richest and most progressive peasant class in Europe, if not in the whole world.

Since the disorders and revolutions that have left these happy people hardly more than wreckage of the World War and scattered many of them to many corners of the earth, with no future but in the New World, it is extremely important that we have a just appreciation of what their brethren, who came to America ten years after the Civil War have accomplished both here and in Canada. We have no more new lands to be opened up in our country so there will never again be opportunity for such an experiment. The story of the Russian Mennonite in the United States will remain unique and we will have to thank Prof. Smith for preserving it for us.

Language and a type of Christianity that avoids contact with the rest of the world naturally made the Russian Mennonites a clannish people. Perhaps these may be some of the reasons why they were so successful in developing their communities. They certainly account for the strong church organizations they have developed. Now that both the language restrictions and the exclusiveness of the fathers, are becoming things of the past and the Russian Mennonites of the third generation are taking their place in normal American life we soon will have nothing but tradition to distinguish them from the rest of the respectable rural communities of our country. Much that they have brought with them has been a real contribution to our religious and economic life and, because of it, they will have earned the real gratitude of the American people. In Mennonite circles they have been a factor that must always be considered, and this along the line of missions, benevolences and education, has marked them as a progressing people who are both serious minded and liberal with their means when it comes to the building up of the Kingdom of God. The book is well printed, well bound and nicely illustrated. Surely Mennonites who want to have an intelligent understanding of their church will feel that they cannot afford to be without a copy, the cost of which is $2.25 and may be secured from the Mennonite Book Concern, Berne, Ind.

Rev. Howard G. Nyce pastor of the East Swamp church, Brick Tavern, Pa., recently exchanged pulpits with Rev. E. S. Shelly of Boyertown. His sermon was appreciated by a large audience.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1928.

Mission Soc. Summerfield, Ills., Gen'l. Treas. Foreign Missions, $20.00; Sr. Mission Soc. Halstead, Kansas, do., $35.00; do., Gen'l. Treas., Home Missions, $15.00; do., Okla., for Christmas, $2.50; do., Hospital, India, $15.00; Johannestal Sew. Soc., Hillsboro, Kan., do., $50.00; First Menn. Mission Soc., Bluffton, Ohio, do., $10.00; Christian Menn. Sew. Soc., Moundridge, Kan., do., $35.00; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., do., $15.00; Bergtal Sew. Soc., Butterfield, Minn., do. $10.00; Mission Soc., Summerfield, Ills., Famine Sufferers. China, $20.00; Bergtal Sew. Soc., Pawnee Rock, Kan., do., $25.00; Sew. Soc., Berne, Ind., China Building Fund, $100.00; Northeast Alexanderwhol Sew. Soc., Goessel, Kan., do., $10.00; Bergtal Sew. Soc., Butterfield, Minn., do., $10.00; Emanuel Sew. Soc., Aberdeen, Idaho, Orphan, India, $30.00; Bethel Sew Soc., Mt. Lake, Minn., Orphan, India, $30.00; do., Evangelist, China, $60.00; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., Oraibi Mission, $5.00; Bergtal Sew. Soc., Butterfield, Minn., do., $5.00; Sew. Soc., Goessel, Kan., Girls Home, Winnipeg, $6.00; Gnadenberg Sew. Soc. Whitewater, Kan., Postage & Printing Exp. Ex. Com., $1.00; Salem Sew. Soc., Dalton, Ohio, do., $2.00; Menno Ladies' Aid. Schrag, Wash., do., $1.00; Salem Ladies' Aid, Marion, S. D., do., $15.00; Sr. Mission Soc., Halstead, Kan., do., $2.50; Bergtal Sew. Soc., Pawnee Roek, Kan., do., $4.50.

Total $534.50.

Gratefully acknowledged,
Mrs. J. G. Reiger, Treas.

FOREIGN MISSION RECEIPTS FOR JUNE, 1928

Emergency Relief Committee, $367.-11; Rosenort Ch., Laird, Sask., $9.00; Nora Dieffenbach, Pulaski, Ia., $15.00; Mrs. Wm. Delzell, Pulaski, Ia., $15.00; Jr. C. E. Soc., First Menn. Ch., Phila., Pa., $5.00; Alexanderwohl Ch., Goessel, Kan., $172.84; S. S. Alexanderwohl Ch., Goessel, Kan., $60.00; Goessel Menn. Ch., Goessel Kan., $45.00; New Hopedale Ch., Meno., Okla., $22.75; Bethel Ch. Inman, Kan., $17.00; Tabor Ch., Goessel, Kan., $80.37; S. S. Bethel Ch., Inman, Kan., $30.44; Swiss Ch., Whitewater, Kan., $172.89; A. M. Ch., Milford, Nebr., $18.25; Menn. Ch., Springfield, Pa. $20.00; Bethel Ch., Mt. Lake, Minn., $50.00; Emanuels Ch., Aberdeen, Idaho, $95.33; First Menn. Ch., Geary, Okla., $18.00; Menn. Ch. & S. S., Pratum, Oreg., $30.50; West Swamp Ch., Quakertown, Pa., $118.69; S. S. West Swamp Ch., Quakertown, Pa., $37.52; Catherine Roth, Quakertown, Pa., $101.00; Friend, Beatrice, Neb., $25.00; First Menn. Ch., Halstead, Kan., $49.86; Menn. Ch., near Beatrice, Nebr., $54.25; S. S. Menn. Ch., near Beatrice, Nebr., $420.-35; S. S. Menn. Ch., Beatrice, Nebr., $100.00; Friends, Beatrice, Nebr., $50.-00; Ebenezer Ch., Bluffton, Ohio, $200.00; Menn. Ch., Montezuma, Kan., $8.57; S. S. First Menn. Ch., Allentown, Pa., $20.00; Bergtal Ch., Corn, Okla., $26.60; Grace Menn. Ch., Pandora, Ohio, $45.80; First Menn. Ch., north of Butterfield. Minn., $32.65; Gnadenberg Ch., Whitewater, Kan., $35.10; Friends, Dalton, S. Dak., $50.-00; Friends, Halstead, Kan., $35.00; East Swamp Ch., Quakertown, Pa., $25.00; Salem Ch., Freeman, S. Dak., $500.00; First Menn. Ch., Berne, Ind., Mission Boxes, $9.25, part of May offering, $673.03; S. S. Goessel Menn. Ch., Goessel, Kan., $34.90; Menn. Ch., Buhler, Kan., $23.32; Menn. Ch., Burrton, Kan., $6.65; Herold Ch., Bessie, Okla., $14.17; Hoffnungsau Ch., Inman, Kan., $48.32; Menn. Ch., Hutchinson, Kan., $3.00; Jr. C. E. Soc. Summerfield, Ill., $6.00; S. S. Swiss Ch., Alsen, N. Dak., $7.48; C. H. Regier (Annuity) Elbing, Kan., $1500.00; Conference Trust Fund, $411.87; Eden Ch., Inola, Okla., $9.32; Garden Twp. Ch., Moundridge, Kan., $50.36; Friends, Beatrice, Nebr., $10.00; W. C. Voth & family, Bluffton, Ohio, $20.00; Menn. Ch., Hillsboro, Kan., $25.28; Salem Ch., Dalton, Ohio, $129.60; Bethel Ch., Lustre, Mont., $50.00; S. S. Swiss Ch., Alsen, N. Dak., $7.25; Ladies Aid Soc., Donnellson, Ia., $5.00; Anna Hiebert, Wichita, Kan., $14.00; Longdale & Fonda Churches, Canton, Okla., $10.00; Menn. Ch., Pulaski, Ia., $50.50; Bethesda, Ch., Henderson, Nebr., $100.-60; Sichar Ch., Cordell, Okla., $20.32; Friedensberg Ch., Avon, S. Dak., $15.75; S. S. First Menn. Ch., Bluffton, Ohio, $100.00; Swiss Ch., Alsen, N. Dak., $42.47; Einsidel Ch., Hanston, Kan., $14.55; First Menn. Ch., Mt. Lake, Minn., $58.07; Somaya Mission Band, Upland, Cal., $15.00; Bethesda Ch., Marion, S. Dak., 29.00; First Menn. Ch., Berne, Ind., $556.80; Bergfeld Ch., Mt. Lake, Minn., $45.12; A. M. Ch., Milford, Nebr., $18.13; C. E. Soc., Garden Twp. Ch., Moundridge, Kan., $11.17; J. J. R. Claassen, Beatrice, Nebr., $25.00; Menn. Immig., near Reesor, Ont., $18.00; S. S. Brudertal Ch., Hillsboro, Kan., $38.47; Bethlehem Ch., Bloomfield, Mont., $64.11; First Menn. Ch., Phila. Pa., $10.00; G. J. Voth, Inola, Okla., $30.00; G. J. Voth Children, Inola, Okla., $30.-00; Jacob W. Penner, Hillsboro, Kan., (Immig. Note & Int.), $130.95; S. S. Jr. Dept., Reedley, Cal., $15.00; Menn. Ch., (Conf. & Retreat), Colfax, Wash., $61.50; Bergtal Ch., Pawnee Rock, Kan., $37.13; Loyal Workers Class, Pawnee Rock, Kan., $18.00; Mission S. S. Class, Pawnee Rock, Kan., $25.-00; Menn. Ch., Escondido, Cal., $5.40; Friedensberg Ch., Avon, S. Dak., $19.-59; S. S. Friedensberg Ch., Avon, S. Dak., $10.41; Mrs. H. C. Ewart, Avon, S. Dak., $5.00; Zion Ch., Elbing, Kan., $327.70; Mary Martha Circle, Los Angeles, Calif., $5.00; Mission Ch, Meehanics Grove, Pa., $16.45; Bergtal Ch., Corn, Okla., $16.28; C. E. Soc., Bergtal Ch., Pawnee Rock, Kan., $52.-00; Ex. Com. of Mission Soc. (Receipted by Mrs. J. G. R.), $584.52.

Total $8,871.66.

Bal. in bank June 1st, 1928,		$ 420.03
Gifts for:		
Gen. Fund	$7,113.66	
Orphans, Teachers, etc.,	761.00	
India station,	21.00	
China Building Fund	25.00	
China Relief,	538.13	
Interests and Rents	411.87	
Sundries	1.00	$8,871.66
Balance and Total Receipts,		$9,291.69
Paid on orders during month	4,748.56	
Notes Receivable	4,000.00	
Bank Fee on O. D.	.25	$8,748.81
Bal. in bank July 1, 1928		$542.88

Gratefully Acknowledged,
J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton, Kansas.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

Sunday July 22nd., 1928

Topic: "Keeping Fit—Physically, Mentally, Spiritually. I Tim. 4:8 2Tim 1: 7; 3 John 2.

Suggestion. Divide the Endeavorers into three groups, and assign to each group one part of the threefold subject. Which side can do the best.

Bringing the Scripture Down to Date

I am glad that the Bible recognizes bodily exercise as a necessary part of life. I said part-not the whole of it as some want to make it.

Godliness gives a person a proper view of the whole of life. Peace of conscience, makes for peace of mind and this gives the body ease and rest as well.

God's Spirit is not to make us non-entities, but better individuals in every way, mentally, physically as well as spiritually.

Our soul grows and becomes a healthy member of our being, if we feed it properly. So with our minds and bodies. We are careful not to put dirt into our furnaces, why put dirt into our bodies.

The Prayer Thought

Dear Lord we thank Thee that we have received from Thee, healthy bodies, receptive minds and capacity for spiritual growth. We thank Thee that many have gone before to become heroes in these three ways of a full life.

We would humbly ask, Dear Lord, that we might appreciate the provisions that are made for our growth, give us self control, open visions for usefulness and give us grace to strive for the goal of perfection as Jesus demonstrated it to us.

Dividing the Topic for Assignment

1. Our Task for Physical Fitness.

2. A program that leads to Mental Fitness.

3. Requirements for Spiritual Growth and Strength.

EASTERN DISTRICT RETREAT NUMBER

4. Habits that Hinder Physical, Mental and Spiritual Growth.

The Open Forum

1. What is the most difficult task in keeping fit?

2. What can your society do to help young people keep fit?

3. What are you doing, that you know is hindering your best physical condition, why do you not stop it?

4. What substitutes can you offer for spiritual fitness for regular Church Worship? Are they sure to help?

5. Are vacations a help or a hindrance to complete fitness in Christian life? Why or why not?

Keeping "At Par."

Everyone has moments when a wish is expressed, that we might attain to the standard of someone else. I well recall an incident when at college. A famous girl pianist had rendered a piano recital in the auditorium. As the people filed out a giddy girl was heard to say: 'Gee, I wish I could play like Miss N. did tonight." The girl did not know that for two full hours the artist had practiced faithfully that afternoon, while she was aimlessly chasing around town. Wish is not going to keep us 'at par', not make us fit, physically, mentally or spiritually. It takes time, effort and consistency.

Physical fitness is a need that Christians dare not overlook. We have no right to expect God to bless us in certain lines of work, when we deliberately transgress our health laws. To keep fit mentally, we need a strong, healthy body for the mind to work in and through. Spiritual fitness comes after we have learned to keep God's laws in other respects.

Many of our great leaders have a rather rigid program laid out for their physical needs, their mental needs and also for their spiritual needs. Do you have any kind of a program? How many books do you plan to read this summer? Have you planned for any Conference or a Retreat? God does not pour things into us, as we pour water into a bucket. We must plan and keep the plan working for the three-fold fit life.

Illustration

Ezra Squier Tipple, in his book: "Francis Ashbury, The Prophet of the Long Road" tells us that Ashbury almost lived on horse back. He had exercise. He tells us that he read 100 pages of some book every day. He kept mentally fit. He conducted religious services in meeting houses or homes every day. He kept in constant touch with God to be spiritually fit.

THE CHURCH AND THE INDIVIDUAL

The course was conducted by Dean N. E. Byers of Bluffton College at the Eastern District Retreat.

The course was divided into several sub-topics such as the church, finding our life's work, and social life.

In order to perfectly understand the meaning of the church a brief survey of the origin of the church was first presented.

The discussion on finding our life's work was very interesting and practical. The first thing to do on choosing your vocation in life is to find some place where we can be of service. Find something to do that is useful and really live a life that is worth living. We were urged to do direct Christian work if fitted for it, if not then inject Christian principles into our business. How can we decide what to do? We are to be guided by our abilities. Decide to do the thing that you are best fitted for and then strive to attain the highest point along that line of work. There are always plenty of men to fill the smaller jobs, but few workers to fill the best ones. Then too, choose a vocation that you will not tire of, but rather one in which you will be interested enough to carry all through life.

Youth is the time for social life and activities. Early in life we should cultivate an appreciation for the best things and the right kind of recreation. We should choose things to do that are educative, honorable, wholesome and yet unquestionably enjoyable. The center of our social life should be found in the home, the school and the church. Be true to Jesus and forsake the crowd and whims of the world. In all things live up to Jesus' ideal.

The course was an intensely interesting and practical one and our thanks are due Dean Byers for his great interest in our personal problems.

May Markley
Delphi, Pa.

MENNONITE HISTORY

Thirty young people attended a series of lectures on Mennonite History delivered by Dr. Langenwalter at the Eastern District Conference Retreat which was held at Green Lane, June 22-24.

Why do we have a Mennonite Church? In order to answer this question one must begin with the period of the Reformation. When the people came face to face with the kind of life the priests were leading, they reacted. As a result of this reaction, we have not only the movement begun by Martin Luther, but also the Anabaptist movement.

The Anabaptists were a people who did not believe in infant baptism, but baptism on confession of faith. They emphasized love as the first principle if life The others emphasized fear out of which arose antagonism. Luther was first filled with the spirit of love, but later he was filled with fear. Then he organized the Lutheran State Church. This age was characterized by hatred which is a child of fear. The smaller, unorganized groups did and said things unafraid.

We became acquainted with some of the leaders of the Anabaptist movement. Our leader told us of the hardships and trials through which Hans Denck, Sattler, Hetzer, Melcher Hoffman, Grebel, Manz and Menno Simons passed because of their faith in their religion. These men firmly believed that:

1. Children should not be baptized.
2. Adults should be baptized on confession of faith.
3. No oaths should be exacted.
4. No swords should be raised.

People are not executed today on account of their faith, but very often they are ridiculed.

What shall the Mennonite church of the future be? Colleges will live or die according to how our generation will do the work. These schools depend on us, therefore we should do our utmost to support them. We should be true to our convictions: we should be willing to pay the price even if we are ridiculed.

Helen M. Bechtel
Bally, Pa.

BIBLE STUDY COURSE

First Eastern District Conference Retreat

This course was taught by Rev. Arthur Rosenberger, pastor of the St. John's Mennonite church, near Pandora, Ohio. Between forty and fifty attended this course and we feel certain that all learned many helpful things in this class.

Our Christian Attitude Toward Other Races of People. Jesus and the Gentiles.

Reference Matt. 15:21-28.

After reading this reference we may think that Jesus was not willing and ready to help this woman of Canaan. In order to consider this properly we must remember that at that time the Jews and Gentiles were practically hostile towards each other, but after this woman proved her faith Jesus was willing to help.

Another one of Jesus' examples of what our Christian Attitude should be toward other Races of people is set forth in the parable of the Good Samaritan. The priest and the Levite, two great leaders in the church and two of the persons whom everyone would ordinarily expect to be the first to lend a helping hand passed on. Then along came the Good Samaritan who dressed his wounds and cared for him. Slogan — "Love Thy Neighbour as Thyself."

Personal Relationship to Jesus Christ

It is easy for us to be personal with Jesus if we will . In Mark 1:16-20 we find Jesus commanded the fishers to follow Him and straightway they forsook their nets and followed Him. This should set an example for us. We should willingly give up certain pleasures, etc., to do certain things for the advancement of God's Kingdom.

To be personal we must obey God's Commandments as recorded in Mark 4:35.

If we are personal with Jesus we will not be ashamed of Him or His words but will follow Him and proclaim Him and His words in all places.

Not only our willingness to serve and our obeying God's commandments will give us eternal life, but we must also do as Jesus commanded in Mark 10:21.

In order to create Personal Relationship there must be many things in common between the parties. We know the standards set forth by Jesus if we live up to these standards we are sure to have a friend in Jesus.

Walter M. Nace,
Philadelphia, Pa.

REPORT OF CHRISTIAN MISSION CLASS

The theme used by S. T. Moyer throughtout the mission class was: "Seed Sowing and Growth". This was taken from Mark 4: 26, 27. The farmer soweth his seed in the earth, then giving it time, it grows but we know not how. It is the same with the missionary, He sows His seed into the heart of some heathen, then gives it time and it also will grow. We do not know exactly what goes on in this man's soul but we do know it is thru the mystical power of God.

When a mission was started in India in 1901 it was a barren field where absolutely nothing would grow The souls and human hearts of the people were barren. The neighbors were hostile and the converts were severely persecuted. The few leaders had faith and today they have there a Christian school for girls also a fine church and one of the finest of congregations. Schools are a very important part in mission work. As Horace Mann says, "Where things are growing, one former is worth one thousand reformers." After conversion the first thing to do is to strive for higher ideals, for a more Christ like life. Every event in history has had a leader and every new event must have one. Christ is the greatest leader of Christianity but He needs others to help His work here on earth. Paul and Moses were great leaders, both having been educated in the best schools of their nations, also in the schools of Christ and men We can not all be leaders but we should be good Christians, witnessing always for our God.

Foreign mission work has helped to purify the home church, as it has broadened the view point of many people. It has showed that civilization without Christ is empty, Christ is indispensable.

In the last verse of Psalms 139 we pray "Lead us in the way everlasting".

Gertrude M. Temple
Germantown, Pa.

GROUP MEETINGS

As my space is very limited it will be impossible to say just how much we enjoyed each speaker. I can only give a glimpse of each and from that I am hoping you will catch a spark and get it to grow in a flaming desire to come to our Retreat next year.

Dean Byers gave the opening address and brought us greetings from the Retreat just held at Ill. He found both groups of young people much the same, full of spirit, but ready to settle down to more serious things when called upon.

Just what do we mean by Retreat? It means getting away from the hustle and bustle of life and just rest awhile and think We as a group of young people came together to develop both our spiritual and social life by meeting other people and getting their side of life.

Next Rev. Neuenschwander spoke to us on Peace. We came back from war saying, "We will have no more war." We were sick and tired of war but, did it last? What about our relation to the League of Nations Have we kept the conditions of the Arms Conference? Hardly. We as Americans are too easily led by a few men who mean to make money at the cost of blood. We must get ready to work for Peace.

One of the meetings which proved to be the most interesting in spite of the weather was the campfire meeting.

The meeting was opened by devotions led by Dr. Langenwalter. Just a few of the main thoughts he gave us. The many good thoughts in the Bible are as food but remember good thoughts undigested are as bad as good food undigested. Good thoughts, used, lead up to God.

Then also at the same meeting Missionary S. T Moyer gave us an address on "The Standards for Youth." Jesus advanced in wisdom, in stature and in favor with God and Man. He had a fourfold advancement; mental, physical, spiritual and social.

Spiritual growth may be summed up as follows: Source of power comes from contact with God Examples of men who had visions and accomplished something are Moses and Isaiah. Social growth was illustrated by the way in which Jesus visited with both rich and poor. We also grow socially according to the friends we choose Then both physical and mental growth were taken up in turn.

Sunday morning in our regular chapel exercises Rev. S. M. Rosenberger spoke to us.

"Buy up your opportunities." This Retreat was an opportunity some bought it, others didn't What will we take along home? A few of our talents were mentioned such as the talents of time common sense, and simple patience, also a few suggestions as how we as Christians should make use of them

Set ideals high and look for a better world. Nature can not be changed but points of view can be changed. Aim high, do not give up till you have reached it for God, your friends and yourself.

The Sunday School lesson for the morning was taught by Rev. Arthur Rosenberger.

This quarter may be divided into four divisions. Look up the lessons in your quarterlies.

I Type of Messiah we have found in lessons 1, 3, 10, 11, 12

II Servant not greater than Master, found in lessons 5, 6.

III Jesus' Teachings, found in lessons 4, 8, 9.

IV Triumphant Jesus, found in lessons 2, 7.

Lesson three seems to have left the greatest impression. We are on a mountain but we must come down to serve and follow our Master.

The closing service came Sunday afternoon and only too short was the Retreat for most of us.

Dean Byers gave the closing address and sent us out with things to think about or digest. He said, "We are meeting as a group of young people to learn more about Jesus and His way of life." What is said in the Bible about young people? Nothing but, "Grow". Growing is the chief business of youth. Let us grow in the right direction. Future leaders, with active and alert minds, are needed in our church, school and mission fields. Jesus said, "I will depart and you will do greater things than I." So we should do greater things than our fathers.

Mildred Moyer,
Souderton, Pa.

(To be continued.)

THE LORD HATH NEED

Peter lent a boat,
To save Him from the press;
Martha lent her home
With busy kindliness.
One man lent a colt,
Another lent a room;
Some threw down their clothes,
Joseph lent a tomb.
Simon lent his strength
The cruel cross to bear;
Mary spices brought
His body to prepare.
Naught have I to lend—
No boat, no house, no lands;
Dwell, Lord, in my heart,
And use my feeble hands.

—Tomkinson.

JOTTINGS

One of the interesting features of the Bethel Retreat, which will be held on the campus of Bethel College, Newton, Kan., Aug. 23-31, is that Prof. W. H. Hohman will work up an Oratorio with the retreatants. This music is then to be rendered publicly on the last evening of the retreat.

The Adult Class meeting of the East Swamp church will be visited at its July meeting on the 15th by the Souderton Sunday School. The superintendent, Harry Detweiler, the assistant superintendent Vincent Clymer and the pastor, Rev. G. T. Soldner will give addresses.

Rev. and Mrs. Suckau who recently arrived in this country from their field in India, are making a trip by auto to visit relatives in the South.

THE S. S. LESSON

July 22

Saul's Early Ministry

Acts 9: 19b—30; 11:25, 26

Golden text: "Straightway in the synagogues he proclaimed Jesus, that he is the Son of God" Acts 9:20.

Little is told us of the days following the conversion of Saul except that he was with the disciples at Damascus. These were important days for him. We do not know the names of these disciples, but we do know that God was using them as instruments in instructing Saul and laying the foundation for the great work he was later to do. There are always important unnamed disciples to whom God gives the responsibility of furnishing inspiration and setting examples for other disciples whom God is to use in larger work. Who can tell but that the Sunday school teacher or the humble pastor of a little flock of Christians may in God's hands be instruments for preparing mighty servants, or ministers? The small field into which Providence threw Saul rose to mighty importance because a Saul had come into it.

It is remarkable to note that Saul went to work "straightway". An incentive to larger work in the Kingdom of God would come to many Christians if they were to go through the New Testament and learn the significance of that word and apply it to their lives. Saul had much to learn. He was laboring under the handicap of his past. Most Christians distrusted him, or at least were afraid of him. Nevertheless he went to work immediately. Conditions such as this would have been enough to discourage and deter men of lesser calibre. The suspicious Christians of Damascus and Jerusalem were a greater menace to the spread of the truth than the fury of the persecutors who would have destroyed the believers without mercy.

Saul did not look for an easy task to begin with. He went right into the lion's den when he entered the synagogues. A little quiet work in obscure places might have been safer and more satisfying to weaker characters but to Saul the place for him to work was among the kind of people from among whom he came and whose prejudices he had shared. It may be noticed again and again in the progress of the Kingdom that the most effective and abiding work is done by those who are most active among their own people. The synagogue from hence forth was to be largely the field in which Saul would work and synagogues in many countries were destined to hear him proclaim his message in the years to come. There are many phases of Christian work involving many kinds of places but it is in the house of worship that the greatest power of the Gospel may be seen at work through the messages concerning the divine Christ Saviour.

Amazement was manifested in two places, in the gatherings of the Christians at Damascus and in the synagogue into which he boldly entered. The Christians, though they knew the power of the Christ to win sinners, were nevertheless amazed when it was so manifested in one who had been their bitterest enemy. Though Saul was a man of mighty intellect who would have made his impression on any age in which he might have lived, the secret of his marvelous power was the same secret that has made changed men and women of millions, it was "the power of God unto salvation". There are many more Sauls who if they yield to this power will too not only undergo a mighty change but who also will be able to do mighty things for God and the spread of the blessed Gospel of His dear Son.

Enemies were sure to manifest themselves—and dangerous enemies at that. Wherever the Gospel has been proclaimed there will be those who will persecute without mercy. Our Lord warned us of that and He Himself was a victim of such enemies The follower of Jesus can do no more than expect that tribulations will come and hate will relentlessly vent its spleen. There is no such a thing as being an obedient follower of the Lord Jesus without having also to bear the cross after Him.

Instead of being bent on taking life, Saul now found that his life was being sought and would continue being sought. God spared him for a long time He had a long task for him to perform. The servant of the Lord need have no fear. God will be his protection and when his life finally is a sacrifice, God has an abundant reward waiting. From now on it was not Paul's concern whether he lived or whether he died, but whether he did the will of his Christ.

Paul's experience at Jerusalem was also a difficult one. The disciples had reason to fear him and question his sincerity. They did not fully appreciate the fact that Christ was able to save even so great a terror as Saul. It was here that we meet the great and noble-hearted Barnabas, who stood sponsor for Saul and risked his standing among the disciples in order to gain Saul the confidence of the rest. We shall often hear of Barnabas as we study Saul's life, but we shall always find him generous and whole-hearted, a mighty man of God.

The soul of Saul must have chafed at the thought that he must retire to Tarsus for an indefinite period, but he needed the long period of meditation and study that would prepare him for a larger work and he was submissive. It was seven years before the call came to go and assist in the work at Antioch, but, then he was ready and prepared and again we have to thank Barnabas for the interest he had in Saul, and for recognizing that he was just the man needed for the great work.

DEVOTIONAL READINGS

Sunday—"A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in tents of wickedness" Psa. 84:-10.

The Sabbath day, to the child of God, is always one of refreshing and happiness. God in planning the world provided it for the good of His creatures. Our Lord gave us the example of making it an occasion for uniting with His people in worship. Nothing better prepares us for meeting the problems of life than the regular worship with the brethren in the house of God where His word is proclaimed, the Christ is exhalted, united prayer ascends to the throne of His grace and new visions of His face are revealed. There is one sure difference between the people of God and those who do not serve Him in the way the Sabbath is kept.

Prayer: Lord help us to keep this day in a way that is pleasing to Thee. Let us ever have a sense of the fitness of the day and be kept from those things that would not honor Thee in its keeping. Let us find in Thy house the inspiration, instruction, vision and correction that will make us more efficient in Thy service and more faithful to the tasks Thou hast set before us.

"Direct, control, suggest this day,
All I design, or do, or say;
That all my powers with all their might
In Thy sole glory may unite."

Monday — "I am the rose of Sharon and the lily of the valley." Song of Solomon 2:1.

God might have made the world without flowers, but He did not do so for He willed that this should be a bright world with many sweet and beautiful things in it for the delight of His creatures. Do we ever think how many bright things, like so many beautiful flowers, God places in our lives? Do we ever realize that there are more of the bright things than of the dull things? Our Lord noticed the humble flower by the wayside which a poet once said were "born to waste their fragrance on the desert air". They were not wasted; they were there to furnish a text for the Master and illustrate God's continued care of even the least of the things He has made. Our lot may be a humble one, but in the plans of God, we may be placed where we are to brighten our surroundings and to strengthen the faith of those around us.

Prayer: Thou; O God, hast made the rose to blossom and the lily to grow that this world may know Thy handiwork and Thy care, we arethankful to Thee for the messages of cheer and love that every flower by the wayside of our lives may bring to us. Grant that in our lives there may be the ministry of the flower and that we may flourish in the beauty of holiness.

"The fiowery spring at Thy command,
Perfumes the air and paints the land;
The summer rays with vigor shine,
To raise the corn and cheer the vine."

Tuesday — "The harvest truly is great." Luke 10:2.

God assured man that seedtime and harvest should not fail when he reestablished Noah and his family on the earth. We see every year how that He is faithfully keeping this covenant with us. The earth is always able to more than sustain its population. It is man's stuqidity or lack of foresight or wicked wastefulness that makes him suffer for lack of food when that lack sometimes does come. But, we have our part to do. There are always two parties to a covenant. It is for us to sow that we may reap. The task may sometimes be divided. One plants, one waters, but God gives the increase It is His grace, which is His mercy to the undeserving, that provides our bounties.

Like seed sown in the field, the Word of God is sown abroad in the world. It is for us to be faithful husbandmen and do the sowing. We sow by word, and by service. The reward for sowing is always great. Several hundredfold often comes from a single grain. The great world is a field ready for the sowing and consequently soon also ready for the harvest. What has been our part in sowing this vast field?

Prayer: Heavenly Father, Thou who hast given us the seed of Thy Word to be scattered abroad in the world, bless every effort we make to sow it. Grant that the whole earth may be full of Thy Word so that there may be a bounteous ingathering of souls.

Even so, Lord, quickly come
To Thy final Harvest-home;
Gather Thou Thy people in,
Free from sorrow, free from sin;
There forever purified,
In Thy presence to abide;
Come with all Thine angels, come,
Raise the glorious Harvest-home.

Wednesday — "When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained: What is man that Thou art mindful of him? and the son of man, that Thou visitest him?"

Man only is impressed with his littleness when he gets a comprehension of the vastness of the heavens. He is but a mere dot in the limitless universe. Yet, in the presence of such vastness, he is conscious of possessing advantages far out of proportion to his relation to the endless expanse around him. Why is this? Surely it is not because of anything in man himself. The answer is that he has been created in the image of his Maker and is to be a glory to Him. True, man has blasted this splendid prospect by his sins, but our gracious Father has not abandoned us and so we still have, through Christ, a glorious destiny. It is a destiny that concerns our souls and the souls of our fellows. Upon those who fear His name, the Sun of righteousness is to rise with healing on His wings. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever".

Prayer: Almighty God and Creator, grant to us the grace of realizing our insignificance, that we may be all the more conscious of Thy greatness and goodness in revealing Thyself unto us and disclosing to us the marvel of our redemption thru Jesus Christ, Thy Son.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns a shining frame,
Their great original proclaim.
Th' unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land,
The work of an Almighty hand.

Thursday — "And God made the beast of the earth after his kind and cattle after their kind and everything that creepeth upon earth after his kind; and God saw that it was good." Gen. 1:25.

The creature world has a place in God's plans. He has surrounded them with all they need. They are here to serve us. As we realize the difference between good and bad masters, it is for us to be good to these creatures whom he has given for our service. Needless pain and suffering can only come of the devil. Surely, in this respect, we would not want to be instruments of torture in the hands of the evil one over our dumb servants We differ from beasts in that we have minds and souls. We should therefore use the mind and cultivate the soul that God has given us and not suppress them and thus make ourselves like the mindless and soulless creatures. "A merciful man is merciful to his beast.

Prayer: O Lord, Master and Maker of all that is, grant that in those things in which Thou hast made us master, we, like Thee, may be merciful. We thank Thee for the creatures Thou hast made to serve man. Keep us ever in mind of our duty to provide for their needs and spare them from needless agonies.

"God of the earth, the sky, the sea,
Maker of all above, below.
Creation lives and moves in Thee,
Thy present life through all doeth flow."

Friday — "Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them." Psalm 89:9.

What can be more impressive to the one who has never seen the ocean than to stand by it for the first time and note its restlessness and its vast extent? God is upon the ocean just the same as on the land and many mighty works has He performed on the waves. We note that Jesus loved the sea and delighted to be near to it, and that it was obedient to His command. No one can look upon the ocean without wonder. No one trusts himself upon its bosom without committing himself into the hands of God. The restlessness of the sea is like the troubled soul that can only find quiet as He commands: "Peace be still".

Prayer: Maker of land and sea, who holds all things in the hollow of Thy hand, be Thou our pilot as we make the voyage of life and grant that, by Thy grace, we may finally find peace for our souls in the haven of eternal rest that thou hast prepared for the people of God.

"Tossed upon raging billow,
sweet it is, O Lord, to know,
Thou did'st press a sailor's pillow and can'st feel a sailor's woe.
Never slumbering, never sleeping, though the night be dark and drear,
Thou the faithful watch art keeping, 'All, all's well' Thy constant cheer."

Saturday — "He . . . went up into a mountain to pray." Luke 9:28.

Scripture has much to say about mountains Some of them have a holy place in our associations. They stand, ages old, against the changes of time and unmoved. How they suggest the strength and eternity of God. What a mighty symbol they are of the infallible Word of God! What a wonderful figure they are of our salvation! It is often our privilege in life to have mountain top experience and an elated feeling of our nearness to God. These are blessed moments. However, not all of life is on the mountaintop. We have most of our work to be done in the valley. Yet, we may always raise our eyes to the hills from whence cometh our help.

"Behold the Mountain of the
Lord in latter days shall rise,
Above the mountains and the hills and draw the wondering eyes,
The beam that shines on Zion's hill shall lighten every land;
The King who reigns in Zion's towers shall all the world command."

CORRESPONDENCE

Allentown, Pa. A men's chorus and a Ladies chorus are furnishing music at the services in the First Mennonite church, Allentown Pa. The Sunday school services are very well attended. Last Sunday we had a record attendance, one hundred and ten were present. The Sunday school is in a flourishing condition with a good balance in the treasury.

This year the church will celebrate the twenty-fifth anniversary of the congregation and the sixteenth year of the present pastorate. We expect to have many of the former pastors present. Those who cannot come are expected to send greetings

The date of this red letter day is not yet fixed but we are planning now to observe the anniversary sometime in September.

DEATH

King— Rev. David D. King, the sixth child of Daniel and Katherine King, was born in Putnam County, Ohio near Pandora, on December 18, 1874. At the age of seventeen he was baptized and united with the Mennonite Church of Pandora and Bluffton, Ohio.

In the year of 1898 he was united in marriage with Katie Badertscher of Bluffton, Ohio. Together they lived in happiness, sharing life's burdens, its joys and sorrows, together for nearly thirty years. To this union four children were born, all of whom survive. As a young man he spent several years in preparation for his life's work at the German Wallace College and National Theological Seminary of Berea, O. He was ordained to the ministry on June 18, 1905, and the day preceding his death marked the twenty-third anniversary of his service for the Master. During this period he served the Bethel Mennonite church, at Fortuna, Mo., for thirteen years, the Mennonite church of Monroe, Wash., for six months while on a leave of absence for his health. Three years he served as assistant to Reverend W. S. Gottschall of the Swiss Mennonite Church at Pandora and Bluffton, Ohio. For nearly seven years he has served the Menno and Ruff Mennonite Churches as pastor, being in the midst of his work when his life suddenly ended on June 19, 1928 at the age of fifty-three years, six months and two days. He was actively engaged during all his years in furthering the work of the Master, of his churches, of his denomination and he has served as a member of the Board of Trustees for Bluffton College for eight years. He further has been a member of the Board of Trustees of the Gen'l Conf. of Mennonites of North America and has also been just recently re-elected as president of the Pacific District Conference. He leaves to mourn, his deeply bereaved wife, four children, William Harley of Flagstaff, Arizona, Mrs. Verdi Bixel of Los Angeles, California, Violetta M. of Lewiston, Idaho and Herbert, one grandchild, Lois Marie Bixel. Three sisters and one brother also survive all of whom reside in Ohio.

Interment was made at the Menno cemetery with Reverend M. J. Galle of Aberdeen, Idaho, Reverend P. R. Aeschliman of Colfax, Washington, Dr. J. Quiring of Bluffton, Ohio and Reverend S. S. Baumgartner of Portland, Oregon officiating. The male quartet of the Oneka church of Washington and the choir of Menno and Ruff rendered appropriate songs. The large attendance of about five hundred people proved that Brother King's work had been appreciated and has not been in vain in the community where he lived and his influence will be felt for many years hereafter.

JOTTINGS

Last Sunday, July 8, the Men's Chorus of the Berne, Ind., church closed its series of Spring Concerts which it has been giving in various churches in the neighborhood and at distant places.

Scarlet fever is prevailing in Moundridge, Kansas and the health authorities of the county have ordered the closing of churches until conditions improve.

A very interesting picture of historic interest appearing in the Christian Monitor is that of a spring wagon dating from before 1812 in which Rev. Jacob Hallman, a Mennonite minister, of the Waterloo district, Canada, made three trips to Pennsylvania.

Rev. H. J. Krehbiel, of Reedley, California, who had been compelled to cease from active pastoral work because of his health, has sufficiently recovered to again assume his normal responsibilities. He conducted both the morning and evening services in the Reedley church since the latter part of June.

Calvary Mennonite church, Mechanic's Grove, Pa., has just completed the addition of a Sunday School room in the basement of the church building. The greatest part of the work was voluntary. The material is all paid for. It is planned to do further work in the line of repairs to the building. Money for this work has been secured through voluntary contribution. The Mechanic's Grove church reports that an active interest is being manifested in both the church and Sunday School.

Rev. P. R. Schroeder, who recently resigned the pastorate of the Berne, Ind., church and has accepted the presidency of Freeman College, Freeman, S. D., will move to Freeman, Aug 1.

The Annual Mission Festival held in Mt. Lake, Minn, June 24, in the Bethel church was marked by a large attendance and a lively interest. The speakers were Rev. G. A. Peters of Winnipeg, Man., and Rev H. J. Brown of China. Rev. Peters emphasized the needs of the Russian Mennonite Refugees in Canada and Rev. Brown spoke of the missionary situation in China.

During the absence of the pastor of the Upland, Cal., Mennonite church, Rev. Lester Hostetler, who was attending the Pacific District Conference at Colfax, Washington and participating in the Young People's Retreat that followed the Conference, the pulpit of the Upland church was filled by Rev. J. C. Bacon of Upland and Rev. H. B. Dirks of Los Angeles.

Rev. D. D. King of Lind, Washington, lost his life in an automobile accident collision, near his home last week. Rev. King, his son Herbert and Mrs. King were in the auto when the accident happened. Mrs. King suffered several broken bones but the son escaped serious injury. Rev. King came from Bluffton, Ohio some years ago and was active in the work of our church in the section of Washington where he lived. He was 53 years of age. Funeral services were held in the Menno, Washington church.

Eleven young people were recently received into the membership of the Bethany church, Freeman, S. D., by rite of baptism.

The pastor of the Wayland Mennonite church is giving religious instruction to a class of 18 boys and girls. The class meets during the regular Sunday School hour.

Thirty nine members of the Saucon Mennonite Sunday School, Coopersburg, Pa., visited the East Swamp, Sunday School, Brick Tavern, Pa., at its regular session June 17.

Rev. N. B. Grubb, of Philadelphia, preached at Eden Church, Schwenksville, where he served as minister from the time of his ordination until 1882 on July 1. It was the 57th anniversary of his ministry.

The Mennonite settlement about Meade, Kansas was a severe sufferer from a recent hail storm which swept over a portion of the state. It is estimated that the storm ruined the crop of 110,000 acres in this section and that the loss in bushels will amount to over 1,000,000.

Rev. and Mrs. Sukau, of Korba, India, having recently arrived home on their furlough arranged to attend the Minister's Conference of the Eastern District Conference in the Perkasie, Pa., church. Rev. Dr. Langenwalter, A. S. Rosenberger, Dean Byers and Missionary S. T. Moyer, who had been participating in the Retreat just closed also attended the conference.

Rev. Warren Shelly, pastor of the Congregational church at Carson City, Mich., and the former pastor of the Carlock, Ill., Mennonite church visited Comins, Mich., recently and preached in the Mennonite church of which Rev. Harvey Nunemaker is pastor.

The president of the General Conference, Rev. P. P. Wedel and the President of the Western District Conference, Rev. C. E. Krehbiel have issued a notice informing the churches and members of their respective organizations that George Meyer representing himself as a missionary to the Jews has no recommendation from the officers of either Conference and they recommend that gifts intended for Jewish Missions should be forwarded to the treasurer of the Home Mission Board of the General Conference, Rev. J. E. Amstutz, Trenton, Ohio.

A correspondent writing from Almota, Wash., says: The Pacific Conference closed Wednesday the 18th with a very important business which will mean much for the Lord's cause here in the West. The attendance was especially large. 130 visiting delegates registered. To find lodging for all was no little thing. Parlors and living rooms were converted into sleeping rooms. Even the non-church people opened their doors to help. The weather was ideal. To some who came from a warmer climate it may have been too cool. The interest was excellent. With the exception of a very limited few everybody was satisfied and blessed."

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of the
Russian Mennonites
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3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
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VOL. XLIII. BERNE, INDIANA, JULY 19, 1928 No. 28

WARNING

Recently we published an announcement in our German periodical in which we warned our pastors and churches against permitting strangers to solicit money from our people ostensibly for benevolent or missionary purposes. Since publication of that announcement we have learned a number of things that cause us again to warn our Conference constituency against strangers who desire to visit our churches to present their work and solicit funds for same.

We notice, for an instance, that other branches of the Mennonite Church have made unwelcome experiences with solicitors, as was the experience of some of our churches and pastors, and that they also feel constrained to sound a note of warning in their church papers against strangers who desire permission to solicit money.

Just very recently one of our pastors wrote to us stating that in the last three months he has received about five requests from strangers to be permitted to come into his church to present their work and solicit funds for the same. He adds, that just recently a certain Mr. M—— had written him, that he plans to be in their midst on July 15 and 16 and that he desires to speak to the congregation and expects a good offering from the people. Others no doubt have received similar letters. A number of months ago we received a correspondence from a certain man in Chicago, ostensibly a Jewish Missionary, whom we do not know, and of whose mission we are ignorant, who informed us that he intended to come to Kansas to visit our churches. We promptly answered him that he should save the time and expence, since he very likely would not find the doors of our churches open.

We do not mean to insinuate that all of these strangers are irresponsible persons. Some of them may represent good institutions and missions. But should we contribute before we have full information? How do we know that the work which these strange solicitors represent is a work with which we would sympathize and into which we could enter wholeheartedly, if we were fully familiar with it? We expect that our treasurers who handle the money used in the various conference activities give us a full report of the receipts and disbursements of every cent entrusted into their care; but strangers can go through our churches and solicit hundreds of dollars, and we have no record of what is done with the money.

But that is not all. We should not forget that we have our own congregational interests. We should remember the benevolences and missions of our own conferences. Some of our treasuries are overdrawn, and the boards are hampered with a debt that weighs heavily upon their shoulders. Not only the boards but also the work is hampered. Self-evidently there are many, many good causes outside of our denomination to which we could contribute, and we do not like to turn down any worthy cause. But is it right that we give our contributions to solicitors from the outside as long as our own benevolences and missions run short? Is it right to support causes that are strange to us as long as there is so much room for expansion of our own conference activities? Is it right that we help others to increase their work while the expansion of our own missions and institutions must wait because of shortage of funds? With reference to Jewish Missions we wish to remind again that our Home Mission Board is glad at all times to receive contributions for this cause and that it knows of good responsible Jewish Missions in which it will use such funds.

As our churches will know, our conference has passed a resolution recommending to the churches that they do not permit strange solicitors to collect money in their midst unless such solicitors have a recommendation in writing from the officers of the conference. Will our pastors and churches be so kind and so cautious with us as to abide by this resolution?

Pastors or churches that receive requests to speak and solicit with them will render a real service to all of the Conference churches if they will do two things: (1) Make it a rule not to grant any such request unless the party has a recommendation from the Conference officers — (2) Notify the Conference officials of all such requests and give all the information they can about them; thus enabling the Conference officers to deal justly and protect other churches. We appreciate very much that recently a number of ministers have thus informed us.

P. P. Wedel, Pres. Gen. Conf.
C. E. Krehbiel, Secy.

A CALL FOR DEACONESSES

"Go ye also into my vineyard, and whatsoever is right I will give you." Matt. 20:4.

This call of the Master still goes out today, and the various branches of the Lord's work depend on the willingness of workers. The work of caring for the sick in our hospital has so increased that we would be glad to receive more workers. So we send out the call and invite our young Christian sisters, come and join us in the deaconess work and share with us the blessed task of caring for the need of the sick bodily and spiritually.

The course of training begins in September and such who may feel the Master's personal call should enter before this time. Further information and particulars may be obtained from the Sisters of our instution or from the committee.

Jacob Wiebe, Secy. of Com.
Beatrice, Nebr., R. 4.

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

"The prayer of the upright is His delight." Prov. 15:8b.

Missionaries' Birthdays

Aug. 8—*Miss Elizabeth Goertz, China.
Aug. 9—Rev. F. J. Isaac, Champa, India.
Aug. 25—Mrs. C. H. Suckau, Korba, India.
Aug. 28—Mrs. J. B. Ediger, Clinton, Okla.

A Missionary's Plea

Will you not pray for us? Each day wee need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Pray for us! We are but vessels frail;
The World's appalling need would crush us down,
Save that in vision we behold the crown,
Upon His brow who shall at length prevail.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!
Pray for us, friends, that we may still endure.

—The Presbyterian Survey.

GIRLS' MISSIONARY ACTIVITIES OF THE ST. JOHN'S MENNONITE CHURCH

The Girls' Missionary Society organized several years ago still continues its monthly meetings throughout the year. Missionary themes and situations are discussed in the programs held during these meetings, in the basement meeting room of the church.

No sewing is done at the church, but the monthly meetings are opportune occasions for distribution of cut material for home completion by volunteer members. During the summer season, one day is devoted solely to work which always results in a great many sewed articles for our quota of contributions, as per outline sent to us. The project is one of accomplishment, as well as one of genuine "good time" spirit. A picnic dinner at the

noon hour has become a traditional event of the day.

This spring a joint meeting was given; the Grace Society of Pandora and we enjoyed a meeting in which members from both societies offered numbers. Games and contests followed.

The idea proved worth-while, and it is hoped that more meetings in association with other congregations may be realized.

This, in brief synopsis, is the work of our society, and due credit for our accomplishments must be given our tireless and interested overseers, Mrs A. S. Rosenberger and Mrs. N. N. Soldner.

Basna C. P. India,
via Raigarh
May 29, 1928.

Dear Sisters:

It is almost too hot to sit down and write. But a request to that effect, more than 6 months old, lies before me and so it is time to get at it. The hot season started in March and since then it has been hot and hotter till a scorching wind of the last few days is even burning and shriveling up the otherwise so hardy leaves of the bushes in the jungle. The natives tell us that it has not been so hot for the last few years as this year. How most of them survive the heat in their small huts seems a wonder. Besides that many walk without anything on their feet or a headcover. By keeping our drinking water in earthen jars with wet cloth around, standing under a fan, we manage to have cold water which is a blessing. Some of the missionaries of other missions have ice machines and so can cool off with a dish of ice cream from time to time which must be a big help.

Yesterday was Sunday. We had the joy of baptizing 4 people in the forenoon. In the evening we wanted to do a little reading. But the air in the room was too hot although the rooms are about 19 feet high. So we went outside a distance away from the bungalow. The ground was still so hot that it heated through the soles of our shoes and we had to get something to put our feet on. That gives you a little glimpse of the heat here. But the Lord has given us quite good health in spite of the heat for which we are thankful. The other missionaries of this place are away in the cool hill air at present so as to escape the heat. Sickness among the people keeps us extra busy these days for there is no medical help for them but here at the mission station. A three or four year old girl got sick last Sunday here at the Mission station. She must have had a convulsion before we got there and so one of the women who was anxious to help the mother drive out the evil spirit from the little girl took a hot coal or iron and burned the little body at the arms and belly. Poor thing she had such high fever and then had to suffer yet from such burns. India is suffering and needy in oh, so many ways! While the Bible women and I were in a village the other day a woman asked me to help her find a husband for her little four-year-old girl. We went to the village owner's house next. The women of the house were decked with silver and gold. Each had four heavy silver bangles on the arms besides all the other bangles. One wonders again and again how they can work at all. I often long to take such silver and gold ornaments and turn them into clothing, soap, towels, etc., for all of these are missing to a great extent and at least for the children. That's why so many of them look filthy and dirty beyond description. Some of the Christians are slow to learn that cleanliness comes next to Godliness, but what a joy to see those that have learned it. Yes besides the discouragements there are also many joys in mission work. The childlike faith in prayer of our Christians is always a source of joy for us and some of their remarks are quite amusing. On account of panthers or leopards having come near the house and right on the veranda four times within a few months we fixed a kind of wire netting cage for sleeping outside during the hot season. One evening the nightwatchman said: "Yes you have that cage to protect you but our protection is God." Had to tell him that we needed God's protection in spite of the wire netting cage.

We are not able to pay the evangelists, teachers and helpers for the month of May as the safe is empty. Help us pray that the work here may not be hindered long through lack of funds. Let's all do our share.

Agnes H. Wiens

MINUTES OF THE 9TH ANNUAL OPEN DOOR S. S. AND C. E. CONVENTION

Of Washington, Held in the Onecho Church, Almota, Washington, June 12 and 13, 1928

The Open Door S. S. and C. E. Convention was called to order at 1:30 o'clock Tuesday afternoon, P. C. Jantz of Ruff acting as chairman. Procedure of the program being thus:

Song Service, led by Emma Ruth.
Devotionals, Rev. D. D. King.
Welcome Address, Alvin Rubin, Onecho.
Response, Elsie Krehbiel, Lind.
Reading and approval of minutes.

Greeting from the Teacher Training Institute at Lake Sequoia presented to the convention.

A motion was made and seconded that the California greetings be acknowledged by the Secretary. Motion carried.

Music, Menno Choir.

Greeting from Mrs. Dwight Ensley who was ill at that time, were brought by Dwight Ensley.

Topic: How can C. E. be instrumental in providing Christian Administration of the United States? Dwight Ensley, Onecho.

Open Discussion, led by Rev. Hostettler.

Music, Women's Quartet of Monroe.

Topic; Applying Christian Standard in Amusements. P. C. Jantz, Ruff.

Discussion, led by Esther Kliewer, Monroe.

Music, Menno Choir.

The nominating and resolutions committees were then appointed by the chairman.

Music, Male quartet of Ruff.

Closing Song and Prayer.

Tuesday Evening

At 6:45, Louella S. Dyer, Field Secretary of Washington C. E. Union held a conference with C. E. Leaders.

Union choir led by John Rubin, Onecho.

Address, Louella S. Dyer.

Wednesday Morning

Song Service, led by Ira Aeschliman, Onecho.

Devotional, Carl Waltner, Menno.

Music, Mixed Quartet of Ruff.

Topic: Do the International S. S. Lessons meet the need of all our S. S. Classes? Edward Franz, Menno.

Discussion, led by Alvin Rubin, Onecho.

Music, Onecho.

Topic: What is meant by Teaching in the Sunday School? Marie Stucky, Monroe.

Discussion, led by Harry Krehbiel.

Music, Monroe.

S. S Secretaries' reports by the following members:

Margaret Ensley, Onecho.
Ruby Krehbiel, Menno.
Esther Jantz, Ruff.

No reports from Monroe and Newport.

An Invitation was extended to new Sunday Schools to join us, but none were admitted.

An offering amounting to $21.13 was collected on Tuesday evening and turned over to Miss Dyer to use for C. E. work.

A collection amounting to $19.56 was taken Wednesday morning. The Business meeting followed.

A motion was made and seconded that the offering be spent, half and half, for the retreat and the Portland Mission. Motion carried.

A motion was made and seconded to accept the invitations of Ruff for the next Convention. Motion carried.

The Resolutions Committee reported thus:

1. Resolved: That we as a people of a Christian Endeavor and S. S. Convention do thank our Heavenly Father for the pleasant weather we have enjoyed during this convention and also for the many blessings we have been permitted to receive at this time.
2. Resolved: That we as visitors of the Open Door S. S. and C. E. Convention thank the members of the community for the hospitality and courtesy they have shown us during our enjoyable stay here and for the Christian fellowship we have hade with each other.
3. Resolved: That we thank Mrs. Dwight Ensley for her sincere well wishes for the success of our S. S. and C. E. Convention and hereby further resolve that we remember her in prayer, especially during her illness at the present time.
4. Resolved: That we urge all C. E. members and all other Christians, to use as their standard of choosing amusements the question, "Will this help or hinder me in living the Jesus Way of Life."

The above resolutions were adopted by rising votes, except the third resolution which was amended thus: That we remember Mrs. Dwight Ensley with a bouquet of flowers, the money to be taken out of the offering, and to send her the third resolution.

The nominating committee reported thus:

President—Edward Franz, of Menno.

Vice President—Alvin Rubin, of Onecho.

Secretary and Treasurer, Herbert Schwartz, Monroe.

The Program Committee:
Rev. D. D. King, (Chairman)
Blanche Aeschliman.
Rev. P. A. Kliewer.
Jennie Jantz.

A motion was passed to accept the above report.

Song by the Congregation and Closing Prayer by S. R. Aeschliman, Onecho.

Blanche, Aeschliman, Secy.

THE MENNONITE

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EDITORIAL

"THE COMING OF THE RUSSIAN MENNONITES"

By C. Henry Smith, Ph. D.

My mother's sister made two visits to the home of our ancestors in Germany. After her death we came into possession of the diary she kept of these trips, and in it she says: "I thank my God and my dear parents that they emigrated to America". I am certain that all the children and grandchildren of these Russian Mennonites who came to America, knowing what has happened in Russia and the present condition there, will say the same thing.

At the Quadricentennial of the founding of our denomination Dr. Walter Koehler of the theological faculty of the University of Zuerich said: "When in our study of Church History we came to the Mennonites we were told that it was a fanatical sect which appeared at the time of the Reformation, but was soon suppressed by the recognized churches and the civil authorities. But now every university in Europe is investigating the original documents of this movement and when the result of this investigation is published in ten volumes, the Mennonites will occupy, at least in the world of education, the place to which they are justly entitled."

In Dr. Smith's book this epoch of Mennonite History, the coming of thousands of Mennonites from Russia to America, is preserved by a sympathetic writer who has the advantage of consulting the few still living who took part in this historic movement.

Some time ago I read "Giants in the Earth" my Edvard Roltvaag, a novel in which the author describes the settling of the Dakota prairies by the people of Norway. I suppose the author paints the picture true to life as he himself arrived in New York on a ticket purchased for him by an uncle who lived in Dakota and with ten cents American money and a Norwegian copper in his pocket he started for Dakota to join these pioneers. There is similarity between this book and that of Dr. Smith. Both describe a rugged race of people who without complaining met and went through the trying hardships of pioneering in a new country. The remarkable difference is that the Norwegians found their diversions in drinking whiskey, dancing occassionally and cursing roundly when things did not suit them; only remembering their religious obligations enough to have all their children baptized when years later an itinerant minister happened to come into their colony. The Russian Mennonites described in this book always had their religious services on Sunday, whether on board a ship, in the Emigrant House, or encamped on the western prairie, and one of the first buildings to be erected in every colony was a school or a church.

The book shows that it was the increase in militarism, but not that alone, which caused them to leave Russia. The petition which they sent to the Congress of the United States that they might form a state within the State, a foreign colony in the United States seems to us at this date rather assuming and unreasonable. The way in which the American Mennonites of the different conferences came to the assistance of the poor emigrants and the brotherly way in which they received them and cared for them until they could settled in their new homes is worthy of commendation. The enthusiasm with which different railroads and states vied with each other to secure these emigrants as settlers in their lands can only be explained by the fact that in the past 400 years the Mennonites had established a world reputation for honesty, industry, frugality, and agricultural skill.

On the whole I find the book as thrilling as "Giants in the Earth" with the added satisfaction of knowing that these are facts and not fiction.

The most thrilling chapter is the last: "Keeping the Faith". It gave me great satisfaction that I could say to different meetings which I addressed in Europe in 1925: "Over fifty per cent. of the conscientious objectors in the United States were Mennonites". See page 274.

When in a warless world the history of the movements that led to such a consummation will be written it will be said: that Christ first taught the doctrine of nonresistance, that His first followers so understood His teaching that for the first three hundred years of the Christian era Christians refused to participate in war. That at the time of the Reformation a sect called Mennonites adopted and emphasized this principle, and that when the last great war, called "The World War" broke out there were so many Mennonite Conscientious Objectors in the United States who refused to take any part in the war, notwithstanding persecution, torture and death, that it aroused the attention and interest of other Christian denominations who had taken an active part in the propaganda for this war. These gradually came to a realization that from the Christian point of view these Mennonites were right. From that time on they changed their attitude toward war and their influence led to the formulating and signing of the treaties outlawing war.

If we who remained at home had been as faithful to Christ and His teaching as were those who went to camp a warless world would be realized all the sooner.

We owe Dr. Smith a debt of gratitude for writing this book, and I trust not only the decendants of the Russian Mennonites, but that every Mennonite and many others may read it.

H. J. Krehbiel.

SUNDAY SCHOOL LITERATURE AND HELPS WITH DEMONSTRATION OF MATERIAL DISCUSSED

Mrs. P. E. Frantz.

By S. S. literature and helps the program committee has in mind such lesson material as can be used for instruction in the S. S. or any material which will help in the preparation of the lesson. In other words we are to discuss the subject matter used by our S. S.'s for religious instruction and the helps available to the instructor.

The problem of what to teach and how to teach it—where to find good lesson helps—which is ever before the S. S. worker shall be our problem in this treatise.

Is the course of instruction our own S. S. uses the best adapted to its needs? Are we providing the teachers with good lesson helps. Do we really try to make the lesson text a part of the pupil's everyday life? I hope that these questions will become our own and lead to re-examination of the S. S. literature used in our own church schools with the aim of making changes where such are deemed necessary and advisable. We should not be satisfied with the good but strive toward the best.

This discussion is based primarily on English S. S. literature and helps for the simple reason that despite my best efforts, I was unable to procure any German material that remotely compares with the English supplies. This being so and knowing that the S. S. represented here today are still largely German, I was at a loss how to make this treatise of practical value. However, the realization of how many good supplies can be had in English should lead to one of two things: that we either introduce more English S. S. classes or that our conference work out a German course along the line of some of the English courses.

This talk shall center around the following points: 1. The importance of good S. S. literature and helps. Why is it important? Because the material the S. S. teaches is the tool with which it works. If this tool is dull or incomplete the S. S. cannot fully succeed. A carpenter building a fine piece of architecture must have good tools—if the S. S. would build the Kingdom of God or Christian character it too must have the right tools. In all other fields of endeavor we improve the tools from time to time. The ends remain the same; methods change. Tho the goal of S. S. work remains the same the methods of attaining that goal should keep abreast of the times.

The goal is to give the child a right conception of God, lead him into an appreciation of and fellowship with Christ, help him surrender his life to useful service, nurture the Christian virtues and help him to live right with his fellow-men. All this the S. S. strives to accomplish in one short hour once a week. How important then that the S. S. literature and helps employed be the very best.

2. What constitutes good S. S. literature and helps? What are the things to look for in selecting S. S. material?

First, examine the lesson plan, comparing the Uniform, Group and Graded Courses. They are

(Continued on page 6)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
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ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
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Halstead, Kansas.
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2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

PRAYER

Make me a captive, Lord, and then I shall be free; Force me to render up my sword, and I shall conquorer be. I sink in life's alarms, when by myself I stand; imprison me within Thy arms, and strong shall be my stand. My heart is weak and poor until it Master find; It has no spring of action sure, it varies with the wind; It cannot freely move till Thou hast wrought its chain; Enslave it with Thy matchless love, and deathless it shall reign. Amen.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander
Sunday, July 29th, 1928
Topic: "Appreciating Our Immigrant Neighbors." Ruth 2:4-17.

Bringing the Scripture Down to Date

Poverty need not be a dishonor. Shiftlesssess brings dishonor. Ruth was poor but honorable.

Boaz gives our American employers a lesson in appreciating the foreign laborer. Often if the foreigner were given a little more consideration, he would respond wonderfully.

The immigrant girl, Ruth, cared for her mother-in-law. Some American young people might learn a helpful lesson from her.

The earlier decision, that Naomi's country, people and God, should be her's, was truly fulfilled in her industry and faithfulness.

The Prayer Thought

We need to thank God, for the ministers and leaders of our Mennonite church, who came here as immigrants, for the many parents who came here for the purpose to worship God according to their conviction, for the forces that are at work to help these immigrants.

Let us humbly ask the Lord: to give us appreciative hearts for what these immigrants may bring to us, for funds for the Bible Society, so that each one might receive a copy, for kind hearts that we might help instead of hinder them in their religious life.

Dividing the Topic for Assignments

1. Mennonite Leaders who were Immigrants.
2. Lessons we can learn from our Mennonite Immigrants in Canada.
3 Is it right for the United States to Permit European Immigration and prohibit immigration from Japan? Why?

The Open Forum

1. What personal knowledge of immigrants do you have? What worthy and what unworthy traits do they have?
2. What are you doing, as a Society, to show friendliness to foreigners?
3. Why is it often hard to become acquainted with foreigners?
4. Would you favor a more rigid immigration law or not? Why? (Note. If any one covers this topic in the meeting, the writer of this topic would appreciate greatly if the paper is sent to 2342 N. 9th street, Philadelphia.)

Appreciating Our Immigrants

This topic is written on Independence Day A few years ago it was the writer's privilege to attend a patriotic service in the historic Independence Square, the shrine of the Liberty Bell. A colorful stage was set. The Mayor of the city was scheduled to deliver the main address. On the right of the speaker was a tier of bleecher seats for five hundred descendants of the signers of the Declaration of Independence. On the left side was a similar reservation. At a certain signal both sides were filled. There was a similarity, but a difference. On the left were five hundred immigrants who were to be formally inducted as Citizens of the United States. It was a most impressive scene to see those who for more than 150 years have had this as their ancestral home while those on the other side came here only a few years ago. Both groups were anxious to perpetuate the best of our American principles and traditions.

It is just a little more than 50 years that the Mennonite church of America was enlarged by a large immigration from Russia and other European countries. Some of our leading missionaries came to us as foreigners.

Just to mention three names of immigrants who have made us appreciate those who come to our shores, is to set our minds to work to appreciate what we have gained from this group of people. The three are Jacob Riis, New York; Edward Bok, Philadelphia; and Edward A. Steiner, Iowa.

American

Just today we chanced to meet,
Down upon the busy street
And I wondered whence he came,
What was once his nation's name.
So I asked him, "Tell me true
Are you Pole, or Russian Jew.
English, Irish German Prussian,
Belgian, Spanish, Swiss, Moravian,
Dutch or Greek, or Scandinavian?"

Thus he gave me his reply,
As he raised his head on high:
"What I was is naught to me.
In this land of liberty,
In my soul as man to man
I am just American." — Selected.

ODDS IN MEDICAL WORK

Jesus has truly given freedom and is still doing so where truth is known You may recall how the Pharisees tried to ensnare Christ in His works, measuring Him with their cumbersome man-made rules of what they called religion. "Is it right to heal on the Sabbath?" they asked Him. By His healing touch He made whole the body of many sick on the Sabbath day and no doubt He saved their souls as well. For we read of many, that they believed. Christ answered the Pharisees, "The Sabbath was made for man and not man for the Sabbath". As much as to say it does not only depend upon what we do on Sunday, but as well on every other day that gives us merit in the kingdom. Let me relate a few instances of the odds that confront us in medical work. These odds being due to custom and caste ceremonies that make up the religion of the people. Because of these customs and ceremonies, many people have to die or go through life with preventable afflictions. Just now June 4th, when the thermometer registers over 100° F. most of the day and night with the maximum of 116° F. to 119° F. for at least three hours of the day, many mothers with new babies are left to die. Why? Because the religious custom declares that at least the first three days after the new arrival, the mother must not have food or water, or she will contract fever and die. When you ask 'why?' then the reply comes with even some tone of pride in it, 'that is our religious custom'. When we try to explain the falsity of it for the mothers in our hospital are not treated that way and they live unless some special complication arises, then the reply comes, 'Your God has given you a different custom'.

Even one of our Christian teachers haughtily objected to our routine when we ordered water to be given his wife after giving birth to a baby. She was in the hospital. Our word ruled and the woman drank water for which she was most grateful, and that was in November when one could best be without water. Upon questioning the man as to his reason for objecting to my treatment he replied, 'It is Indian custom to withhold food and liquid for the first three or five or even six days'. I told him, 'that may be the Indian way' and tried to explain the Christian way. A few days later he took his wife and baby home in good health. I do not know whether to his surprise or not. When we have the cases in the hospital, we can over-rule the false custom but when they are in their own homes, our orders usually have to give way to their habits

Some months ago a widow with her seventeen year old son came to us. The son had very badly infected eyes, duration 18 days and now totally blind. We could restore only one eye to partial sight. Neglect caused this blindness, I am sure. The mother was very anxious about his recovery and seemed grateful for what we did. Upon questioning her why she waited so long to come, she replied very pathetically that her husband was ill and died and according to a widow's due respect had to perform ceremonies for ten days before she could leave the house. As soon as those days were ended she came I then asked her if no one else could have brought him for her. She replied 'No', at which point another Indian who was listening to our conversation added, 'She is a widow and as is Indian custom, this lot came due to some sin of hers and again as is the custom, one must not do anything for them or their evil may affect one's merit.' So here she was a disdained widow alone to provide for the three-fourth blind son. Oh! the furies of fate!

"I have come that they may have life and life more abundantly." This is what comes to my mind so often when we meet patients that are dead to truth. We feel so badly to see humanity suffer, chained to superstitions and we wish that our hands would have the immediate healing touch as Christ's hands had. While we

are feeling most tense and compassionate for some patients, here comes one that is pitiable because of his bondage to superstition yet it is so bizarre that one has to laugh. Let me show you a case Before us is a man rather more robust in appearance than is the usual run of our patients. When questioned what his trouble is, he showed the big toe badly swollen and infected, around which a little something is tied. Upon close examination, one finds that the patient had pulled a few strands from his long locks of hair by which he hopes to be drawn into heaven at death and tied them around the toe. This was done in hopes of appeasing, destroying or scaring the evil spirit that lodged in it. We asked him how long he had treated it thus and he answered 'four days'. Then we asked if he noticed any improvement; to which he assented negatively and slowly began to remove the talisman.

The odds we meet tend to discourage us in our work, but the encouragement always comes too For since Christ entrusted the advancing work of the Kingdom to his few disciples; we brace up and say, 'what implicit faith and trust Thou hast entrusted to weak human beings!' Therefore may our eyes, hands, hearts, feet and souls be willing to spread the message of hope and redemption to the darkest corners of the earth Our physical temples He has created to glorify Him with the spirit He sends to reside in it. By this human temple, not any man made (however beautifully built) temple are souls brought to know the saving power of our Lord, through our Savior, Jesus Christ.

Ella Garber Bauman, M. D

THE BIG PARADE

By Bernard C. Clausen, Minister, First Baptist Church, Syracuse, New York.

War looks like a big parade at first. The blare of martial music, the flutter of valiant flags, the marching columns of stalwart men in orderly array—these seem to be war, at first.

Get a bit closer to the front line—and war still seems to be a gallant half-way humorous adventure. Billets in the hay of a French barn-loft; birthday mail with a stony stale cake from home; rollicking songs which unite a hundred voices in a carefree chorus; memories of the girl you left behind you—war cannot be so beastly, if this is war.

But this is not war. This is war's blasphemous lie. War is a ruined city, lying stark and gaunt like a skeleton in the pitiless sun. War is a vast tragedy of millions of brave dead War is a world of weeping mothers. War is a horrid procession of countless wrecked bodies. War is the sullen impoverishment of unborn generations. War is the fantastic museum of fiendish instruments devised by man's best skill for man's most brutal destruction. War is the gleam of rage in the eyes of boys who do not know what they are fighting for. War is a race of men gone raving mad

Stand close enough to it, and war is the most hideous thing in the world. Its glamour fades, its adventure stales. It reveals itself for what it really is—the dirtiest, wildest, beastliest, maddest nightmare in the experience of mankind.

If I could segregate its germs in a magic vial, should I hurl it like a viper as far as my might coud send it? Should I bury it under mountains of rock bevond the reach of man? Should I sink it in the impenetrable depths of silent seas? No, rather, I should burn it in an unquenchable fire whose flames I should tend with sleepless vigilance until all trace of war's deadly infection had disappeared forever while I said over and over again, "No More War!"

Yet stay! When the germs were gone, with them would go some of the finest virtues in human life. Doctor offered his body for an experiment with yellow fever bacillus, in the best spirit of a warrior. Goethals fought back typhoid in Panama, because he was a true soldier Scott was a hero when he sought and found the South Pole, and died in the howling snows. The missionaries of our churches are volunteering for service because they cannot let the armies of darkness beat back the armies of the light. The hymns of the church which thrill us most are war hymns. We may hate war, but do we dare to banish it if its going will cost us that stubborn daring which moves the souls of men to real achievement?

We are forced to no such dilemma. The way to say "No" to war is to say "Yes" to that spiritual conflict to which Jesus leads us. William James pleaded that someone would invent a "moral equivalent for war" He felt certain that if we could get men everywhere arrayed in battle royal and eternal, against the foes which threaten mankind everywhere, we should soon outgrow war.

Men are spoiling for a fight. Let them fight. Let them join together in fighting infantile paralysis, and all that dread horde of diseases which it leaves. Let us conquer the mountains and the seas; let us fling ourselves upon injustice and social wrong; let us use ourselves up in the glory of revealing the world after the pattern of Jesus' Kingdom. This is the victory which overcometh the world, even our faith. This is the Big Parade

Aesop told a fable about an ox and a colt. Arriving at the same spring, they fell into a violent quarrel as to which should drink first. There was room for both, but apparently they never thought of drinking together. As they were preparing to do battle, their eyes caught sight of vultures flying low over the scene, waiting for the quarrel to be settled in the ordinary way, by trial of combat. One glimpse of the greedy vultures was enough. The ox and the colt drank together

Lift your eyes, men and women. National pride and offended dignity and property titles and treaty demands may seem like the important things as you bend casually over the spring of world-life. But above, the vultures of destruction are wheeling in the gray sky. We must learn to live together!

EASTERN DISTRICT RETREAT

(Concluded)

GLIMPSES OF THE RETREAT

The Place

Girls' University Camp. After traveling almost two miles from Greenlane, over a winding, uphill road through woodlands we get our first glimpse of the dark green cottages, as they are set on the hillside among the trees.

We have reached the camp Let us enter one of the cottages. We see here a fire place at the far end and two rows of beds along the side walls. The sides and front are enclosed by screens.

Now let us go to the largest building. Here we find the kitchen, dining room and a large room and a large recreation hall In this hall the group meetings were held Here is a fine porch from which we see patches of green fields and woods of a deeper green and in the distance the waters of a winding stream. Everything reminds us that we are close to God and nature

Mary E Hunsberger, Plumsteadville, Pa.

Learning to Know Others

The spirit of good fellowship that permeated the atmosphere throughout our Retreat is a strong indication that many new friendships would be formed. Upon arriving at the Camp we were welcomed by members of the Staff and shown to our cottages. In the dining hall and during the recreation period we easily became acquainted and soon everyone felt at home.

The personality of the leaders and their interest shown in the individual created a friendly atmosphere throughout the whole camp.

Mrs George Genszler, Barto, Pa.

The Most Impressive Hour

The most impressive hour to me was the Sunset Meeting, lead by Dr. Langenwalter. Since there was no sunset that evening, we gathered around the big fireplace like one big family singing His praises, and hearing God's words. The quiet shadows of the night falling upon us and the dim lights within, seemed to fill the atmosphere with holiness.

Elsie Schimmel, Coopersburg, Pa

The Evening Prayer Group

The Prayer meetings which we held in our boys' cottage, were an inspiration and a help to everyone. We all had a chance to share some of our burdens with the other fellows. We learned how some had already solved our problems. These two meetings will remain with me forever. Amos R. Bauman, Milford Square, Pa.

The Vision

This Retreat revealed quite a few new visions to me. The greatest one was, that of an 'Ideal Christian Life.' First of all we must render everything to our Christ; our life, our wealth, and all we have. Then when we give out lives, we should help to carry out Christ's program as found in Luke 4: 18, 19. Paul R. Shelly, Pennsburg, Pa.

Our Thoughts

"A beautiful day in the open air,
Gives to Retreaters no time to spare,
And leaves no reason for disbelief,
When God can grow mountain, tree and leaf;
Let us then in heart and word and song
Lift up each voice and His praise prolong."
—Fred Rickert, Philadelphia, Pa.

"Looking full into the face of Jesus Christ, and knowing His unhurried and certain purpose, we can never be discouraged."—Sherwood Eddy.

"The growing movement on the part of churches to end all wars might be appreciably advanced if they would end war among themselves."

THE S. S. LESSON

July 29

The First Foreign Missionaries

Acts 13:1-5, 13-15, 44-49.

Golden Text: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28: 19,20.

We have noted that Saul had departed from Jerusalem to his native Tarsus there to wait upon the word of the Lord. We must not feel that the time was just spent in waiting. We know that Saul retired into Arabia for a time, no doubt that he might meditate upon the word of God and be all the more ready when the call would come for activities in other directions. At Antioch there was a community of disciples who were the first to receive the name Christian. They first had come because the death of Stephen made it necessary for them to leave Jerusalem and find a refuge in this strange city. The scattering of the church worked out good for wherever the Christians went they sowed the Word of God and it brought fruit. The church in Antioch soon became conspicuous for its energy and earnestness and so, it is no wonder, that its members were given the name, Christian, implying that they were Christlike. The great revival in Antioch brought out a need. They had leaders but they needed more and so Barnabas, the old friend of Saul goes to Tarsus and brings him to Antioch to be one more member of the band of prophets there. Barnabas seems to have been the leader here and continues so for a long time afterwards. Prophets were those who taught as well as sometimes foretold future events. In the sense of declaring the Word of God all Christians are prophets. A church with prophets in it will see visions. The vision that the Antioch church saw was a wide world ready to be won for Christ.

We get an idea of the activities of the church in Antioch in the words, ministered, fasted, prayed, sent. Any people given to such exercises will be a Spirit guided church such as the one at Antioch was the leading church. Leadership in the church of Christ manifests itself in soul saving and missionary enterprises. The ministry of the church is service. Jesus set it down as a rule men should serve as He served. The fasting here shows that the Christians were so occupied with their tasks that mere eating came to be regarded as a matter of no consequence. They were so occupied that it often did not occur to them to eat. Prayer is the gauge of real Christianity. "Without prayer ye can do nothing". Prayer is to be unceasing and in the name of Christ. A praying people will surely be a ministering and a missionary people. A people who seek to do the will of God will, like the church at Antioch place themselves entirely under the direction of the Holy Spirit.

One would suppose that when they sent for Saul to far off Tarsus to come and help and, when Barnabas was so prominent in the leadership, these two men would be the last to be spared. However, it was under the Spirit's guide that they were acting and the Spirit asked for their best men. The best is never too good to be given to God and this holds good in men as well as in possessions. The calling of Barnabas and Saul did not hinder the revival at Antioch but spread it across the sea and to many countries of the earth. We note in the lesson narrative that Mark failed them at the critical moment and, as a result, the two great men separated to meet no more. Though Mark afterwards redeemed himself the injury his timidity caused could never be repaired. So important it is that one "putting his hand to the plough" should not turn back.

The scenes pictured in the selections that make up the rest of the lesson are typical of the methods followed by Paul and his companions in introducing the knowledge of Christ, the Redeemer. They would appear at a Synagogue of the city they visited and avail themselves of the privilege of saying a word to the assembled congregation. Generally, beginning at the Scripture that was the lesson for the day, they would show how that Scripture pointed to the coming of a redeemer. This one they would then show was the Jesus, the Christ who taught the Way of Life, was crucified and resurrected from the dead. Upon hearing this some of the hearers would accept Christ others would reject Him and turn upon the Apostles often using them severely. After a time Paul would note that the Jews were rejecting his message and so would turn to Gentiles who would welcome it. The result of the effort would usually be that the misisonaries would have to flee to other cities to save their lives and further proclaim Christ. What the Jew rejected the Gentile would accept and as a result many Christian churches were established in Gentile centers.

With this beginning of foreign misionaries the Church has made its progress in the world. It is to be noted that the Church has always had its greatest advances in times when either persecution was severe or when missionary efforts were the most vigorous. Often the periods of persecution and misionary efforts were the same.

SUNDAY SCHOOL LITERATURE AND HELPS

(Continued from page 3.)

all based on the Bible and good in so far; but do the lessons repeat and overlap from year to year or does the course when completed give the pupil a fair knowledge of the Bible in its entirety so that he gets a fair understanding of Biblical history and teaching?

Second, in selecting S. S. material look for good exposition of the lesson text. This includes the context or setting of the lesson, explanation of wording, customs and habits of that day, also good maps.

Most uniform quarterlies are not lacking in expository material; however, the books "Teachers Guide" by Martha Tarbell and "Peloubet's Select Notes" by Amos R. Wells are both excellent for explanation of lesson text of the uniform course. The short time the average S. S. has should not be used too much for extensive and detailed exposition but more for practical application. This brings us to our 3rd point.

Good S. S. literature should have abundant material on the practical application of the lesson. It should deal with present day life. This is the crying need of our S. S.'s. No S. S. teacher is successful who teaches and explains and asks questions about the lesson text, if that is all she does. Nor will the S. S. ever fulfill its purpose by only handing out Bible knowledge. That is not enough and certainly not the end of S. S. work; but it is the means to an end: namely, the building of Christlike character. To do this the lesson must be interpreted and applied. It must be translated into life or else it is dead. We must have S. S. literature and helps that will not only help us know the Bible but live it.

One of the best books on the practical application of the uniform lessons is Snowden's "Sunday School Lessons." We are using it for the 6th year and find it very helpful.

Then there is the "Senior Quarterly" and the "Church School Journal" both from the Methodist Book Concern, Kansas City; also The 20th Century Quarterly from The Christian Century Press 440 S. Dearborn St. Chicago. (These helps are on display with addresses and prices on outside page.)

The fourth requirements of good S. S. literature is adaptation. Adapting the lesson to the age and understanding of the pupil. In this one respect many of our S. S fail. They have the same quarterly for young and old. We do not use the same text books for the first graders that we use for the eighth graders, then why not be equally wise in our Sunday Schools?

To repeat: Good S. S. literature should have 1. an ample and well rounded scope of lesson material. 2. Good explanation and exposition. 3. Application and interpretation for today. 4. Adaptation to age difference.

Now let us see how the three main courses of study used by the Sunday Schools today meet these requirements. These are the Uniform lessons, the Group lessons, and the Graded lessons, as prepared by the International Lesson Com. But we must remember that the International Lesson Com. has really only prepared the outlines or the subject material for these three courses. The many denominational publishing houses take this International lesson material and add to it their own helps, method of treatment, and presentation. Thus we have a great variety to select from. That my selections on display are the best I would not say; judgments differ. Of the wealth of material sent me I tried to select that which best met the requirements as outlined above.

The term uniform means one form. So uniform lessons mean that there is one lesson for all classes. Under uniform we have the older strictly uniform and the Newer Improved uniform course.

By strictly uniform we mean that one quarterly is used for all classes having not only the same lesson but also the same helps. The use of one such uniform quarterly makes it necessary for the teacher to work out her own methods of presenting and applying the lesson to the age of her own pupils.

All the German material I was able to get was ungraded and unadapted — strictly uniform. I worte to at least 10 of the largest Publishing houses. Some replied they had discontinued German lesson material, others sent what they had consisting usually of one quarterly. When compared with the big stack of English material each one of these houses sent, the one German quarterly seemed decidedly insufficient for use thruout an entire S. S.

The thot comes to us: Are some of our Sunday Schools sacrificing the religious welfare of their children for the sake of language? Can we expect to win our young folks for Christ if such is the case? Is it possible for the language question to actually become a stumbling block in the building of God's kingdom?

Of the German material sent me, three of the best quarterlies are on display. The one from the Mennonite Publishing house, Scottsdale, Pa., is the best in my opinion.

The Improved uniform course is uniform in that all classes have the same lesson but it is improved in that the interpretation, and application, in that the helps are graded and adapted to the needs of the various departments. There are separate quarterlies for each department, even separate quarterlies for the pupil and teacher. The subject heading differs for the different departments, for the children the lesson is retold in simple language. The point of contact, illustrations, aim of lesson etc. are all graded to the understanding of various ages.

The Improved uniform material on display is from the following three publishing houses: David C. Cook, Elgin Ill.; Standard Pub. Co. Cincinnati, Ohio; and Amer. Baptist Pub. Society. 1107 Mc Gee St. Kansas City, Mo. These three are among the best and most complete sets of Improved uniform quarterlies. They are all three different in the helps so that any teacher of uniform lessons could order the quarterly for her department form one or more of these Publishing houses and use it as a help in the preparation of her lesson. For instance the Cook Primary Quarterly is a good help for any teacher of the primary class regardless of the quarterly her S. S. now may have.

This graded uniform material is certainly a big step in advance, but the main disadvantage is the fact that the lesson itself is ungraded and often too difficult for children. The helps may be adapted but the lesson proper lacks in this fundamental requirement.

Realizing this fact, the International Lesson Com. worked out the Group lessons. These lessons are pupil centered rather than material centered. They are called group lessons because the lessons center around a three-year age group whereas the graded lessons have a different lesson for every year. The Com. intends that where the uniform lessons are used in the adult department the group lessons shall be used in the lower departments. Consequently some of the largest denominations as the Methodists and Congregationalists do not have uniform material for the lower departments at all, using the Group lessons for these departments and the uniform in the adult department.

The Congregational and Methodist group lessons are among the best. Sample copies are on display.

Now we come to the Graded lessons. This course was first issued in 1909 and was the first attempt to meet the widespread demand for lesson materials carefully adapted to the changing interests and needs of pupils, especially little children. Thus graded lessons are older than either the Improved Uniform or the group Lessions. The aim of the Graded course is to teach the pupil at each age what it means to be a Christian at that age. So there is a separate course of study for every year in the child's life.

Some of the outstanding advantages of the Graded Lessons are the following:

1. More of the Bible is covered than in the Uniform Lessons. This, you remember, was our first point on good S. S. Literature. (A chart was shown demonstrating the use made of Biblical Material in the Uniform and Graded Courses.)

2. When properly taught the Graded Lessons require the use of the Bible itself by the pupils and teachers, since the scripture passages are not printed, only references are given.

3. The Scriptures that are used are selected to suit the understanding and needs of the different ages—adaption. This is probably the greatest advantage of graded lessons; a well selected lesson is half taught.

4. There is a strong evangelistic emphasis leading to intelligent decision for Christ, especially in the courses for adolescence.

5. Lesson treatment is based on good psychology and on the best educational methods.

6. Practical application is stressed. The lesson is brought to bear upon the everyday life of pupils at the various ages.

It seems quite evident that the Group and Graded lessons most fully meet the requirements of good Sunday School Litrature. But there are some difficulties connected with these courses too. No school should attempt their adoption unless there is some one person or committee which has made a thorough study of the course and can give definite advice, information and encouragement. Since each class has its own course the teacher must be capable and self-reliant. However teaching becomes easier from year to year through practice.

A leaflet "How to Use the Graded Course in the Small S. S." can be had at the "Pilgrims Press," Chicago, and does away with the objection that graded lessons are only for large S. S.s.

(Sample copies of the graded courses from the Standard Pub. Co., were on display also from the Pilgrims Press, Chicago.)

S. S. Superintendents and teachers should study catalogues on S. S. supplies for themselves. Such a study is encouraging and challenging.

My entire treatise presupposes a consecrated teacher who realizes the importance of her work. A good teacher can do more with poor material than a poor teacher with good material. But our aim should be to have both.

MARRIAGES

Hauenstine—Speidel— On June 27th at 4:30 p. m., in the Mennonite parsonage at Noble, Iowa. occurred the wedding of Mr. Willard B. Hauenstine and Miss Ethel Virginia Speidel, both of Wayland, Iowa.

Rev. H. J. Schrag officiated.

Lodders—Jensma— At the home of Mr. aand Mrs. P. P. Wenger occurred the wedding of Mr. Albert Leon Lodders and Miss Sarah Mae Jensma, on Saturday, June 2nd, 1928, at 8 P. M.

H. J. Schrag, pastor of the Emmanuel Mennonite Church near Noble, Iowa, officiated.

DEATHS

Pletscher-(Summerfield).— Barbara K. Pletscher, nee Eyman was born September 19, 1851, in Ashland county Ohio. Her parents moved to Lee Co. Iowa, when she was young. She wa baptized by Rev. Christ. Showalter, or Sept. 17, 1865. On November 15, 1894 she was married in Franklin, Lee Co. Iowa to Michael Pletscher, who preceded her in death on May 3, 1906. He ded near Summerfield, Ill., where they had moved. He had two children from his first wife. They had 2 children One son, one daughter and one stepson died when grown.

She had 35 grandchildren, of whom 2 died, and 6 great-grandchildren.

She died at the home of her son Adolph, near Summerfield, Ill., on June 22 1928, at the age of 76 years 9 months and 3 days.

The funeral was conducted by C van der Smissen, from Berne, Indiana assisted by the new pastor of the Summerfield congregation, Dalbert Welty. Bro. van der Smissen spoke in German, Bro. Welty in English.

Gerber — Hannah Gerber was born July 26, 1865, at her home three miles west of Bluffton, Ohio, and died at the community hospital, June 20, at the age of 62 years, 10 months, 24 days after an illness of about six weeks.

She was of a cheerful and contented nature, always willing to give her services wherever needed. At an early age she united with the Mennonite church and remained a faithful member until her death. Her parents, two sisters, Mrs. Sam Amstutz and Mrs. P. B. Amstutz, preceded her in death. She is survived by one brother, David, and five nieces and nephews.

Funeral services were held at the First Mennonite church, conducted by her pastor Rev. E. J. Neuenschwander and assisted by Rev. S. M. Musselman.

CONTRIBUTIONS

Emergency Relief Cimmission Month of June, 1928

For Russia and Siberia: David Schroeder, Buhler, Kansas, $26.25; Nick D. Esau Buhler, Kansas, $32.40; Sichar Ch., Cordell, Okla., $7.16.

For Germany: Anonymous, Newton Kan., $100.00; Anonymous, Newton, Kansas, $100.00; Agathe Hamm, Beatrice, Neb., $5.00.

For General Fund: Bethel College, Newton, Kansas, $39.41; West Zion Ch., Moundridge, Kansas, $28.00; Escondido Menn. Ch., California, $6.45.

For Canada: Brudertal Ch., Hillsboro, Kansas, $36.75; Emanuels Ch., Aberdeen, Idaho, $17.59; Christian Ch., Moundridge, Kansas, $43.00; San Marcos Menn. Ch., Paso Robles, Calif., $12.50; Hillsboro Menn. Ch., Hillsboro, Kansas, $26.15; First Menn. Ch., Mt. Lake, Minn., $17.14; Tabor Ch., Goessel, Kansas, $21.70; Buhler Menn. Ch., Buhler, Kansas, $16.51; The Mennonite Charite Halstead, Kansas, $250.00; Hillsboro Menn. Ch., Hillsboro, Kansas, $22.61.

For China: Members of the Alexanderwohl Ch., Goessel, Kansas, $23.00; Gerhard Friesen, Bluffton, Ohio, $10.00; Brudertal Ch., Hillsboro, Kansas, $40.00; S. H., Newton, Kansas, $2.00; Bethel College, Newton, Kansas, $24.59; Salems Zion Ch., Marion, So. Dak., $270.37; M. Bible Mission S. S., Chicago, Ill., $20.00; Bethel Menn. Ch., Fortuna, Mo., $42.96; San Marcos Menn. Ch., Sewing Society, Paso Robles, Calif., $10.00. Garden Twp., Ch., Moundridge, Kansas, $50.06; Berghtal Ch., Pawnee Rock, Kansas, $27.42; Alexanderwohl Ch., Goessel, Kansas, $90.39; Mr. and Mrs. C. A. Lehman, Chicago, Ill., $10.00; First Menn. Ch., S. S. Bluffton, Ohio, $75.00; First Menn. Ch., Geary, Okla., $41.00; Menn. Ch., near Beatrice, Neb., $240.90; Anonymous, Beatrice, Neb., $40.00; For Kuhlman Mission: Peter Miller, Marion, So. Dak., $10.00; Anonymous Newton, Kansas, $15.00.

June 1st, 1928 balance	$ 27.65
Rec'd., for Russia & Sib.,	65.81
Rec. for Germany	205.00
Rec. for Gen. Fund	73.86
Rec. for Canada	463.95
Rec. for China & Kuhlmaan Mission	1042.69
	1878.96
Paid out during month	1805.19
July 1st, bal., on hand	$ 73.77

Gratefully acknowledged,

C. F. Claassen, Treasurer.

JOTTINGS

Because of the scarcity of Sisters and other local conditions, the Bethel Hospital of Mt. Lake has severed connections with the Bethel Hospital at Newton, Kansas. Local committees will take over the work that has been done by the Sisters.

The Anniversary of the Mennonite Home for the Aged at Frederick, Pa. will be held this year on Sept. 22. The trustees of the Home are making preparations for extensive additions to be built to the home which when completed will double the capacity of the institution.

There was considerable interest in the missionary cause in the Freeman S. D. district, last week. Miss Loretta Lehman was the guest of honor in several of the churches. The Ladies Aid society of the Salem church gave a missionary program at which she spoke. She also gave addresses on India in the Bethany church, the North church, the South church and in Bethel church.

The 80th birthday of Sister Hillegonda van der Smissen, of Bethel hospital and Deaconess' Home Newton Kansas, was celebrated by a number of friends who gathered in the Home to pay their respects to this faithful servant of the Lord. Addresses were made by Reverends Bernhard Regier and J. E. Entz, music was furnished by the sisters and another sister read a poem describing the life of Sister Hillegonda. Sister Hillegonda is the daughter of the late Prof. van der Smissen, of the Wadsworth Ohio school.

On Sunday morning, July 1st, Rev. N. B. Grubb, Phildelphia, preached in the Eden Mennonite church, Schwenksville, Pa. It was the fifty-sixth anniversary of his ordination (June 30, 1872) to the ministry in that congregation by Rev. Moses Gottschall. For his text he used Phil. 1:21, "For me to live is Christ", This, he said, was the text or motto given to the catechetical class with which he was received into church membership through the rite of baptism, by Father Gottschall, in "the church on the hill", sixty-three years ago. In his introduction Brother Grubb gave a brief resume of the manner and nature in which he was called to the ministry and some of his early experiences as a preacher.

The already good-sized audience that had gathered to hear his message was augmented by the members of the Heidelberg Reformed church of that town who are in a body attending the services in the other churches of the community while their town building is being renovated. It was especially gratifying to have them with us on this occasion, many of them being acquaintances of Rev. Grubb and a few remembering him as a former townsman and as the founder and owner of "The Item", the local newspaper.

The Schwenksville congregation was glad to welcome Brother Grubb back into its pulpit again and to hear about his service in the church in whose labors he has given so much of his life's time. Many were the congratulations that he received after the sermon and all wish him many more anniversaries of his service for Christ and for the church.

At a union missionary meeting held in the Second Mennonite church, Philadelphia, Rev. S. K. Moyer, Rev. and Mrs. Suckau, Rev. and Mrs. A. S. Rosenberger gave addresses. The meeting was held in the interest of the two Philadelphia churches.

The Ebenezer church, located near Bluffton, Ohio, is undergoing a considerable change, a basement is being made under the building and a tower and choir loft are being added. Sunday school and church services are held in the large church barn during the alterations.

We are glad to record an appreciation expressed by Bro. Robert Stauffer of the West Swamp, Pa., church:

On Sunday, July 1 we had the privilege of listening to a wonderful sermon. While here in the community, where he spent many of his boyhood days, Rev. Arthur Rosenberger, son of the pastor, occupied the pulpit. The message brought was one long to be remembered, and deserves commendation. Those present will agree with me, I am sure. I venture to say that any one who slept while this message was delivered was physically not in good health, or never had the experience of which the sermon treated

The sermon treated a theme not so easy to explain. As the speaker said it can better be experienced than explained. I thoroughly agree with him in this.

The experience he was alluding to was that of God Himself. He is Himself the greatest gift of all. The barns may be empty, the cattle market yield no profits, still we can have the best remaining when all else leaves us.

It surely was a treat for West Swamp congregation, and I am persuaded to believe that all who have ever had, or have now this experience of God in their lives,—God who is Himself the Best Gift—will say that this was the most forceful. inspiring and searching sermon. So when the Great Scorer comes, it will not be what have you lost or gained, but how have you "played the game".

Mennonites have a reason to be proud of the Nordstern church organization near Drake, Saskatchewan, Canada. This organization has increased to such an extent that it was found necessary to erect a second church in the town of Drake. The first church is four miles out of town. Since Pentecost Sunday, 1926, some 70 young people were baptized by Rev. H. H. Bartel. Each year a sacred concert is given by the young people under the leadership of Jac. H. Funk and Ben P. Jantz. The young people render their cantata at four or five places near Drake. The sewing society of this congregation alone makes up about one thousand dollars each year for various missions, besides all the help they give the Mennonites who have lately come from Russia. One week is set aside each winter for special Bible Study under the direction of some of the leading ministers who give instruction three times a day. Elder John Garbrand, one of the oldest ministers in the Conference is always active and surely his work as well as the work of the congregation will be rewarded.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
10. Transplanting a Bit of Russia
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, JULY 26, 1928 No. 29

HE WAS — HE IS — HE WILL BE

He was only a chamar, one of the 55 million untouchables and unapproachables; one of those whose very shadow, in some parts of India, defiles. He never dared to come within ear shot when the Vedas were read. His home was a simple mud hut with a leaky roof. In front of it a small, a very small yard where his boy in his birthday clothes was rolling in the dust. During the day, he, our untouchable friend, was busy on his fields which he prepared with the simple primitive farming implements such as his father, his grandfather and who knows how many fathers before him had used. If rain came in sufficient quantity, the family had two meals per day; if they failed, only one. On quiet evenings, after the day's work, he squatted with his neighbors under the peepal tree "swapping" stories and commenting on the events of the day.

Not many changes came into his monotonous life. One day was like all the others. Here and there, however, he was compelled, like the children of Israel in Egypt, to do conscriptive service. Compulsory labor is not unknown in India. Pay? Nothing. A school he had never attended. Books, papers and magazines were consequently not found in his hut. His wife, too, was ignorant. But in spite of poverty, ignorance and other handicaps he and his wife were happy, for had not the gods given them a son?

But a change came and with it a new theme for the evening conversations. A missionary located not so very far from his little hut. Much of the conversation of the common Hindoo centered about the Sahib and his doings. Naturally, many questions arose in the minds of those who met every evening for a little chat before turning in for the night. Who is this new Sahib? Where did he come from? What will he do? Why is he building his bungalow so near to where we outcastes live? Will he be kind to us? Does he speak our language, etc., etc. But when the work on the bungalow started and many workmen were needed, our chamar friend soon found employment during those seasons of the year when his fields did not need his special attention. He soon learned that the Sahib was a friend to all, including outcastes. Every week he received his wages without any disputing or quarreling; his word was a word, and above all he appeared to be different than some other Sahibs with whom he had come in contact. He had not worked many days on the construction of the bungalow before he learned that this Sahib had a new message. He had told the villagers that there is only one God and only one Saviour who could save from sin. This was indeed new. Until now, our friend had been taught and believed that there are many gods and many ways of salvation. Did not the Hindoos call upon Ram, Krishna, Mahadev, etc., etc., and did not the Hindoos go to various shrines in India in order to get salvation? Was all this untrue? No, that could not be the case. The Hindoos could not have been so misguided by their Brahman priests for thousands of years. The Sahib was wrong. And if he were right, what he said was only for white people. Have my fields not given me my rice when I called upon Sat Nam? (True Name) Have the gods not given us a son? No, no, Sahib, you are all wrong. And yet, how that Sahib prays! Why, he speaks to God as though he were right near. He calls him father. He tells him everything. Have I not heard him pray: "Oh heavenly Father, bless our children and bless the workmen on this building that no accident may befall them"? And how sweet the singing! Perhaps there is some truth in what he tells us. I will investigate. Night after night as he sat, not with his neighbors under the peepal tree, but on the steps of the missionary's home, he would listen and question. Who is this God about whom you speak and whom you so intimately call father? Who is this Jesus, who lived, died and rose again? How can he forgive sins? What offering must people bring? Does he care for untouchables too? Will he permit a chamar to come near him? Is an outcaste, such as I am, permitted to listen when His Holy Book is read? Such and hundreds of other questions were asked the missionary. Though our friend became thoughtful, he WAS nevertheless a chamar, an untouchable, an outcaste.

Carefully, tactfully and prayerfully these and many other questions were answered. The Holy Spirit watered the seed sown in the heart of this questioning chamar. Signs of an awakening were becoming more and more evident. It was not many weeks when our friend came to the Sahib with the questions, often previously asked: "What must I do to be saved?" "Believe on the Lord Jesus Christ and you shall be saved." "Is that all?" "Yes that is all, give your heart to the Lord about whom I have been telling you and you shall be saved." "But, —will not my people cast me off?" "Yes, I think that they will, it will mean a real sacrifice for you. 'He that doth not take his cross and follow me is not worthy of me,' is what the Lord says and if you desire to follow Him, you will have to bear persecution."

Many days of questioning on the part of the chamar, much prayer on the part of the missionary followed, till finally the Lord won. Our friend, the outcaste, came to the missionary and asked to be baptized. It was a glorious day when he confessed Christ. The angels in heaven must have rejoiced. In his neighborhood, however, there was consternation. Is it possible that our neighbor has really left the faith of our fathers and accepted the faith of the sarkar? (Government) Then he is no longer one of us, he cannot eat with us, we will not eat with him. Here our roads part, and when his boy is of the marriagable age we will see to it that he gets no wife for him. But imagine the pain of the new convert when his wife too, scorned and spruned him. "You have become a Christian?" "Yes, I have promised to follow Jesus and I will confess Him before men. I am happy because my sins are forgiven, will you not also become a Christian?" "Follow you and become a Christian? NEVER. I will not only not become a Christian, but I will leave you immediately." How our brother's heart must have cried out as he saw his wife whom he loved and the boy to whom he clung with a father's heart walk out of the house which had been such a happy home, humble though it was. Lord, give me the strength to bear this too, for Thy Name's sake. The brother was now alone in his mud hut. How lonely the days, how heavy the heart! He had now to cook his own meals, since no former friends would give him anything to eat. Frequently he went to the missionary for comfort which was always given. He paid a big price in order to be a Christian.

True to his promise the Lord did help him to bear all the persecution to which he was subjected. He did still more for the lonely persecuted Christian. He blessed his fields; when the fields of his neighbors had one-half or less of a crop, his fields yielded abundantly. But there was a reason for this. Did he not stand near his fields and pray to God to give him a harvest? His neighbor were compelled to see that his fields yielded more than theirs. They noticed too, that a wonderful change had come over him. He was a humble, unassuming man; he did not, as formerly, give galli (abuse), he did not give "an eye for an eye," he did not work on Sundays, etc., etc. But the Lord had still greater blessings in store for the Christian than watering his fields. One day, who should stand before him but his wife and son. They had returned to be with the husband and father. Immediately, he went to the missionary and said: "Sahib, my wife and son have returned, let us thank the Lord." From that hour on his faith was almost unlimited. He believed God could do everything through prayers. Is he right? All matters, whether great or small, he brought to God. How well I remember the day when the cattle of his village were dying of some cattle disease. His bullocks, too,

were taken sick. The villagers thought that his cattle, like their own, would surely die. But what happened? He came running to the bungalow and asked us to come and pray with him for his bullocks. We left the meal unfinished and prayed for his bullocks in the barn. The bullocks did not die. In a few days they were well. If he had lost his cattle, his faith would have received a severe shock and besides that, how should he have cultivated his fields? How could he have stood up before his friends and said, "Our God is a prayer-hearing and a prayer-answering God?"

The erstwhile ignorant chamar, **now a saint**, learned to read. His textbook was the Bible and oh, how he pored over its sacred pages! If he did not understand a passage, the missionary or some other Christian was soon busy explaining the dark passage. He is now at home in God's Word. The Bible was his best friend and continual companion, whether at home or elsewhere. What more natural than that he should begin to testify to the saving and keeping power of the Christian's God after all these wonderful experiences and blessings. Hundreds, perhaps thousands of people have heard his simple message and his hearty invitation to come to the "fountain filled with blood." How well we remember when he asked for a magnet. "What do you want to do with that?" he was asked. "Well, I am going to take this to the villages and by this magnet show the people the drawing power of the cross." No wonder that he stood before the missionary one day and said: "Sahib, I have brought these two friends who have confessed Christ. Will you baptize them?" And who can tell how many more will eventually be found in heaven who have heard his simple message!

Prosperity followed him. His hut became a house. His meagre income was not now only from his few fields, but he undertook contract work. He was so faithful and conscientious in all of his work that he had more contracts offered him than he could possibly accept. And all of these contracts from non-Christians. His life, his work, his everything spoke of the wonderful change of his heart. Never did he permit any of his workmen to work on the Sabbath day. Instead of that he collected them and had a Christian service with them. A happier Christian it is hard to find. His smile does not wear off.

Now the devil came into his life in a very special way. He said to God as to Job of old: "And Satan answered Jehovah and said, skin for skin, yea, all that a man hath will he give for his life. But put forth thy hand now and touch his bone and flesh, and he will renounce thee to thy face." God, as in Job's case, permitted the devil to touch him. Not by the disease of Job, but a slow paralyzing trouble has come over this brother. First one arm, then one leg, now both arms and still the disease is progressing. He cannot walk, he cannot use one arm and only with difficulty the other arm. He is slowly, to all appearances dying. Does he now forsake his God? Does his faith waver? Does he follow the advice Job's wife gave to her husband. Does his smile wear off in this terrible calamity? Praise God, not until now! He is the same happy smiling Christian that he was when first converted. Only a few Sundays ago, he asked for permission to speak in the church in Champa. This request was granted with pleasure. Willing hands helped him into the auto and then he was brought from the hospital in Champa to the church on the mission premises. Having arrived in the church, he was placed on a chair in front of the pulpit. From this place he spoke to us of Job and his trouble. Then, without applying the story to himself, he exhorted his hearers not to leave God in times of prosperity or adversity. Who else but he could say this with the force of this Christian layman? He was intensely serious and said to all of us: "Don't leave your God." As I sat and listened to his simple story, my thoughts wandered just a little bit. I thought of what the speaker HAD BEEN. He WAS a chamar, an untouchable, unapproachable, an outcaste for whom none of the high caste Hindoos care. He was persecuted, he was despised, but NOW he is a SAINT. He is the child of the living God. He is a soul winner. He is a giant in faith.

Now what will HE BE? He will be an heir. "Blessed be God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, RESERVED for you in heaven." I Peter 1:3,4. As he nears the portals of heaven I can hear his Master say: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord. Strike into the harps, ye heavenly orchestra, escort him to the mansion that is prepared for him. Give him a royal welcome ye saints of old, for Sukhibai of Janjgir, the once outcaste chamar is coming home.

P. A. Penner.

May 16, 1928.

JACOB SEEKS A WIFE

Genesis 27:46, 28:1-9.

Rev. V. B. Boyer

They say all is fair in love and war. Jacob was like many people I know; as long as we attain the object of our quest and get possession of what we have set our hearts upon we still the conscience by calling it fair.

Jacob was not troubled with questions in attaining what he longed for. But we want to follow close in back of him as he goes far from home to seek a bride. It is all so interesting and romantic, every step of the way. I imagine Jacob was a handsome boy as well as tricky, and he plays his tricks in love just the same as he played his tricks on his father Isaac and his brother Esau.

He inherited those tricks from his mother. At least she helped him play the game and arranged all the details of it. I know his father never played such tricks on anyone and so the boy was not a chip of the old block.

Now this boy, Jacob, had his good side as well as his bad side. Every boy has that. He sensed spiritual values as the highest and noblest things to be possessed.

He was farsighted. Beneath his trickery there were grand, deep and noble qualities and God's discerning eye detected them all. When a young man has some thought for higher things, there is great hope for the man. Later in life this young man humbly bows before Pharaoh and in regal splendor that outshines the pomp and grandeur of Pharaoh's court, he confesses the God of his Fathers.

Jacob was not satisfied to attain material success alone. He wants everything; Earth and Heaven; and he gets both. I will not break off here to tell you of the sharp discipline exercised by God to subdue that overreaching, scheming disposition which Jacob brought with him into this world, we will attend to that later in another lesson he will teach us as we travel with him on this journey, first to flee from his brother, Esau, and to find a girl he could love and make her his wife.

His mother was like most mothers, she was interested in her boys, especially Jacob. I do not understand a woman and so I tremble at criticizing Rebecca. She had not too deep a concern for Jacob; he needed watching and careful guidance. But had she the same feeling toward his twin brother Esau?

No wife was picked for him. He might take his own chance and make his own choice, but with Jacob it was different and so one day Rebecca opens her heart to Isaac, the father of these boys.

There were lots of girls in the neighborhood where Jacob lived and no doubt Jacob was more than interested in some of them. Rebecca must have noticed this, at least she expressed a fear that her Jacob might some day marry a daughter of Heth. Now this is all very interesting. Heth was a son of Canaan. Their ancestor was a son of Noah. In fact all these children were sons of Noah, Jacob included.

But Heth was of Ham while Jacob was of Shem. But there were spiritual barriers in the way of marrying into a family of Canaanites. And so Isaac calls Jacob to his side one day and requests that he marry a girl whom he had never seen. I can imagine Isaac telling of his own romantic life and love to Jacob, for his father Abraham sent a servant forth one day to seek a bride for Isaac. He took with him costly jewels and treasure such as delights women now as well as then. Isaac no doubt told him how he loved Rebecca at first sight and she him, too, and they just kept that up all their life.

And so Jacob had confidence that since his father's venture proved successful, he too would take a chance and he did and when he saw his Rachel he loved her too, and never set his eye on another woman. For when he comes to the end of the road and must lay Rachel aside, Jacob a solitary man with but two thoughts, God and Rachel.

How human, how beautiful this story so full of romance, fascinating and charming, yet how full of spiritual richness and instruction for all.

Boys, have ambition to succeed in life. Have the patience and determination of Jacob to win. Fight the battle of life, but fight on the level.

Form a spiritual union with some good girl upon which your parents and the church and God can set their blessing and you, too, as Isaac said to Jacob, as he will marry into the Godly line he would bless all the families of the earth, so you too may become a blessing to the church, the world and God will seal your union with a holy kiss of love, the benediction of heaven's blessing.

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EDITORIAL

Mennonites find satisfaction in the fact that almost as soon as they were located in the new world they gave expression to the Protest against Slavery that bore fruit, many years later, in the liberation of slaves in the United States and finally resulted in the eradication of this festering sore throughout the world. The assimilation of the freed slaves into the civic and business life of the country is a matter that still remains for satisfactory solution although, with but a few generations between them and slavery the Negroes have made a progress that is both startling and amazing. Still they have much to do and need much assistance from their white neighbors. They cannot remain a submerged peasant on the lands of his former masters as once they were. Economic changes have driven many Negroes into the North and into the congested districts they have been permitted to occupy by the grace of the Whites, in the large cities. It is a crying shame to our civilization that a people, deeply religious, hard working and on the whole of a genial disposition should be restricted to the most unhealthy locations and crowded into them in a way that often makes sanitation and decency impossible. Race prejudices always will be the cause of frictions, as they always have been, and segregation seems to be about the only thing that partly, at least, prevents its becoming a dangerous menace to peace, but, if the negroes are to be limited to certain defined areas, reason would dictate that they, at least, be given enough room in which to breathe fresh air and enjoy a little sunshine. Our cities, who look to the Negro to supply so much of his brawn to doing their hard and dirty work owe to him the right to have a decent place in which to live. Within two minutes of the place in which the editor is writing this article there is an ancient Quaker burying ground in which sleep the celebrated Abolutionist, Lucretia Mott, and Miss Jeans, who left three millions of her fortune for the education of the Negro. These people, long since dead, had a vision of a freed people taking their place in the world of free men and women. If our fathers did express their horror of slavery in a memorable document, what else have we to show that we as a church ever have done anything for these people whom Providence has placed at our very doors?

Attention has been called at verious times in this paper to the fact that in the unfortunate country of China famine is raging over a large territory and that multitudes are sure to starve before help of any kind can be brought to them from the outside and many more will perish if help is not sent to them immediately. This is again a challenge to the benevolence of Christians the world over. The burden of saving life cannot be avoided and there must be a response to the pathetic cries that come from this the oldest of civilized lands. America has hitherto been the leader in liberally coming to the support of peoples upon whom have come afflictions and calamities. Already from press and pulpit, there have been made appeal after appeal. Let us hope that, as in other occasions, the response will be generous. In this call of afflicted humanity, we have as a church a peculiar interest, in that much of missionary efforts have been in that unfortunate country. Let it not be said at this time that Mennonites have failed to come up to their former generous response to the cry of the hungry.

It is a far cry from the time when musical instruments in the church were shunned as worldly manifestations that were entirely out of keeping with true worship to the day when Mennonites equipped their houses of worship with magnificent instruments that represented the best mechanical efforts at producing sacred music. Mennonites have not been alone in this attitude. There was a time, and that not so long ago, either, when, in some localities in Scotland, there was considerable feeling because some of the good parishioners protested against having a "Kist of whistles piping in the kirk". The Society of Friends, also, looked with disfavor, not only upon instruments being used in worship, but also upon any kind of music as an aid to worship. Well, "The world does move", or rather, it seems to have gone back to the time of the Old Dispensation when the harp and other instruments were a contribution to religious expression. Generally it has been found that the use of a noble organ in the House of God was inspiring and promoted a lofty sense of worship. Once the pipe organ was associated only with places of worship and only used as an aid to worship, but with the change that modern life has wrought the organ has not remained in the house of worship, but has found a place in the houses of amusement. It has been remarked by one in the theatre business that the rise of the moving picture house has been a godsend to the organ builder in that it has manifoldly increased the demand for his instruments. Art has its place and Music has a high place in art, but there have always been those "who drag Art's temple down to the level of a show place for the outcasts of the town". There are many things to regret in our day as there have been many things to regret in other days, but, when one tunes in a program of music coming over the air from a wonderful instrument and finds that the music is "jazz" of the kind that violates good taste, good manners and belittles art, ones disappointment is sure to be keen. This however is no reason why the church should not take her ancient instrument and make its voice sound forth in the noblest strains of sacred music, that always must remain as one of its cherished treasures.

ENVIRONMENT ESSENTIAL FOR CHILDREN

Elsie F. Kartack

I was paying a week-end visit to an old classmate. I had looked eagerly forward to this visit as I had not seen my friend since her marriage and had never seen her little five-year-old daughter.

Immediately upon my arrival, the conversation turned upon Betty.

"Oh, I am so anxious for you to see her," said the fond mother. "She is playing in the sand now. I'll call her in a few minutes. I like to keep her out-of-doors when I am working, so that she is out of my way."

I glanced out of the window and saw a little figure bending over a sand pile.

Her mother went on, "You know Betty is a queer child, not at all like other children. I have quite a time disciplining her. She doesn't eat normally, and she never seems quite happy and contented."

"Does she have anyone to play with?" I asked.

"No, the other children of the neighborhood all go to kindergarten."

"And doesn't Betty go?" I asked.

I was shocked at her reply. "No, I haven't sent her yet and I'm not going to send her next year and perhaps not the next. She is all I have and I want her for companionship."

I groaned inwardly at such self-confessed selfishness as this. "But," I remonstrated, "do you realize of what you are depriving your child? Do you know how much the companionship of children during these years will mean to her?"

The lunch was ready. Betty's mother went to the door and called. No response from the little figure bending over the sand. She called a second and a third time. Then Betty raised her head. An annoyed look crossed her face, but she came. At her mother's reproof she answered a bit resentfully, "My pie was almost finished. I was just putting the raisins in."

"Well, never mind the pie now. Lunch is ready. Wash your hands. My, how dirty you have gotten yourself. How many times must I tell you to be careful?"

Betty opened her mouth to remonstrate but her mother silenced her.

The lunch was simple and appetizing. Betty had a plate and mug all covered with fluffy yellow chicks and a small knife, fork and spoon lay beside them. Everything was arranged to appeal to a child's taste and yet Betty sat idly playing with her food. Her mother coaxed, scolded, and finally brought a ruler to the table and threatened to whip her if she did not eat. Even then Betty ate very little.

After lunch I suggested that she take me up to her play room and show me her toys. Here was a great wonderful house, lighted with real electric lights. There was a real bath room with all of the fixtures and a kitchen with a gas stove and sink. Everything was as complete as in the best modern home. Betty demonstrated the lights and showed me all the things. Then she sat back and folded her hands.

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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Mountain Lake, Minnesota.

MY HEART'S DESIRE

I only ask that I may touch and bless
Some life today;
I care not be it rich or poor;
That some one may be thrilled with friendliness
Upon the way,
The richer, having passed my door.
—Elizabeth C. Kiskoddon.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

Sunday, August 5th, 1928

Topic: — "Personal Conviction versus Following the Crowd." Acts 5:27 - 29. (Consecration Meeting).

This will be a splendid meeting for each member to make a personal statement of some incident when this topic came into question.

Bringing the Lesson Down to Date

Authority from the Pharisees could not bury Christianity. Neither can ridicule. Stand for your convictions.

You and I need to give the same answer to those who might oppose our Christian life, as Peter and John gave: "We must obey God, rather than men."

By following his convictions, John Bunyan went to jail. But that jail sent forth the book, that has been translated into many languages — Pilgrim's Progress.

The Prayer Thought

Let us ask the Lord for: deep personal convictions on vital questions, for open eyes to see what others paid for their faith, for a wide spread of the desire to "do as Jesus did."

We need to thank God for: brave men and women who have stood out against the crowd, for leaders who have inspired us to stand firmly, for Christian Endeavor that has led many to deepen their convictions.

Dividing the Topic for Assignment

1. Mob Psychology: Its General Tendency.

2. The Crowd Always Lower than the Individuals.

3. Personal Convictions: Their Inception and Development.

4. Heroic Men as Aids to Personal Convictions.

The Open Forum

1. What conviction do you have, that was opposed by a crowd?

2. How may we be sure our convictions are right?

3. What aids have you found, to help you stand alone?

4. Which is worth more, conscience or popularity? Why?

Listening to God Rather Than Men

Until 403 A. D., the Roman Governors always kept soldiers to fight with each other or with wild beasts, for the entertainment of the crowds. This year the Romans had won a wonderful victory, on Easter Day. A short time later the crowd was celebrating as usual. First less serious entertainment was offered. Toward the end of the day, men began to fight each other to the death. At one moment the whole arena was silent for an old monk, Telemachus, had leaped into the arena with the shout: "Forbear in the name of Him who died for men, Christ Jesus". The crowd hissed and immediately he died, but that deed woke the whole world, and we have had no more gladiatorial fights.

William Lloyd Garrison was born in the United States, when human slavery was still regarded as a divine institution. On January 1, 1831, he issued the first number of the Liberator. The crowd howled its derision, protest and threats against young Garrison, who was only twenty-six years old. But he kept his ground and slowly but surely he won out and the crowd recognized that they had been wrong and Garrison right.

In 1812, Miss Melinda Rankin went as the first Protestant missionary to Mexico. Friends at home sought to keep her from going into this "hostile Catholic country". Miss Rankin listened to God rather than to those who professed to be His followers, and she went. When she died, they turned over to the Presbyterian Board, a Christian church of 170 Mexicans.

Always when men have listened to God, rather than to the crowd, they were sure to make some advance in the cause of righteousness and truth. The time is too short and the space too limited, but examples are in abundance to prove this statement. Let us all give heed if a "still small voice" speaks.

Illustrations

Have you ever read: "Fifty Missionary Heroes Every Boy and Girl Should Know" by Julia H. Johnston? I refer again to "Makers of Freedom", by Sherwood Eddy and Kirby Page. Both of these books contain thrilling stories of men and women who were not afraid to stand out against the crowd for their conviction. Today we praise them for their courage.

WADSWORTH - 1928

Wadsworth, Ohio, the site of the first educational attempt on the part of Mennonites, will be the meeting place of Middle District young people on August 27. As we face our increasing program of work and the opportunities and challenges which it presents, meeting in such surroundings will be a real inspiration. Though we would not, as the pilgrims of old, feel that making a pilgrimage to Wadsworth had any virtue in itself, yet those who make the trip will surely find as rich a spiritual reward as did any Crusader.

We are striving, at Wadsworth, to place especial emphasis on the possibilities of worship and worship services. We are also providing opportunity for discussion, and a chance for the young people to meet informally.

Arrive for young people's day and stay over!

The tentative program is as follows:

Theme: Making Jesus Visible

Morning:
Worship Service.
Talk: As Our Forefathers Thought.
Discussion.
Music.
Talk: —In International Relations.
Discussion.
Dismissal.

Afternoon:
Worship Service.
Talk: To the Ends of the Earth.
Discussion.
Music.
Talk: "The Truth Makes Free"
Discussion.
Dismissal.

Picnic Supper with greetings from each society.

Evening:
Worship Service.
Business Session.
Address.
Dismissal.

A MOTHER'S VICTORY

By Mrs. Christina H. Duerksen

It was the day of Dr. Bauman's monthly visit to Korba. The announcement of the Doctor's coming visit had been made in the village. Some afflicted ones, who had come to the dispensary for medical treatment a few days before had been told to come again when the doctor would be there in order that their case might be properly diagnosed and correctly treated.

Among the people waiting Dr. Bauman's attention on that particular morning was a man with a haunted look on his face. When his turn came he fell at Dr. Bauman's feet and begged the Doctor to cure him. After a careful examination the verdict was given—the verdict the man had feared—"You are a leper." But since the discovery of chalmougra oil, such a pronouncement is not as hopeless as it once was. Doctor could tell this man that if he would come to the Leper Asylum in Champa for regular treatment he could hope to be freed of his affliction in a year or perhaps even six months. He was dismissed with a letter of introduction to the Asylum workers.

Among the others coming for treatment was the wife of one of our Christians, herself also a Christian. She had come to the dispensary the day before complaining of a burning sensation in one foot. She also bared to view a peculiar spot on her side. Not knowing what the ailment might be, she, too, was told to come for examination on the "Doctor's day". Imagine our consternation when the Doctor gave her the examination in which he used the same test as he had used for the man who was a leper. The test being completed, he said, "I was afraid that's what it would be." No need to ask what he meant. It was leprosy.

The Doctor's next order was that the children should be brought for examination as well as the husband. The mother then went home. She had not yet been told what her trouble was. The telling would not be easy. A thorough examination of both husband and children revealed no sign of leprosy. The husband was told to bring his wife for another examination. Together the little family came—father, mother and four, happy little youngsters entirely unconscious of what was threatening them. There was also an older boy—the mother's son by a former marriage.

Again the leprosy test was carefully given to the mother and the result confirmed the former diagnosis. The father had already been told what the disease was. As he held the kiddies to him protectingly his face was drawn. Dr. Bauman turned to the woman and asked, "Do you know what your sickness is?" She replied, "How should I know?" Then he told her as kindly as such news could be given, "Your sickness is leprosy."

She did not cry out. Perhaps her husband had already told her. One of the Indian teachers standing near by helped to explain conditions to her, namely that she must go to Champa for treatment, be separated from husband and children lest they too get the dread disease. Can you imagine what such an announcement meant? Mother love cried out, "How can I leave my babies? They need me. Who will care for them?"

Once, while she was being told what would have to be done, she said, "I'll take my babies and run away." How her heart rebelled at the program mapped out for her! All that could be said had been said. It was time for the Doctor to go back to Champa. Sorrowfully the little family walked back to their home.

At sunset the home was visited with rather a feeling of dread which soon changed to thankful joy. True Christian mother love had conquered. Instead of the rebellious person we expected to see we saw a woman full of quiet courage. As we listened she unfolded her plan for her family. She had cared for each one. The older boy was to go to the Boarding School at Mauhadei, where a cousin of his was also attending. Her husband should come to Champa to work. The little folks could be put into the home for untainted children and she herself would go to the leper asylum.

A day or so later they packed their belongings on a buffalo cart and left for Champa. Adjusting themselves to their new environment has not been easy. The treatment for leprosy is a long drawn out one and oft courage will fail. Will you not breathe a prayer for this sister in Christ and many others in like condition?

If a man empties his purse into his head, no man can take it away from him; an investment in knowledge always pays the best interest.—Franklin.

LIVING A CHRISTIAN LIFE

By L. Sommers, Pandora, O.

In choosing an appropriate subject, I hardly knew just what to choose, but after a few minutes' consideration, I thought "Living a Christian Life" was such a practical problem and I trust I will not be too radical.

First, I think it wise to discuss the word "Christian". Christian means Christ-like, i. e., to live a life, as nearly as possible, as Christ would live it. Yes, I too, realize that it is a hard thing to do in this world of sin, but by the help of our Master all things are possible. If we have a little doubt as to doing certain things, then we should ask ourselves the question, "What would Jesus do?" I'm sure if we would take it into consideration we would be more careful of our doings and sayings.

Then, too, Christian can mean the following:

C—Close to Christ.
H—Honesty.
R—Righting the wrong.
I—Ideas worked out.
S—Serving others.
T—Truth.
I—Implicit obedience to God.
A—Ambition.
N—Noble Purpose.

A Christian, to be out and out for Christianity or Christ must have communion and fellowship with Christ. He must read his Bible daily, not as a duty, but because he finds it helpful as well as interesting. Just as a musician once stated that it was necessary for him to practice daily or he would lose out, just so it is with the Christian if he does not pray and read daily, he will eventually slip back

So many state that they haven't time to read, but Christ had to sacrifice His life for us. Can we not do something to advance His Kingdom? Are we not willing to sacrifice something for Him? This reminds me of the small cripple, who was left with his aunt, after his parents had died. His aunt was very ungodly, but somehow, the boy attended a little mission where he heard the Word and then accepted Christ. He would sacrifice many meals, so that his aunt would give him paper on which he would write sermons and drop them out of his window. One day one dropped into a man's hat, and through the message, he was won to Christ. What can we do for Him?

Then, too, a Christian life must be a prayerful life. Just a few minutes' prayer in the morning will strengthen one so much. We know He stated that we shall ask what we will and He will do it. So let us pray for one another, all of us who have any experience certainly know that prayer changes things.

Lastly, the Christian must put away worldly things. I John 2: 15: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." I once read the following motto: "Do not do anything you would not like to be doing when Jesus comes, Do not say anything you would not like to be saying when Jesus comes, Do not go anywhere where you would not like to be when Jesus comes."

No real Christian would like to pass into eternity from a theatre I'm sure. So I, as one Christian by the help of God, will abstain from worldly things, because they belong to the world.

Lay not for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; But, lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Matt 6: 19-20.

OUR TRIP TO KASHMIR

I
On Monday morn we took the train
At Naila, famous for its grain,
And started on our way;
We knew the journey would be long
But hoped that e're the week was gone
In Kashmir we would stay.

II
If all who will this poem read
Will please allow the map to lead
Imaginative thot;
I know the benefits derived
Will last much longer and provide
A trip you long have sought.

III
The train was quickly passing on—
One stop we made and then e're long
We came into Calcutta;
This largest city of the land
Is ancient still but modern hand
Is changing every "dasha." (condition)

IV
From there we changed so many times
I 'most forget if all the rymes
Will fit the cities' names;
But on we went up North and West
Far past a thousand miles at best
Until we reached Rawal Pindi.

V
We took an auto there and hoped
To make the distance 'round the slope
Of hill and mountain side;
The turns and curves and gradual climb
Brot to our view the scenes sublime
Which make a lovely ride.

VI
Whenever words are used to state
The beauty of God's garden great,—
How incomplete the whole!
If seing beauties you feel thrills
Then God your heart with music fills
"The language of the soul."

VII
Our children now were getting tired
But 'round the corner there we spied
The snow capped mountains near;
Their majesty and grace to see
Restored our patience soon, and we
Enjoyed the calmness here.

VIII
The Jhelum river deep and wide
Was flowing past us on the side
In rushing, roaring current;
It followed us where e're we went
And incidentally to us lent
A perseverance fervent.

IX
The thirty miles which came the last
Appeared to me by far the best
When day was closing fast;
The stately trees on both sides, joined
Their leafy hands above and formed
An archway as we passed.

X
I wondered often as we passed
Some people on the road who cast
No look on nature here;
Do they appreciate and find
Some joy in all the silver-lined
Attractions ever near?

XI
It costs them nothing to behold
These beauties, for so long untold,
But only just to look;
To see, and understand, and know,
The Father great who wants to show
To all His open Book.

XII
If we can look and understand
Then e'en tho we forget the grand
And joyous mountain thrills;
Our lives will hence serener be
Because of that which we did see
Upon the quiet hill.
—Mrs. Elizabeth Thiessen.

WORLD SENSE AND THE MISSIONARY MOVEMENT

"Nothing keeps the world sense alive so naturally as the missionary movement. The average American seldom thinks of the rest of the world except in terms of some calamity or international complication. What do the South Sea Islands, Siam, Burmah, the Cameroons, Thibet, Afghanistan, Kurdistan, mean to the rank and file of Christians in America? Either nothing at all or mission fields. If anything widens the horizon and brings the world into consciousness, and especially into friendly consciousness, it is the missionary enterprise. One needs only to listen to the average non-Christian comment on the rest of the world, specially the distinctively missionary lands, to realize that little in non-Christian thinking makes for world and unity and appreciation. The tales of ordinary tourists are travesties on observation; the contemptuous or indifferent comment on news from abroad is ominous for the future of international relations; the only phases which the man of the street has for people of other lands are unworthy of them. We swing between extravagent praise and contemptuous dismissal of other peoples. Except for the faint beginnings of exchange of literature and art, we have almost nothing that brings other nations into appreciative thought except this growing Christian fellowship by which sensible people are reminded of world unity." --Dr. Cleland B. McAfee in "Changing Foreign Missions."

THE S. S. LESSON

August 5

Paul in a Pagan Country

Golden Text: "I know how to be abased, I know how to abound." Phil. 4:2.

The title of the lesson tells us that Paul was in a pagan country, that is, in a country given over to idol worship. The people of Lystra, while able to understand the preaching of the Apostles, had a dialect of their own which they spoke among themselves. Such a situation is often found, even in our days, for example there are many communities in this English speaking land where another tongue, such as German, Swedish or Spanish, is the language of the home, but English the language of business and common intercourse. No doubt here, like in other places, it was in the market place that the Apostles met the cripple. A cripple is one who creeps. Always a pitiful sight when one realizes how such an unfortunate one must depend on others. This man had never been anything but a cripple. He may be taken as a type of sinner who is helpless and cannot help himself and whose state is hopeless. One thing, however, was hopeful in the case of the cripple. He gave heed to the message and responded with faith. It was the means whereby he was restored. The only way the sinner can be restored and made upright is to give the heed of faith to the revelation of God through the Gospel. Much as other things help to bring the sinner into right relation with God the chief instrument that God has ordained for this purpose is the preaching of the Gospel. It therefore remains for the people of God ever to maintain and support the preaching of the Gospel.

Whenever we read of Miracles performed by the Apostles we are inclined to wonder why the Apostles were given this power and why it has not continued to this day. The answer is that while the age of miracles is past a miracle is not impossible at any time. Miracles were the credentials by which the Apostles certified that they had the authority of God behind their messages and were useful calling the attention of the world to their work and the messages they brought, as well as instruments of mercy to those who were in dire affliction. Neither our Lord or his Apostles performed miracles for their own benefit. Had they done so, our Lord would have called to Himself the protection of an angelic army and Paul would have cured himself of the "thorn in the flesh". Miracles were an evidence of the unselfish love of those who performed them.

The people of Lystra wholly misunderstood the miracle performed in their sight and looked upon the missionaries as manifestations of their gods in human form and sought to do them divine reverence. The reason for this was (1) because of their ignorance, (2) because the devil sought in this way to hinder the progress of the Gospel and (3) because they were emotional people easily swayed to extremes, a charactristic we see further illustrated in the Galatian Christians at a later period which called forth the writing of the Epistle to the Galatians.

Paul and Barnabas, amazed at the demonstration, which may have also been a temptation from the Devil to cause them to submit and therefore fall ingloriously, gave their earnest attention to correcting the error of the people. We may well imagine how difficult this task must have been, taking into account the differences of speech and the wild enthusiasm of the crowd, as well as the efforts of the heathen priests to make the event one that would redound to their glory. They, however, restrained further demonstration by insisting upon four things, (1) They, Barnabas and Paul, were men like themselves, (2) Heathen worship was vain, (3) There is one God, the giver of all good things and (4) God has sent them as His witness.

The usual thing happened wherever Paul and his companions established a following for Christ. Jews came and stirred up the people against them and causing as much disorder as possible. In this instance Paul suffered the worst physical persecution. The mob determined upon his murder only ceased its violence when it thought it had accomplished its purpose. But God had other plans. Not only was his suffering servant delivered, but here, the place of his travail, he found a beloved son in the person of the youthful Timothy. There was other work to be done and all the Jews in the world and all the devils in hell could not prevent it. The Gospel was still to triumph and soon we find Paul and Barnabas in Derbe again vigorously preaching the Christ of love. Often since then have missionaries faced privation for Christ's sake and established the kingdom.

"Get the pattern of your life from God and then go about your work and be yourself."

THE PANNABECKERS IN CHINA

Tunghsien, via Peking,
June 13, 1928.

Dear Friends:

In a couple of former issues of the Mennonite there were paragraphs inferring that we were planning to return to America in the near future. This is incorrect. Probably the very unsettled conditions here and the reports of military activities in North China gave rise to the idea. It is our fault in that we have not kept you well enough informed of our movements and plans. However "plans" are something that it has been very difficult to have these last few months in anything except a very general way.

As you know from previous letters our family and my brother's family have been staying at Tunghsien, near Peking, since last October. Since last January we two men have been here all of the time except for a period of a few weeks when we made a trip to Kai Chow and Tamingfu. While here the time has been spent in studying Chinese and trying to take care of the work as well as possible by correspondence.

Mrs. Pannabecker in addition to studying two hours a day with the Chinese teacher has been teaching a couple courses in the school for foreign children here. This with the care of the family has kept her very busy. I have had the privilege of attending a course at the Language School in Peking twice a week and have been keeping a Chinese teacher busy writing letters one or two hours a day.

For the children it has been a great experience to live here on the compound with about forty other children. The big shade trees, and evergreen hedges and playgrounds have made it seem more like a park at home than a mission compound. The kindergarten has been a great help to both boys, too.

Another experience which has been of immense value to us has been the opportunity of geeting in contact with other missions and missionaries from other places. There are on the compound here missionaries from the Presbyterian Mission, American Board Mission, and the Church of the Brethren Mission, representing work in Shantung, Anhui, Chihli, and Shansi. The problems of all of them in mission work are much the same as ours and it has been good to discuss with them their problems and plans. In May the annual meeting of the North China Council of the American Board was held here in Tunghsien. It is a joint Chinese and foreign body and is the highest body in the mission in North China. The meetings were open to the public and it was worth while to attend several of the sessions and observe how their work was carried on.

I especially enjoyed a trip of a few days at Paotingfu in April. Here the American Board and the Presbyterian Missions both have stations. It was interesting to compare their methods of work and organization and we can learn much from both systems. Paotingfu is famous in the history of missions as the place where many missionaries and Chinese Christians lost their lives when China went through that horrible nightmare of the Boxer year. I cannot describe the feeling of awe and reverence that came over me on standing before the rows of monuments testifying silently to those who followed the Master in giving their lives for those who misunderstood and slew them.

Our work at Kai Chow and Tamingfu has continued while we were away much as usual under Chinese supervision. Except for a few schools which were unable to keep going on account of soldiers all of our work has gone forward under the Chinese. There is the same number of evangelists as before and practically the same number of teachers while the medical staff has increased rather than decreased. All of the work, however, has suffered, at least indirectly, because of the fighting. Where the schools have continued the number of pupils has been smaller than usual, church services are not as well attended. We feel though that it has been a good test and our absence has given the Chinese an opportunity to take charge of the work in a way they would never have had otherwise.

In view of the above it is evident that the work is still needing your support in contributions and prayer. We would emphasize both of these. Our expenditures here continue much as before. There is nothing to the report that our work is going to be closed. It is in the realm of prayer that we need your greatest contribution. You have prayed for us before and your prayers have helped. The problems both for us and for the Chinese will be greater from now on. We hope on our return to the field to be able to turn over a larger share of responsibility to the Chinese than has been theirs in the past. This will call for more devotion and unselfishness on their part and for more love and sympathy and patience on our part. We will need more of the spirit of Christ and we plead for the help that comes from your sympathetic prayers.

The political and military situation looks more hopeful now than for months past. A year ago the Southerners had been pushing north a combination of "Nationalist" and "Communist" troops. The Nanking affair had just happened and Hankow had turned "red". The future looked very dark, especially if an anti-foreign feeling should be developed. Division in their ranks came on and the Northern forces were able to restrain the advance for a year. During this year the "communist" element seems to have been pretty well eliminated from the Southern party.

This spring a new advance was started of "Nationalist" troops with the assistance of Feng Yu-hsiang and his "People's Army" and Yen Hsi-shan and his Shansi troops. This has now been successful to the extent that all Fengtien troops under Chang Tso-lin have been expelled and only a disorganized group of his Shantung and Chihli allies remains near Tientsin. These have no strength and it is only a matter of time until all south of the Great Wall will again be united under a "Nationalist" government.

The retreat of the Northerners and the arrival of the Nationalists were both very orderly. I was in Peking the day the transfer took place. It had all been prearranged and the last of the Northern troops who had staid as a sort of police force left the east gate as the first of the Nationalists entered the west gate. This was on June 8th. The same day the city blossomed out in Nationalist flags. Everything was much as usual except that the city gates were closed tight for four days. This was somewhat of an inconvenience as we wanted to return to Tunghsien.

Now that this transfer has taken place peace looks more hopeful than for a long time. There is much to be done in the way of repairing the damages of war but if fighting could end everybody would be thankful. Railroad especially have suffered, for over a week we have had no train service from Peking and indeed Peking itself has been cut off from Tientsin. The Northern troops on leaving took everything moveable in the line of engines and cars along and blew up bridges and water tanks all along the road.

All in all the prospect looks very good for a temporary peace and a new opportunity to get to work. We hope now for all of us to be able to return to our field in the fall and we hope that you will pray with us to the end that this may come to pass and that we may be used in a new and more blessed way for the advancement of the cause of Christ upon our return.

Your fellow workers in Christ,
Mr. and Mrs. S. F. Pannabecker.

ENVIRONMENT ESSENTIAL FOR CHILDREN

(Continued from page 3.)

"Why don't you play with your house?" I asked.

"Oh, it isn't to play with; it's just to look at, Mother says."

"Would you like to make one that you can play with? If you will bring me an old shoe box and a pair of scissors, I'll show you how to make one."

Betty ran delightedly to her mother but came back crestfallen. "Mother says she doesn't want me to cut because I get scraps around."

Then I suggested that we play house and undress the doll and put it to bed but this too, Betty said could not be done. Mother had washed the doll's clothes and dressed it to go on a trip the next day with Betty and it must be kept clean and tidy. And so I went on from one thing to another, trying to find something that the child could really do for herself but without success. There must be nothing to make the house or the child untidy. If she did become interested for a moment in a picture book, her mother broke the thread of her thought by calling her to wash her hands: No wonder she was unnatural, hard to govern and did not eat. The companionship of children, activity directed into natural, child-like channels, and less adult interference would have done much toward making Betty a happy, contented and obedient child.

THE HUMAN IN CHRISTIAN EXPERIENCE

It is a fact that one can have a Christian experience, be born from above, and be led far out into spiritual things in this life. It is also true that we are still human and must reckon with that fact. We are trichotomus by nature. If we obey our lower nature we shall be dragged down from the higher instincts and live on an animal plane. If we are regenerated—born from above—and obey the law of the Spirit of life we shall be victorious over the lower order of things. But no matter how far we may go into the higher order we shall still be human and have human frailties. We shall never be free from these until we are given a resurrected body.

There will be misunderstandings, wrong interpretations, imperfect knowledge, errors in judgment, indifference to various appeals in life, slowness in thought, apprehensions, and actions. Many infirmities of the flesh will drag on the spiritual forces of the soul, such as weariness of the body and mind, sickness, etc. No religious experience from God makes us infallible or robs us of our humanity. We shall still be of the earth, earthy, and shall feel the power of the tempter. To ignore these facts in life is to make shipwreck of the faith in due time. I am not referring to motives in these things. The motives may be right. The law of the spirit of life in Christ Jesus may make us free from the law of sin and death but we shall still suffer many heart-breaking things from the mortal body. Physical suffering, sorrow, disappointments, sickness, and death will come to us as well as to other folks; but, thank God, there is a power in the religion of Jesus Christ to give us victory in spite of them, and save us in this earthly life. It will also introduce us into life eternal and heaven at last where we shall be able to throw off things earthly and triumph over death itself.

Christian Conservator.

At a congregational meeting held in the Old Germantown, Pa., church, July 13, Howard T. Landis was extended a call to become pastor for one year. Bro. Landis is a member of the Deep Run, Pa., church and a graduate of the Philadelphia Bible Institute of the class of 1927. He has been a licentiate of the Eastern District Conference since 1927.

DEATHS

OBITUARY OF HENRY LEISY

Henry Leisy was born to Abraham and Katherine Leisy at Friedelsheim, Rheinsfalz, Germany, Sept. 26, 1847. He reached the age of 80 years, 8 months and 8 days.

In 1855, the family emigrated to America and located at Donnelson, Iowa, where he grew to manhood. In 1881, he came to Wisner, Nebraska, where he lived until the time of his death.

He married Lizzie Baehr, of Cleveland, Ohio, Sept. 26, 1876 and moved to Pittsburg, Penn., where he was in business. To this union was born one daughter, Olga, now Mrs. W. J. Baumgartner, of Lawrence, Kansas. Mrs. Leisy died September 4, 1888. Five years later he was married to Anna Schmutz and four children survive their mother's early death which was in 1907. They are Meta, now Mrs. Earl Eyman, of Reedley, California; Willard, of Long Beach, California; Henry, of Primero, Colorado; and Herbert, of Hackensack, Minn.

In 1911, he was married to Anna G. Penner. To this union were born Helen, Waldo, Gertrude and Rolland, all who with the above named, mourn the death of their father and husband.

Mr. Leisy died at his home southwest of town, on Sunday evening, June 3, 1928, after an illness of ten days. He is the last one of a family of eleven.

In times of sorrow, not only in times of joy, he could say, "God is good", and with the poet, "I have an anchor safe and sure, and in Christ I shall endure". He never failed to thank God firmly believing His mighty hand rules over all. To this faith he held fast unto the end.

Funeral services were held from the home at 2:00 and later at the Mennonite church. Rev. Toews had charge of the services. Rev. Balzer, of Mountain Lake, Minn., preached the funeral sermon. Mrs. Irene Leisy sang a solo and a mixed quartette furnished the other music. Interment was made in the church cemetery.

Habegger — Abraham M. Habegger, son of Peter and Elizabeth (Lehman) Habegger was born at Muensterberg, Switzerland, November, 1848.

On Easter Sunday 1864, he was baptized by Rev. David Nussbaum and joined the Kleinthal Church, at Jura, Switzerland.

On July 18, 1867, he was united in marriage to Lena Moser. This union was blessed with eight sons and four daughters, eight of whom survive.

He immgrated from Switzerland in spring, 1876, and settled on a farm three miles northeast of Berne. On October 7, 1900, his (first) wife died, leaving him a widower until September 4, 1902, when he married Mrs Kathrina (Zingg) Stauffer. In fall 1911, he moved to town where he lived until he died on May 5, at the age of 79 years, 5 months, and 7 days.

Beside his wife and children, he leaves to mourn his death: four brothers and one sister, five step-children, forty-three grandchildren, twenty-five great-grandchildren.

Funeral service was held at the Berne Mennonite church, May 7. Rev. P. R. Schroeder spoke words of comfort to the sorrowing.

Moser — Mrs. Anna Blocher Moser, daughter of Frederick and Susanna Bierie Blocher was born August 19, 1898 in Wells Co., Indiana, and passed away at her home north of Berne, on Monday morning, May 21, 1928, after a short illness of 7 days. The baby boy that was born on the evening before her death, passed away an hour before the mother. It is resting in its mother's arms.

Mrs. Moser was converted in her early youth and erceived into the Old Salem Church, and later united with the First Mennonite church of Berne, where she was a faithful member to the end.

On March 2 1919, she was united in marriage with Marcus Moser. Four children were born to this union. The three older ones with their father remain to mourn the early death of their mother.

Besides these there are her mother, three sisters, and one step-brother, all living in the neighborhood of Linn Grove, and many other relatives and friends. Her father and step-father preceded her in death.

The funeral services were held at the Mennonite church on the 23rd of May, 1928. Rev. Schroeder preached the funeral sermon.

JOTTINGS

Miss Mariam Penner, daughter of Missionary P. A. Penner, who has been teaching in Kansas visited he father's home town, Mt. Lake, Minn. In the fall she expects to continue her studies in Columbia University.

Rev. N. B. Grubb, of Philadelphia, has been supplying the pulpit of the Homecrest Presbyterian church of Brooklyn, N. Y., for a number of Sundays during the vacation of the pastor, Dr. Edward L. Tibbals.

A Catechetical Class has been organized in the West Swamp. Pa., church. The Pastor, Rev. S. M. Rosenberger, was absent some days to attend a meeting of the Home Mission Committee meeting at Man's Choice in Bedford county Pa.

The Bechtel family of Pennsylvania is preparing to celebrate the 200th anniversary of the arrival in America of its ancestor, Rev. George Bechtel, in 1728. Rev. George Bechtel was the first regularly ordained minister to serve the Hereford congregation Bally, Pa. The Mennonites had been holding services in the Hereford district before this time but it was not until the arrival of Bechtel that they were served regularly with a minister of their own.

Rev. George Lambert, who was sent as a representative of all Mennonite bodies to distribute food to the famine stricken in India, about forty years ago, died in his home in Elkhart, several days ago. After his return, he wrote a book describing conditions there and visited many Mennonite churches giving an account of his experiences. He leaves a widow and several children. His daughter, Rose, war a missionary in Turkey for many years.

Rev. and Mrs. G. A. Linseheid, of the Cantonment, Okla., Indian Mission, were in Berne, Ind., last week. They are making a tour in the interest of the Indian Missions through the Middle West and East.

Bro. U. S. Stauffer, deacon of Bethany church, Quakertown, Pa., who recently submitted to a severe operation, has again recovered and is able to resume his usual occupation. Bethany Ladies Aid Society forwarded 440 lbs. of clothing to Canada for the Russian Mennonites, who need all the warm garments that may be supplied to them for protection in the severe winters.

The folder announcing the Fourth Annual Young People's Retreat at Bluffton College, Aug. 1-9, has been distributed. There will be courses in Mennonite History and Principles conducted by Professor P. E. Whitmer; The Missionary Enterprise, by Rev. S. J. Goering; Religious Problems, by Rev. J. H. Langenwalter, D. D.; Leaders in Israel by Professor A. E. Kreider; Life Work and Problems, by Esther Smucker; Christian Fundamentals, by Elizabeth Goertz; Christianity The Church and I, by Rev. J. M. Regier; Christianity and the Home Relationship, by Rev. J. E. Hartzler, Ph. D.; and the last few days of the Retreat will be in charge of Commission Groups. There are Commissions on Peace, Race and Industry.

Dr. J. E. Hartzler, president of Witmarsum Theological Seminary, who is in Palestine, writes from Bethlehem, that he is enjoying every minute of the time and that Bethlehem is full of interest and most valuable information.

The date of the Anniversary of the Mennonite Home at Frederick, Pa. is Sept. 22nd. A program in keeping with those hitherto rendered has been arranged. Meals will, of course, again be served. The contract for the addition to the home has been let. This will double the capacity of the institution and make a considerable change in the interior of the building.

The past two months have been active ones with Grace church, Pandora, O. The Juniors prepared a Friendship Bag for a Mexican boy and the Intermediates prepared one for a girl. A joint Mexican program was held as a farewell to these bags, when they are sent to Mexico. The Young People's Team sent out by the Evangelization Committee of the Middle District Conference, visited Grace church on June 12 and was enthusiastically received. Many of the young people attended the State C. E. Convention held in Lima. On June 17, Prof. Albert Schmutz, Dean of the Music Department of Bethel College conducted a splendid organ service in the church. The pastor was absent over two Sundays attending the meeting of the Home Mission Board of the General Conference held in Rosthern, Sask., Canada June 28 to 30. He reports a successful and helpful meeting.

The men of the Wadsworth, Ohio. church, spent a number of evenings this summer in improving the grounds about the church, removing stumps, filling in the low places in the lawn, etc. The improvement is quite noticeable and appreciated by the members of the church. Efforts are also being made to provide future care for the cemetery on the site of the original meeting house of the Wadsworth Mennonites located on Diagonal Road.

Rev. J. M. Regier, pastor of the Grace church, Pandora, O., attended the recent meeting of the Canadian Conference at Rosthern and reports among other things, that sixteen automobile loads of people came from Drake, 160 miles away to attend the conference and that the roads were mean and muddy at that. His report of the Ministerial Conference is an excellent indication of the interest existing in the work in this northern section. The Ministerial Conference was attended by at least fifty ministers, a large number of whom were immigrants. These are men of good training and rich experience. Sunday was Mission Day. The rains began to descend about 8 o'clock and heavily too. There are no sanded or graveled roads in the community. Mud, plenty of it and deep. From 1800 to 2000 people gathered in the little town of Rosthern. Some had come 300 miles. Services were held in the Skating Rink. This is a large building and quite leaky in rainy weather. 3000 might easily be accommodated on the floor. The Mission Sermons were delivered by men from "The States".

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
10. Transplanting a Bit of Russia
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S. O. S. CALL FROM HOME MISSION BOARD

Pandora, Ohio, July 21, 1928
To the Churches of the General Conference:-

Do the churches realize under what difficulties the Home Mission Board is working at present? Our debts and unpaid bills amount to about $10,000. Our workers were nearly 3 weeks late in receiving their May salaries and only a few have received their June salaries. We cannot borrow much more than we have thus far borrowed. Our deficit would not be large in the Foreign Mission treasury, but our past experience teaches us that the flow into the Home Mission treasury is always very thin compared to the foreign treasury. The Home Mission Board carries on only such work as the General Conference has instituted, and yet when a call for funds is being made, very few churches take this seriously. We made an urgent plea in March and our treasurer tells us that comparatively few churches responded.

At our Board meeting in Rosthern, Sask., (due to the low rates into Canada we believe that our Board meeting expenses were as low as they would have been to any point in the U. S.) we noted with a good deal of satisfaction that our work at practically every station has been really worth while. The S. S. and church attendance has been increased at nearly every place, and numerous conversions are reported all over. The Board has asked for suggestions for reduction of expenses, but they reply quite unanimously that they do not see how it can be done. On the contrary, several requests for money for repairs and painiting have been made. Do you realize how very much we need a similiar Girls' Home in Saskatoon to the one we have in Winnipeg? And do you know that our immigrant ministers in Canada are getting about $50 a month, and that a number of them have no other source of income, several supporting their family of six children with that money? These ministers compare very favorable in education, experience and consecration to the best we have in the United States. Unless more funds come into our treasury there is only one thing that the Home Mission Board can do, and that is to drop a number of these much needed and consecrated men of God from our pay roll. In the name of the Home Mission Board, will you not send out succor (s. o. s.)?

J. M. Regier
Secretary.

THE CANADIAN CONFERENCE

For the second time in thirteen years the writer was accorded the privilege of attending the Canadian Conference at Rosthern Sask., July 1-4. During this period a number of changes have taken place which makes this Conference the largest and one of the best of the six Districts of our General Conference. Indeed it is too large, covering the territory from Ontario to Alberta, and has a membership of over six thousand. It would be large enough, and it seems to me, it would be advantageous to divide it into two Districts.

The Rosthern district is one of the largest settlements in Canada and therefore provisions had to be made for large crowds. The only auditorium that would furnish space enough was the ice rink in Rosthern park. This building 200X80 ft., with an addition of 50 ft., extending along the whole length of the rink in which lunch and vesper was furnished for the guests, was well filled on Sunday and Monday when it was estimated there were from fifteen hundred to two thousand present. It reminded us of the crowds attending the General Conference. They were not kept back by the rains which descended every day and made it difficult to hear the speaker by its patter on the tin roof.

The local musicians had made considerable preparations for providing the Conference with inspiring music. Sometimes three choirs were united which made the big auditorium ring with beautiful strains. Several times they sang the Hallelujah Chorus and on Sunday evening they sang the Oratorio "St. Paul."

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W. S. Gottshall.

MAKING THE DEVOTIONAL PERIOD OF THE S. S. A PERIOD OF REAL WORSHIP

I shall not try to bring you just my own experiences and ideas on this subject because they are very limited, but have consulted different S. S. Authorities and will try to bring you what they have found to be of real value.

First of all: What is Worship? Luther Allen Weigle in his chapter on "Training the Devotional Life" says, "Worship is more than merely thinking about God, or feeling reverent toward Him, or even seeking to do what we believe to be His Will. It is a personal approach to God. It is our attempt to express ourselves to Him in whatever ways we deem possible and appropriate. It seeks to communicate to Him our attitudes, to establish intercourse with Him, to enter into as direct fellowship with Him as we can. The heart of worship is prayer.

This conception of worship may be made clearer by stating explicitly certain of its implications: (1) In worship, God is the object of conscious attention. (2) In worship God is directly addressed. (3) Worship engages the whole person.

Next comes the question: How shall we worship? To this question Christ Himself has given us the answer when He said to the woman at the well: "The hour cometh, and now is, where the true worshipper shall worship the Father in spirit and in truth." Keeping this in mind we will perhaps have a clearer understanding of this discussion.

There are many people who declare, they care for little in worship other than the sermon. They do not recognize the helpfulness of the worshipping unit, and do not bring into the service anything but their own need, or intellectual desire. No man really worships who goes to church for the mere purpose of hearing a sermon or listening to a solo.

There is a growing tendency however, to regard the assembly of the S. S. as an occasion for worship. This may perhaps sound strange and some of you will think: well, that's what it has always been, but allow me to make the statement that very few if any of our German Mennonite S. S., have so far observed a real worship period, and yet, it is of so great importance.

We call the worship "opening" or "opening exercises" as though its principle was to serve as a preface to the lesson period. We often treat these exercises as though they were useful only as a cover for the confusion caused by late-comers, or to give teachers and pupils a chance to complete all necessary gossip before settling down to class work.

In the program of religious education there must be a place for worship, where the child comes face to face with the heavenly Father and feels his personal relation to Him, to do this the worship period must be so planned that the child really worships. Therefore it must have a clear understanding of every detail of the program.

Another aim of the worship

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, AUGUST 2, 1928 No. 30

S. O. S. CALL FROM HOME MISSION BOARD

Pandora, Ohio, July 21, 1928
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period is the development of Christian attitudes. It is our attitudes towards one another that gives us pain or pleasure. And it is with our Christian attitudes that worship is most concerned. They may be summarized as, gratitude, good-will, reverence, faith and loyalty. And about such themes services of worship may readily be constructed.

Next we would have to think of the Materials of Worship. The general source for materials is of course as the ritual of the church itself for it is to the understanding and use of such material that the pulpits are to be trained. This source includes hymns, Scripture, prayer, address or story and offering. The basis of selection is two-fold. The general aim to be accomplished by the material and the changing interests of the growing children of the various ages. The pupils of all ages have certain common needs, which must be met and expressed. The test for general worship is then, Is it adapted in **form** and **content** to the common experience of children and adolescents? and does it help to develop Christian attitudes in children? This applies to every detail of the program.

One of the most essential characteristics of a worship period is "reverence" and punctuality." It must be free from distracting elements. Announcements, matters of business, extemporaneous speeches by visitors who happen to drop in should be excluded from the worship proper, although they have a place in other meetings of the school. Late-comers disturb and should be asked to quietly remain in the hall until the worship period is closed or if that is not convenient several pews could be kept vacant in the rear of the auditorium near the door where they should quietly take their places. Under no circumstances should they walk up the aisle to find a place during prayer, Scripture or singing. Most of older ones will never think of just walking in when some one is praying to God; but why is the Bible read so indifferently and why are the people so inattentive to this part of the service? We stop the entrance of the tardy worshipper at the door if the leader is speaking to God in prayer, or we do the same if a solo is sung. Are these of more importance than when God speaks to us? The same can be applied to the singing of hymns, if we really think of the words we sing. Did not the writers of many of our hymns which have endeared themselves to us because of the contents, put themselves in the presence of God and poured out what so ever filled their hearts, be it grief or pain, praise or thanksgiving to their heavenly Father in a most sacred way? Why should we not pay our due respect to this part of the service?

The singing is of great importance. Enthusiasm is not necessary worship. Loudness may distract from the spirit of reverence. But whole-hearted participation is essential to good worship and this we can only have if everyone understands the meaning of the hymns; they must be thoroughly mastered beforehand. The worship period should not be used for practice or drills of any kind. The leader is of great importance; he should be a consecrated Christian character, he should be modest and dignified, one who can carry a tune easily and master the hymn. The pianist also has a most vital part in the worship program. A poor pianist is likely to make good singing impossible. He can either make or mar the singing. The spirit of the hymn should be expressed in the playing of it and the children will be ready to sing it well. In order to do this the player should have read the song through and acquainted himself with the words and meaning of the same.

Great care should be taken as to the selection of hymns; they should be standard; we should not be striving to bring new songs into the worship period too much but learn the old ones and sing them well. So often we take a liking to a new song but let us read the words carefully then take the music away and very often we don't have much left but a jumble of words. Of course this does not apply to all new songs but to a good many. One writer says; "allow the pupils to sing no sentiment you would not wish them to remember as long as they live."

As said before the leader or Superintendent must have every detail of his program planned before hand. The items should follow one another easily and naturally, forming a whole which in its total influence will produce the desired effect. Each item preparing the way for what follows, approaching a climax which should come near the end. This climax is perhaps best embodied in the leader's story or prayer. A soft sentence sung just before the common prayer is helpful in creating the prayerful spirit so necessary to sincere participation by the pupils. The leader should strive to secure a happy combination of old and new features; he should not use too much new material or put into operation so many new plans on any one Sunday that the children are lost in the service. Christian habits should be established and used every Sunday so that there will be no doubt in the children's minds as to what is to be done, and no confusion in doing it. An opening prayer, song or certain responses may be used for a number of consecutive Sundays.

The leader must keep in mind to avoid preparing the program to suit the adult tastes and experiences. This would also include the Superintendent's prayer and the common prayer by the school if such is used. They should not be above the heads of the children; they should be short and concrete and include the universal interests of the pupils. The words and sentences should be simple, yet dignified and short enough to be easily learned. Concerning the Scripture: the Psalm and other poetical selections, also the Beatitudes afford the best Scripture for the use in worship. It is better to say the selection in unison or with different parts of the school repeating the units alternately than to have them read by the leader or responsively by leader and school. When the Scripture is said from memory, its value for worship is increased, for the mind is free from distraction of book and reading and a greater attention is given to the fact of saying it all together.

The purpose of the address or story is to assist the pupils to define the attitude to be developed in terms of concrete situations. For children the story form of presentation is usually most effective.

Special Days should be recognized in the worship of the S. S as Christmas: the Christmas spirit may be extended over several Sundays. Easter, Children's Day, Mother's Day, the Sunday nearest Thanksgiving, the Sunday nearest the 4th of July on which love for our country should be emphasized. A Mission and a Praise program should be used occasionally and the different seasons of the year may be observed

As to the Offering. Children should give as an act of worship. Such a spirit is more easily created when the offering is received in the assembly period rather than during the class hour. In the case of the latter, it usually becomes merely a mechanical act of dropping a piece of money into an envelope or basket. To make this part of the worship period meaningful, use talks and stories to help the children understand why they are giving. Make the service as such, meaningful that the child will have the desire to give as largely and cheerfully as possible. The practical matter of receiving the offering must be worked out with reference to local conditions. The service should be simple but impressive with emphasis upon the true spirit in giving rather than upon the amount given. After the gifts have been made the children may be led in a brief prayer by the leader, or they may make use of a response in the form of Scripture or song by the children's choir.

There should be perfect unity in a worship service. Make all parts fit together. You should have one theme in mind and group the whole program around it.

The architecture and the cleanliness of a church have very much to do in creating a worshipful atmosphere Why is it that a kind of sacred feeling, which you can not describe, comes over you upon entering certain churches; you feel yourself lifted in the very presence of God, you feel you are in a holy place and the very walls seem to reecho the "Holy, Holy, Holy, Lord God Almighty". You never have this feeling in a church which is kept untidy.

The various elements mentioned include a large opportunity on the part of the pupils. It is the**ir** service and **they** must do it to get the proper results. The service should be dignified and reverent, yet the general tone should be one of good cheer. It must please the pupil and he must delight in taking part. This necessitates movement, progress, change from one type of expression to another, so the program does not become tiresome. Do not get into a rut. The Worship Period should not be stretched too long. Where all worship together, the length must be set by the capacity of younger pupils. Twenty minutes is not too long for the Primary children and is long enough for the older ones.

The cooperation of teachers, officers and adult classes is fundamental. The spirit of worship is imitable and the examples of the older persons is a prime factor in the development of the same attitude in the children. Thus in every way the atmosphere and spirit of worship must be created.

Prof. Weigle closes his chapter with the following words: "The fruits of worship are as manifold as life itself, as rich as human experience, and as various as God's creative touch upon it Worship helps us to know and love Him whom to know is life eternal. It brings insight and vision, it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one's resources and gives strength and

(Continued on page 6)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

The Mennonite does not presume, generally, to have anything to say concerning the political interests of its readers. Being a church paper and representing a church that, from its beginning, has stood for separation of Church and State, a policy that endeavors to influence the votes of our people in the interest of a political party would not represent the historic attitude of Mennonites. But there is a difference between purely political matters that are concerned with civic and economic affairs and political matters that involve ethics and religion. The constitution of our General Conference commits our church and its members to Temperance—and that a Temperance that frowns upon the use of intoxicating beverages. With the adoption of the 18th Amendment to the U. S. Constitution it was felt in some quarters that that clause in our church constitution had become obsolete. Later developments, however, show that there remains a very great need of emphasizing the clause. Today, political developments have raised the issue whether we as a nation are to repeal the Prohibition clause of our national law or not. There is no use of avoiding the issue. With a Dictator elected, not only our Prohibition amendment to the Constitution, but our entire Constitution will be in danger. We use the word Dictator advisedly, but with the conviction that with the election of a "Wet" President things will head that way. A candidate who sets himself above the platform of the party that nominates him and promises to elect him and a candidate who declares himself out of sympathy with the Constitution and against its provisions can only take his office with mental reservation. A man in the President's chair, who is against the Constitution, is nothing less than a Dictator. Let us remember that a great portion of the nations of the earth are now under dictators and we can rapidly see the possible trend of events with one in the chair who has been swept there on a wave of popularity gained chiefly because he appealed for the support on a platform of dissatisfaction with the national basic law. Dictators come into power through their great personal popularity with the impulsive masses.

We grant that, under the Constitution, a man's religion is not a barrier to public office and for this reason one of the greatest political parties has a perfect right, if it sees fit, to nominate for office one of the Roman Catholic faith. We are not raising the religious issue for the reason that in the convention that gave the Governor of New York the nomination, the mention of the religious issue called forth what was perhaps the longest applause that was heard in the convention. However, let us remember the Dictator: let us also remember several European countries are under Roman Catholic dictators: let us also remember that the "Wet" nominee running for the party that has a "Dry" plank in its platform, says his appeal against the Constitution is a matter of "conscience" with him. Imagine what might happen with a President in the chair with a Roman Catholic conscience that demands him to express his opposition to the Constitution! If that does not spell a dictatorship, it certainly does come very dangerously near to it.

A man's personal habits, that are not a public nusiance, are of little concern to anyone except himself and those with whom he associates, but the country, at least, needs the assurance that the candidate who aspires to its highest office shall not leave it in doubt whether he actually is a lawbreaker or an abettor of those who bid defiance to the law. The American Protestant Alliance has asked the Governor of New York to assure the country that, if elected President of a dry country, he would sign a total abstinence pledge and keep it till the nation goes wet in due legal form We have heard of no reply to this reasonable demand and until we do so, we consider him a menace to the nation whom every voter with the love of country in his or her heart, should assist in retiring to private life and keeping him there.

BEFORE YOU GET ENGAGED

Before you get engaged, my dear girl with dreamy eyes—

Consider whether the young fellow is the kind of man whose company you would enjoy—not only on Sunday evenings, but on Monday mornings.

Find out how he treats his mother and sister and younger brother, when he is alone with them.

Discover the opinion of him entertained by his employer and his fellow employees way in the back of their heads.

If he smokes, think how you would like to breathe for the rest of your life the odor of stale tobacco—and have your children breathe it.

Make up your mind whether the process of getting five dollars out of him would be equivalent to the siege of Verdun.

Learn the caliber of his religion; can it hold its own in the face of dissappointment, and loss, and sickness, and death?

Scrutinize his love for you; is it more than skin deep, or will it fade as soon as your beauty fades?

Do you regard him as a suitable companion, not so far above you intellectually that you cannot stimulate him, or so far below you intellectually that he cannot stimulate you?

Do you believe in him so thoroughly that your promise to love, honor—yes, and obey—will come without hesitation or reservation and with glad and proud loyalty?

Are you sure that he would bring to you the same unsullied purity that you would bring him?

In short, you are confident that he would be to you a life companion dearer than life, with a love stronger than death, and that your marriage would have upon it the blessing of the Christ of Cana?

Then, dear girl with the dreamy eyes, place your heart in his hands.

But not until then.

C. E. World.

There is a Ladies Mission Society in the Inman, Kan., Mennonite church which held an interesting meeting in the church on June 28, when notes were read by Mrs. G. H. Balzer. The devotions were led by Mrs. D. C. Ewert. Refreshments prepared by Mrs. H. B. Neufeld were served by Mrs. Wm. Duerkson. A profitable afternoon was spent. The next meeting was held July 26.

CORRESPONDENCE

Mechanic's Grove, Pa., July 24 1928. Dear Mission Friends: For a number of years your representatives at Mechanic's Grove, Pa., have conducted a Summer Bible School at this place with the evident blessing of God accompanying their labor. Each years the boys and girls of this community take advantage of this opportunity and eagerly apply themselves to the task of memorizing some of the most precious portions of God's Word, acquainting themselves with the Life of Jesus, the apostle Paul, the twelve apostles, and many Old and New Testament stories.

The School was held for the fifth consecutive Summer and began on the 9th of July and came to a close on the 20th of July. In spite of the warm weather and the busy season there were 49 pupils enrolled, and 38 of these did not miss a day. The average age of the pupil was somewhat younger and the attendance a little smaller than last year because of the harvest work which came at the same time.

Mrs. Unruh taught the primary children in the newly finished room in the basement. Miss Frances Shaw taught the children from 8 yrs. to 11 yrs. of age. I taught those who were older than 11 yrs. These groups were divided into two classes each and the work was graded according to the age and the ability of the pupil. The work that was done all pertained to the Scriptures and no craftwork was done.

A picnic dinner was enjoyed by the whole school on the closing day. At 1:30 the school met again to rehearse before the parents and friends that had come, the work that had been done during these two weeks. The boys and girls did well as they recited many memorized Scripture passages, told Bible stories, recited the names of the books of the Bible, and answered questions pertaining to the Life of Jesus, the twelve apostles, and the apostle Paul. One hymn "Blessed Assurance, Jesus is Mine" and a medley of choruses had been memorized and were sung with great enthusiasm by the whole school.

After the program awards for attendance were given, and each scholar received a treat of ice cream. Thus came to a close the term of another successful Summer Bible School. All the expenses of the school were met by voluntary contributions.

We are happy to say that the Lord is blessing us in the various phases of the work. The Sunday School is growing and the interest is a healthy one. We ask your continued interest in this work through your prayers that God may bless this work to His Glory and the salvation of souls.

In the Master's Service and happy in Him,

Daniel J. and Hazel Unruh.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

LITTLE BY LITTLE

Little by little the time goes by—
Short, if you sing through it, long, if you sigh.
Little by little—an hour a day,
Gone with the years that have vanished away.
Little by little the race is run;
Trouble and waiting and toil are done!

Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out;
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong,
Fighting the battle of Right and Wrong;
Little by little the Wrong gives way—
Little by little the Right has sway.
Little by little all longing souls
Struggle up nearer the shining goals.

Little by little the good in men
Blossoms to beauty, for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.

CHRISTIAN ENDEAVOR

August 12, 1928

A. J. Neuenschwander

Topic: "True and False Standards of Success." Matt. 7:1-5; Joshua 1:8.

Bringing the Scripture Down to Date

Personally we would hate to be judged at certain times, because we are not at our best just then. It might be the same with other people. Let us reserve judgment.

When we judge others, we are usually more rigid in our standard of success than when we think of ourselves.

Success is always just a bit higher when we look in our neighbor, than when we think of it in our own case.

God's Word gives the true standard of success. This is a safe standard to follow, because it is always the same.

The Prayer Thought

We need to thank the Lord for: truly successful lives in the past as well as in the present; for the high standards that are given for us to follow; for the inspiration that comes from the Word to attain these standards.

Ask the Lord for: help to know right standards, for determination and will power to follow these; for ability to help others to strive for true success.

Dividing the Topic for Assignments

1. The World's Standard of Success.
2. God's Standard for Success.
3. Pitfalls in False Standards of Success.
4. Sources of Encouragement to Pursue True Standards of Success.

The Open Forum

1. Where did you get your inspiration and help to reach your goal? Let us be honest.
2. What difference is there between a successful enterprise or successful living?
3. Why are money or advancement often dangerous tests for success?
4. Let at least three in the society answer the following question: What are four safe and sure standards of true success?

Success—True or False

Certain principles are questionable, also again certain industries are doubtful in the good that they produce. Many people justify themselves in being engaged in a questionable business by saying, "If I don't do it someone else will, so what is the difference?" We could recall certain famous names that call forth such questionable industries. The individuals themselves were not completely satisfied, and hence, late in life they make provision for some benevolent or charitable enterprise. Such principles are always questionable, and it is very doubtful whether an injured or a seared conscience can thus be eased. Man may on those principles attain a measure of so-called success, but the question is not finally answered. We must consider what the ultimate outcome of such success might be in the lives of others.

True success can be attained when we have true principles and true examples to follow. The Bible gives us principles for our health, for business, for social service, for social life and for religious life. If these eternal principles are followed, a man or woman is sure not to fail utterly. A man might fail even then, in one or another undertaking, but in the final summing up of his life he would be called a success in God's judgment. Francis of Assisi, held rigidly to God's principles of right and truth. Although he lost a fortune, still he made such a success in his religious life, that he influenced the religious life of men for ten centuries. Set your standard by God's standard.

Illustration

Have you ever read the book of James at one sitting? Try it and see how many practical suggestions for real success you will find. The book has a somewhat Old Testament flavor, but it is up to date in all its teachings. Many would attain to more real success, if they would follow James' practical suggestions for life.

ONE DAY IN INDIA

By Mrs. F. J. Isaac

About six years ago Christine Harder of Reedley, California, now Mrs. J. R. Duerksen of Korba, India, requested me to write her the program of a missionary's day. At that time we did not comply with her request for the simple reason that our day's program would have made dull reading. It would have read something like this: Before our light breakfast at 6:30 A. M. we had our quiet hours. After breakfast several hours of language study. Big breakfast at 10:30 and then another hour of study before resting at noon. Tiffin at 2:30 followed by more study. Toward evening a walk or a game of tennis. Dinner and bedtime. With minor variations that was our daily program.

Our days now are not nearly so colorless as they were then but let no one suppose that a missionary's life is made up of thrills in the commonly accepted meaning of the term. Neverthless, thrills depend much more upon the individual than upon events, and happy is he who finds a thrill in performing the "humble round of daily tasks."

Other things being equal, a busy day is a happy day for most people, and therefore interesting. If a busy, happy day of ours would be interesting to you, may I give you a brief outline of one such day at random?

This was Tuesday, May 15, 1928. We arose at 5 a. m. Had family devotions before our light breakfast at 6 a. m. Then after about fifteen minutes of private prayer and devotion I went to inspect the girls' boarding.

At 6:40 the Bible women came. I had prayers with them and sent them out per ox-mobile to a nearby village.

They were just going when one of our larger boarding boys came. "Good morning, Suleman, what can I do for you?" "I came for my clothes for school." "Let us see what we can find for you,—yes, here they are—four shirts and four pairs of trousers. Take good care of them so they will last you all year." "Thank you, mamaji, salam!". "Salam."

When he was disposed of a young Christian who had been baptized two days before came to register his complaint against some who had insulted him. After listening patiently to him and making a few suggestions we dismissed him.

By this time about ten of our bigger girls had gathered on our veranda to sew. They were making such garments for the coming school year as we had not had to give them. They are a happy, singing chattering lot and are a tonic for me. One of these girls I took to the kitchen to show her how to iron. She was to press some scraps of material to be used in the afternoon.

Meanwhile I had called for Mamik and Calla, two widows who had expressed a desire to become Christians. They need a great deal of instruction in the fundamentals of Christianity and it must be repeated to them over and over. Mamik came to us about a year ago a veritable skeleton. She says, "The Lord healed my body and I know He can heal my soul. I can't learn the Apostle's Creed and the Lord's prayer, but I know I'm saved and I want to be baptized."

After this I had an hour for study and time for beginning a foreign letter before breakfast at 10:30.

After breakfast the girls were dismissed for the morning and I resumed my writing. From 12 to 3 p. m. we rested and read.

At 3:30 and 4 all the big Christian girls came to sewing society which we have organized for the purpose of helping needy ones. Our materials are practically all scraps, but you would be surprised how cleverly they can make little dresses, waists or hoods, even if two or three kinds of material go into one garment. The girls were sewing on the veranda where the thermometer registered 113° F. but I heard no murmur of complaint on account of the heat.

While the girls were still here at 5 p. m. the Bible women came for an hour of study and prayer.

At about 6:15 when I had dismissed the women, we also let the girls fold up their work. So far from feeling spent after such a hot day, as we do, they ran off for a lively game of what they call "salt".

When the last girl had left the veranda I went to play with our own boys for half an hour before dinner.

The most palatable thing on our table these days is water. How thankful we are for plenty of good cool water.

These days one feels tired even early in the morning, so we are happy to retire early at night, sleeping far away from the hot walls of the bungalow under God's marvelous heavens. When it is so warm that sleep refuses to come we have a splendid opportunity to study the stars.

This ended a happy uneventful day.

"THE QUEST FOR THE BEST"

Last October an institute was held by the Teacher Training Class of the First Mennonite Church of Reedley. On June 8, 1928 about 30 members of this class gathered at Camp Gaines, Lake Sequoia for their second institute. Friday evening at a campfire session the program for the week-end began. It was a pep session with singing and later in the evening various members of the class told of what last October's institute had meant to them and what they hoped to receive from this one. The conference theme, "The Quest for the Best" and Phil. 3:13b, "My one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of the high calling of God in Christ Jesus" was stressed by the teacher, C. F. Mueller, in his closing remarks.

Saturday the first meeting was held at 9:30. Devotional and a question box discussion were led by Mr. Mueller. Questions vital to the lives of the young people were discussed and helpful conclusions drawn. At 10:30 Ted Schmidt led a profitable vocational guidance session.

At 2:00 p. m. Ted Lichti presided at a meeting in the outdoor chapel. Leadership was discussed, bringing out the question, "What is our task as Christian young people in leadership in church, school and community life?" The leadership discussion proved so interesting that it was thought best to omit some other topics and let it cover the full time.

The evening campfire session was a continuation of the question box taking up the questions pertaining to boy and girls relationships. In this mixed group much helpful discussion was provoked in which both boys and girls participated, freely giving their ideas.

Sunday morning a sunrise praise service was held on Bible Peak. At this service the advisability of continuing the institutes was considered. The opinion of all was the present system of institutes was a great help to the class, helping the members to solve their individual problems and bringing a feeling of unity to the group.

The Sunday School lesson later in the morning was based on the theme, "The Quest for the Best." Articles were read showing what Christ means to some of the leading men of the nation. At the Sunday School hour a short business meeting was conducted by the class president, Ruth Eymann. October was decided upon as the best month for the next institute. Ted Schmidt, Winifred Krehbiel and Dorothy Gebhart were elected to succeed this year's program committee, (which was Margaret Sellers, Ruth Eymann, Lucile Krehbiel and Ted Schmidt). The class voted to send greetings to the Pacific District Conference and Young People's Retreat which were then in sesison.

Much wholesome fun was mixed in between the conference sessions, boating, swimming, trips to General Grant Park and to Millwood. Some expressed the opinion that they received almost as much benefit from the personal interviews and talks with a friend or two as they did from the general discussions. The "atmosphere of Camp Gaines", well known to all who have attended any affair at the Lake, helped to promote clear thinking, free expression and whole-hearted consecration. The Teacher Training Class wish to recommend the plan of getting close to Nature and discussing problems of vital interest. We believe that gatherings of the young people from the various churches of the state would give impetus to the California Young People's Retreat and would be of personal benefit to every one attending.

Sunday afternoon the group left for home, arriving in time to be at C. E. The spirit of Camp Gaines was carried into the meeting and all who talked spoke of the inspiration that they had received from their week-end at Lake Sequoia in Christian fellowship with the class members and Mr. Mueller.

Margaret Sellers.
Reedley, Calif.

CLARENCE PERSUADES HIS PARENTS TO BUY A RADIO

Perry L. Rohrer

Clarence wanted a radio. His mother and father felt that they could not afford it. Furthermore they did not want him to listen in to all the jazz music which they feared would be available.

It did not seem right to Clarence; he had been to their nearest neighbor's and listened. Quite often there were religious programs and high grade musical selections. Some of the best lectures to be heard came over the radio. Of course there were other things not so good but they wouldn't need to tune in on them. They could select the good music and tune out the undesirable.

Finally his parents decided that they would get a radio. Maybe it would help keep Clarence home more nights, and it would be a good investment if it did that.

The first night the radio was set up Clarence sat up until two o'clock in the morning listening. He would not give up until he had tuned in California and several other distant stations. After they had had it for slightly more than a week Clarence began to settle down to a very few stations. To his surprise he noticed that he kept it tuned in on the stations which broadcasted jazz music a majority of the time.

One evening his father asked him if he did not think that he ought to listen to other types of programs more frequently. He reminded him of his argument before they had bought the set; that they would tune out such music. Now instead of tuning it out, he kept it tuned in most of the time.

Clarence grew red in the face, and a bit angry. He did not want to listen to those dull programs. What was wrong with listening to what you like most? Surely it wasn't necessary to punish one's self with such dry stuff.

In spite of his retorts he knew that there was no small amount of truth in what his parents said. Yet he did want to listen to jazz music. He wished that he had never said what he did about tuning such music out.

1. Why do you think Clarence argued that they would tune out jazz?

2. How can a fellow get himself to want to tune in the right kind of music?

3. Do you think his parents should get rid of the radio? Why?

4. What would you advise Clarence to do?

5. What do you think Jesus would do if he lived where there was a radio?

WHY I AM A MINISTER

A prominent eastern minister was asked if he was glad that, as a young man, he made choice of the ministry for his life work. His answer is interesting and worthy of thought. He said:

For many reasons I am glad I am a minister.

First, because it affords me the opportunity of doing the highest and best work.

"It is not in disparagement of other callings to say that the ministry is the best. It is good to study and interpret the laws of men; it is better to study and interpret the laws of God. It is good to heal men's bodies; it is better to heal their souls. It is good to traffic temporal things; it better to traffic in the eternal verities. It is good to build up the city; it is better to build up the kingdom of God."—The New Guide.

WHY HE LOST HIS FRIENDS

He was not loyal to them.

He was suspicious of everybody.

He did not know the value of thoughtfulness.

He measured them by their ability to advance him.

He seemed to forget that he who uses his friends loses them.

He was always saying mean things about them in their absence.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was always jealous of those who were more prosperous than himself.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He used his friends in all sorts of ways and for his own ends, and never hesitated to sacrifice their reputation for his own advantage. —Dr. Orison Swett Marden.

Rev. Gerhard Friesen, of Witmarsum Seminary, formerly of Deer Creek, Okla., spent some time in Minnesota where he preached in Bethel church, Mt. Lake.

THE S. S. LESSON

August 12

The Council at Jerusalem

Acts 15:1-11.

Golden Text: "If therefore the Son shall make you free, ye shall be free indeed." John 8:36.

The old Jewish prejudices died hard in the early Christian church. There were Jews in Jerusalem who, while making a profession of Christianity, were not ready to surrender their earlier Jewish customs. Difficulties of this kind are not to be confined to the early church. In almost every community there are those who profess a willingness to be Christians but who want to say what they expect their Christianity to be. The trouble with them all is that they have not made a complete surrender to Christ and want to come into the church and live in the church in their own way and not according to the way that God has directed.

Antioch was making wonderful progress, but when it seemed that prospects were the best trouble makers had to appear. We must realize that the cause of the truth and the Gospel is always in danger from within as well as without and that the troublemaker from within is a more serious menace than the one from without. The fact that these men came from Judea where the church began and where the heads of the church lived, seemed to give their claim an importance. Antioch could not settle the difficulty. The final word had to come from the mother church whose authority would have more acceptance than the word of a mission church.

The Jewish element in the early church erred in that they did not realize that they were under grace and no more under the law. It was a matter of choice between Moses and Christ. Great and holy as was Moses, Christ is supreme and through Him and not the works of the law is salvation to be obtained. This early difficulty with the Jewish Christians continued for a long while and called for vigorous protest from Paul.

It was natural that the leaders of the church in Antioch should be selected to lay the matter before the leaders of the church at Jerusalem. They were the most familiar with the situation and best in a position to present the side that was opposed to the Judaizing Christians. Had the Jewish element prevailed in their efforts, the Christian faith would have remained only a small and unpopular sect of the Jews instead of becoming a world wide faith such as the Lord designed it should be.

The delegates Barnabas and Saul made best use of their opportunity while on their way to Jerusalem. They had to pass through Gentile country practically all the way and so came into contact with Gentiles. These Gentiles they considered subjects to whom to preach the Gospel, for, had not Jesus declared that the Gospel should be preached to all the world? and had they not found many worthy converts among the Gentiles in Antioch? Why not then seek others outside of that field? Samaria is particularly mentioned. This field had earlier been the scene of evangelistic efforts and great results had been obtained. One of the things to be impressed upon Christian workers at all times is that wherever there are souls without Christ, right there is a legitimate field for preaching Christ and urging men to accept Him as their Lord. There is a mission field wherever Providence leads the disciple of Jesus Christ.

In the interview with the Apostles, the delegates declared the great things that God had wrought. The blessings that follow the efforts of the people of God, particularly those which result in the conversion of the Christless, are the best evidences that the approval of God is upon them. It is a serious thing to oppose that which has the evident sanction of the Holy Spirit where the salvation of immortal souls is involved. There are always some self-willed stubborn men and women who will not surrender their own ideas in the face of anything, right or wrong. This element has always to be considered in the work of the Lord because of its determination to impose its ideas on the rest in spite of right or reason. The party here was composed of converts who had been Pharisees and who carried their Pharisaic notions with them into the church. They were the ones against whose leaven the Lord had warned. They were dangerous because, like leaven, they worked through the entire body.

Peter's failing was that it was hard for him to be consistent, as we see in the later development of the church, but here Peter committed himself to the liberal side and spoke in the council in favor of admitting the Gentiles into the Christian fellowship. His argument was that God had directed him to preach to the Gentiles, the case of Cornelius being an outstanding example. The same Holy Spirit that had possessed the believers at Pentecost has given his witness to the Gentiles and God had shown him there was no difference between Jew and Gentile and therefore there was no occasion for laying the Jewish burden of the law upon the Gentile believers.

MAKING THE DEVOTIONAL PERIOD OF THE S. S. A PERIOD OF REAL WORSHIP

(Continued from Page 2)

power. It makes available the infinite dynamic of God's own Spirit. It issues in unselfish activity and creative human service. Its full realization and its ultimate sanction are in a life that not only is 'hid with Christ in God', but goes forth with Christ 'not to be ministered unto but to minister."

This is perhaps a new phase in our S. S. program to some of us, and those of us who have never attended a real worship service will probably not think it worth while; but those who have experienced the blessing you receive in observing such a service undoubtedly know what they miss by not having it. And we hope that soon many more of our Sunday Schools will plan for a worship period in their S. S. program and may find their way clear to arrange for one.

(Written for the Sunday School Convention, May 17, 1928.)

Mrs. J. H. Richert,
408 E 2nd St, Newton, Kansas.

SUCCESSFUL PREACHING

The work of the minister is of paramount importance and of extraordinary difficulty. If one can preach a little better men who will not listen and heed with the preaching as it is, will turn and be saved. Is it any wonder that preachers are ever eager to find any way in which to improve their preaching? Here are some short warnings that may, by helping preachers to preach better, become the means of saving men from a bottomless, unending hell.

Don't be necessarily bound always to read a long story out of the Bible to your audience—announce your text—a key phrase in the account—then proceed to the delivery of your message.

It is the beginning and ending of our message we need to be careful about and the heart of the message will take care of itself.

Don't jump around so much that you are all out of breath—Try this for a change—"Stand still—and see the salvation of the Lord."

Either you are well above the situation and have control of your audience or else the situation heavily sits on you—that's the time you notice the babies cry, and count the folks that are going out. Don't resent it.

Most preachers don't know when to sit down.

Don't go on doggedly delivering a message that fails to grip to the hopeless exasperation of everyone present. Better stop and sit down. It may make you feel cheap but it will make you realize your need—push you to your knees and kill your pride.

Don't deliver too much—People's minds are like cups—once full most of the extra runs off and even that which is already in is pushed out with the force of what is being poured in upon it.

Have you become such a preacher that you have discovered while preaching the little voice of an inward monitor that indicates the proper time to wind up your sermon?

Preacher, do you know the sermon can never rise above the level of your life?

To convict is greater than to convince.

Have you succeeded to impress, is not the question—Has the Holy Ghost convinced the people? What comes from the heart goes to the heart.

Do you prick folks as Peter did?—In the heart,—or have you only interested the head? (Act 2:37).

People must not only hear your preaching, they must feel your preaching.

Nothing will be real to our congregation unless it is first made intensely real to us by the Holy Ghost. The Word of Jehovah is precious in these days: there is no widely spread vision —(See American Standard version of I Sam. 3:1).

The reality of both hell and heaven is preached by the preacher to his congregation, yet he may hardly succeed in moving them to reverence and tears, whilst the actor in the theater who represents imaginary things, to a nicety, rocks and moves his audience at will. Do you know why?—The Holy Spirit is able to make that which is distant and remote to us real and vivid. When we earnesty pray and seek God's face that is His opportunity. The emotions that Jesus felt for lost humanity are ours through the Holy Ghost and we are invited to share and to fellowship His sufferings.

Many certainly desire and yearn after knowing Christ better, especially in the power of His resurrection, yet they refuse to fellowship His sufferings and to be found conformable in His death. Of such it is true that they be enemies of the Cross of Jesus Christ (Phil. 3:18).

The only way to bear fruit upward is to take root downward (Isa. 37:31).

God is always original—the Holy Ghost is never monotonous —nature is full of variety—everything is not green in color. When the Holy Spirit has his way, each meeting is different, full of surprises and new blessings.

The Germans have a Proverb that says: "Man is an animal of habit." Too many of us are stuck to a rut.

Be bound to no form—be slave to nothing that does not bring the Spirit of God down.—Pentecostal Evangel.

SUGGESTED PROGRAM FOR MIDDLE DISTRICT CONFERENCE

Session to Be Held at Wadsworth Ohio, August 26-29, 1928.

CONFERENCE THEME

"Living the Christ Life Today"
Scriptural Thought—"We Would See Jesus" (Jno. 12:21)

Sunday, August 26th—Forenoon

Preaching Service—Rev. P. E. Whitmer.
Communion—charge of Rev. Wilmer S. Shelly.

Sunday, August 26th,—Afternoon

Missionary Service—S. J. Goering
Introduction of any other Missionaries present.

Sunday, August 26th,—Evening

Conference Sermon—Rev. S. M. Musselman, Chairman of Conference.

Monday, August 27th,

Sunday School and Young People's Day.

Tuesday, August 28th,

Conference Sessions—9:30 to 11:45 A. M.
9:30-9:45-Devotional service, based on "We would see Jesus"-E. S. Mullett.
9:45-10:25-Bible Study
10:30-Music, Bluffton church.
10:30-10:50-Business
(a) Reception of delegates' certificates.
(b) Minutes of preceding session.
(c) Order of the day
(d) Appointment of committees.
(e) Granting of complimentary votes
10:50-11:10-Topic "What is it to be a Christian?"-J. M. Regier.
11:10-11:25-Discussion.
11:25-11:40-Business Reports.
(a) Evangelization committee.
(b) Educational committee.
(c) Witmarsum Seminary
(d) Trustees
11:40-11:50-Closing Service, Prayer.

Tuesday, August 28th—Afternoon, 1:30 to 4:00 P. M.

1:30-1:45-Devotional service, Raymond Hilty.
1:45-2:25-Bible Study
2:30-Music, Berne church
2:30-2:50-Topic, "What does it involve to live the Christ-filled life under modern conditions?"—W. Wilbur Miller.
2:50-3:05-Discussion
3:30-Music, Berne church.
3:10-3:30-"The Place of Higher Education in the Christ-filled Life"—President S. K. Mosiman.
3:30-3:45-Discussion
3:45-4:00-Prayer and Closing Service.

Wednesday, August 29th,—Forenoon, 9:30 to 11:45

9:30-9:45-Devotional service-N. O. Blosser.
9:45-10:25-Bible Study.
10:30-Music, Ebenezer church, Bluffton.
10:30-11:00-Business
(a) Election of Officers
(b) Action on recommendations.
(c) Other business
11:00-11:05-Music, Salem church, Dalton
11:05-11:25-"The Place of Prayer in the Christ-filled life"
11:25-11:40-Discussion
11:40-11:50-Prayer period and closing service

Wednesday, August 29th—Afternoon 1:30-4:00

1:30-1:45-Devotional service-Dr. Rosella Biederman
1.50-Music, St. John's church
1:50-2:30-Bible Study
2:30-2:50-Topic, "How can the church best promote this Christ-filled life?"-Elmer Basinger
2:50-3:05-Discussion
3:05-3:10-Music, Nappanee church
3:10-3:40-Reports of committees
Unfinished business
Choosing place of next Conference
3.40-Closing service, remarks, prayer, benediction

Program Committee
S. K. Mosiman
E. S. Mullett
A. R. Keiser.

PROGRAM FOR THE 36TH WESTERN DISTRICT ENDEAVOR CONVENTION

To be Held Aug. 22, 1928, in the Bethel College Chapel, Newton, Kansas.

Convention Theme: Christianizing Present Day Life
Chairman ..... Rev. W. F. Unruh

Morning Session 9:45-12:00

I Song Service .....Orion Bebermyer
II Opening: As young people, what is our task at this convention?—chairman.
III Male Quartette .....Hoffnungsau.
IV Theme: Christianizing Business—J. C. Regier.
V Theme: The Christian in Politics—Anton Richert.
VI Theme Christianizing our Amusements and Social Life. Willis Rich.
VII Ladies Chorus ..... Eden Church.

Afternoon Session 1:30

I Music .....Pretty Prairie.
II Business Meeting
III Junior Song Service..Orion Bebermyer.
IV Opening by Junior chairman.....Mrs. D. O. Rupp.
V Junior Program.
VI Quartette ..... Goessel.
VII Theme: Christianizing Education. Clarence Rupp.
VIII Theme: Christianizing our International Relations .....Ferd J. Wiens.
IX Music ..... Hillsboro

Evening Session 7:30

I Pipe Organ Solo .....Ruth Kliewer
II Report of Resolution Committee.
III Male chorus ..... Moundridge.
IV Address ..... Dr. R. T. Campbell.
V Male Chorus ..... Moundridge.

The committee suggests that the convention guests be prepared to spend the whole day at the convention by bringing a basket lunch with them. The Campus with its shade trees and green grass offers an excellent place for this purpose.

Program Committee

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JULY 1928.

Foreign Missions, Gen'l. Treas:

Dorcas Soc. Halstead, Kans. $10.00; Womens Mission Soc. Upland Calif. $11.00; Grace Menn. Mission Soc. Pandora, Ohio $18.32; Sew. Soc. First Menn. church Newton, Kansas $75.00. Home Missions, Gen'l Treas.

Womens Mission Soc. Upland Calif. $11.00; Grace Menn. Missi n Soc. Pandora, Ohio, $9.17; Sew. Soc. First Menn. church Newton Kans. $47.00; S. H. Newton, Kansas, $10.00.

India Hospital:

Sew Soc. Inman, Kans. $18.92; Grace Menn. Mission Soc. Pandora, Ohio, $800; Ebenezer Sew. Soc. Gotebo, Okla. $32.00; Sew Soc. First Menn. church Newton Kans. $25.00;

Expenses of Ex. Com:

Mission Soc. Lehigh, Kans. $1.50; Menn. Sew. Soc. Buhler, Kans. $2.10; Sew. Soc. Marion, S. D. $6.00; Sew. Soc. First Menn. church Newton Kans. $2.50.

Miscellaneous:

Offering Women's Mission Program Pacific Distr. conference, Portland mission, $32.25; Bethlehem Sew. Soc. Bloomfield, Mont. Starving, China $260.80; Sew. Soc. Arlington, Kans. Basna Station, India, $15.00; Ebenezer Sew. Soc. Gotebo, Okla. Girls Home, Winnipeg, $11.32; Sew. Soc. First Menn. church Newton Kans. Peters, Montana, $2.00; Do. China Bldg. Fund $6.00; Sew. Soc. Marion, S. D. Okla. for Christmas, $10.00; Do. Evangelist China, $80.00; Dorcas Soc. Halstead, Kans. Orphan, India, $30.00; Sew. Soc Meno, Okla. Biblewoman India, $36.90; Mrs. L. M. Ledig, Upland, Calif. Orphan, India, $30.00. Total $800.88

Gratefully acknowledged,
Mrs. J. G. Regier, Treas

FOREIGN MISSION RECEIPTS FOR JULY, 1928.

Nordstern Ch., Drake, Sask., $90; N. Dist. Conf., Wisner, Nebr., $46.89; S. S., Eden Ch., Moundridge, Kan., $205.00; Emerg. Relief Com., $1017.69; Menn. Ch., Greensburg, Kan., $13.85; First Menn. Ch., Mt. Lake, Minn., $77.47; Friedenstal Ch., Tampa, Kan., $60.81; S. S., Hoffnungsfeld Ch., Moundridge, Kan., $22.50; B. F. Welty, Addn. Legacy, Tacoma, Wash., $62.47; Christian Ch., Moundridge, Kan., $29.77; Martha K. Goerz, Newton, Kan., $30; Menn. Ch., Lehigh, Kan., $9; Menn. Ch., Hillsboro, Kan., $53.24; S. S., Bethel Ch., Fortuna, Mo., $28.92; S. S. Goessel Menn. Ch., Goessel, Kan., $7.17; Menn. Ch., Deer Creek, Okla., $18.50; Menn. Ch., Philadelphia, Pa., $125.48; S. S., Menn. Ch., Philadelphia, Pa., $14.99; Grace Menn. Ch., Pandora, O., $47.02; First Menn. Ch., north of Butterfield, Minn., $7.00; Menn. Ch., Menno, Wash., $17.92; S. S., Swiss Ch., Alsen, N. Dak., $5.88; Ruff, Salem Ch., Ruff, Wash., $6.72; Menn. Ch., Buhler, Kan., $40.50; John T. Neufeld, Chicago, Ill., $5.00; Alexanderwohl Ch., Goessel, Kan., $156.96; Menn. Ch., & S. S., Pratum, Ore., $31.00; Conference Trust Fund; $384.69; S. S., Johannestal Ch., Hillsboro, Kan., $50.00; West Zion Ch., Moundridge, Kan., $43.00; Canton, Ch., Galva, Kan., $11.78; Gnadenberg Ch., Whitewater, Kan., $50.81; Elisabeth Voran, Littlefield, Texas, $15.00; S. S. Bethel Ch., Lustre, Mont., $13.51; First Menn. Ch., Upland, Calif., $79.28; Rosenort Ch., Laird, Sask., $644.00; Menn. Ch., Butterfield, Minn., $73.33; Emmaus Ch., Whitewater, Kan., $916.50; Bethany Ch., Freeman, S. D., $13.72; Bethany Ch., Kingman, Kan., $17.12; S. S., First Menn. Ch., Mt. Lake, Minn., $43.75; Immanuel Ch., Los Angeles, Calif., $125.00; Tabor Ch., Goessel, Kan., $38.94; S. H., Newton, Kan., $20.00; H. A. Becker, Bal. Legacy, Buhler, Kan., $4000; Bethel College Menn. Ch., Newton, Kan., $15.10; S. S., Salem Ch., Munich, N. Dak., $16.69; First Menn. Ch., Shafter, Calif., $18.08; Bethesda Ch., Langham, Sask., $11.66; Bethesda Ch., Henderson, Nebr., $251.35; Garden Tp. Ch., Moundridge, Kan., $8.31; Menn. Ch., Goshen, Ind., $50; Swiss Ch., Alsen, N. Dak., $13.44; Menn. Ch., Hutchinson, Kan., $6.40; Bethel Ch., Mt. Lake, Minn., $250; C. E. Soc., Munich, N. Dak., $30.55; Mrs. A. B. Boese, Avon, S. Dak., $10.00; Bethel Ch., Lustre, Mont., $12.00; Herold Ch., Bessie, Okla., $14.06; Menn. Ch., Niverville, Man., $30.19; Bethel Ch., Dolton, S. Dak., $22.70; C. E. Soc., Zion Ch., Dallas, Ore., $15.00; Menn. Ch., Pulaski, Ia., $12.07; Salem Ch., Munich, N. Dak., $29.51; Hebron Ch., Buhler, Kan., $34.73; C. E. Soc., First Menn. Ch., Lostwood, N. Dak., $25.00; W. F. Unruh, Newton, Kan., $5.00; Bergtal Ch., Pawnee Rock, Kan., $36.68; S. S., First Menn. Ch., Chicago, Ill., $20.00; S. S., New Huttertal Ch., Freeman, S. Dak., $46.82; From First Menn. Ch., Berne, Ind., part of offering, organ recital, $32.66; interm. C. E. Soc., $30.00; mission boxes, $5.05; four-fifths monthly offering, $491.16; men's chorus, $315.72; First Mem. Ch., Reedley, Calif., $146.95; Bethel Ch., near Fortuna, Mo., $32.13; Hoffnungsau Ch., Inman, Kan., $27.51; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. R.), $340. Total, $11,178.70.

Bal. in bank, July 1, 1928		$ 542.88
Gifts for—		
General Fund	$9,233.39	
Orphans, teachers, etc.	255.00	
India Station	35.41	
China Bldg. fund	120.00	
Pension Fund	37.52	
China Relief	1,062.69	
Sundries	50.00	
Interest	384.69	$11,178.70
Bal. and total receipts		$11,721.58
Money bor. during the month	$9,000.00	
Notes Receivable	4,000.00	$13,000.00
		$24,721.58
Pd. on orders during the month	$23,318.07	
Pd. on debt during the month	1,000.00	$24 318.07
Bal. in bank, Aug. 1, 1928		$ 403.51

On August 1st, 1928, our Board has a debt of $8,000.00.

Gratefully acknowledged.

J. G. Regier, Treas.
J. E. Regier, Asst. Treas
Newton, Kansas.

JOTTINGS

Rev. N. B. Grubb, of Philadelphia, has changed his address. Hereafter he will reside at 2956 N. 12 St.

Brudertal church, Kan., added six young people to its membership by rite of baptism at a special service some weeks ago.

The Eastern District Conference Sunday School Convention will be held this year in the East Swamp, Pa. church, Rev. Howard Nyce, pastor, on September 3.

Rev. G. A. Linscheid, one of our missionaries among the Indians of Oklahoma is booked to address the First and Second Mennonite churches, Philadelphia, on August 5.

Twenty-one young people declared their allegiance to their Lord by uniting with the church through the rite of baptism in the Nordstern church, Drake, Sask., on Sunday, June 24.

The Bertolet Family on whose ancient cemetery Bertolet's Mennonite Meeting house was built, in Frederick Montgomery Co., Pa., maintains an association for the care of the place. The annual meeting of the association will be held Saturday, August 4.

The Men's Brotherhood of the Second church, Philadelphia, is planning a visit to the Home for the Aged, Frederick, Pa., on the first Sunday of August. This is a new organization in the Second church and the members are quite enthusiastic in their desire to assist in the work of the church.

Rev. A. J. Neuenschwander of Philadelphia is spending a portion of his vacation at Garrett Institute, Evanston, Ill.

The Bethel College class of 1928 presented the institution with the beautiful stone gate now being erected at the north entrance of the College campus.

The usual Family Reunions are being held this summer in Pennsylvania, where such reunions have become an institution. The Fretz family hold its gathering in Menlo Park, Perkasie on August 11. The Musselman Family will meet at the same place on August 18.

The East Swamp church, near Quakertown, Pa., is making preparations for a Home Coming which will be held some time next month. Two of the former pastors, Rev. W. S. Gottshall of Freeman, S. D., and Rev. Warren Shelly, of Carson City, Mich. are expected to be present. The East Swamp has been practically built over during the past few months and the congregation is displaying usual activity.

The church at Ruff, Washington, has recently been favored by a number of visitors who brought them messages. Among these were Rev. Henry Riesen of Bethel College, Rev. Albert Claassen of Los Angeles, Calif., Sister Cassie Niswander, a Home Missionary worker, Prof. J. Quiring of Bluffton College, Rev. M. Galle of Aberdeen, Idaho, Bro. Clyde Dirks and Rev. P. R. Aeschliman.

Missionary Suckau and family arrived in Berne, Ind., from Louisville, Ky. They are making a circuit of the churches in the interest of Missions.

Rev. H. A. Fast, pastor of the Bethel College church, Newton, Kan., was a visitor to Mt. Lake, Min., last month and conducted services in the Bethel church.

Rev. P. R. Schroeder will move to Freeman, S. D., about Aug. 1, where he will assume the presidency of Freeman College. A purse of about $600 was presented for his sixteen years of service in the Berne church.

Bluffton Ohio, is again holding Union Meetings Sunday nights during the summer. Last Sunday night Rev. E. J. Neuenschwander of the Ebenezer church preached the sermon and on the Sunday evening before Prof. H. W. Berky gave the address.

The Mission workers of the Zion church, Mcundridge, Kan., held their meeting in the home of Mrs. W. D. Galle on July 12. The main topic was "Companions of the Way". The following papers were read: "Social Conscience at Work"; by Mrs. D. W. Galle; "Training for Christian Social Service" by Miss Esther Pankratz and "Social Evils and Promoting Health", by Miss Anna Block. Interesting talks were also given by Miss Anna Dyck, who has lately returned from Mexico where she has taught for five years and Miss Rebecca Moddelmog of her work as Y. W. secretary in Pueblo and Ferne Galle, who are attending Summer School at Palmer Lake, Colorado.

On the afternoon of June 17, the Henderson Christian Endeavor Society rendered a very interesting program in the Second Mennonite church of Beatrice, Nebr. It was a rainy Sunday, but the church was filled. On the evening of July 1st, the choir of the Second church had charge of the evening worship. A splendid sacred concert was given. The audience which filled the church to overflowing was very appreciative. The Sunday school celebrated the National Independence Day with an all-day picnic in the Beatrice Chautauqua Park. Junior program and worship was the order of the evening service, Sunday, July 8. The Juniors presented a good program and during the hour of worship Lucas Horsch, son of the pastor, delivered an address.

Howard Landis, of the Deep Run, Pa., church, who has recently been called to the pastorate of the Germantown Pa., church met with the Educational Committee of the Eastern District Conference for examination. In this Conference candidates for the ministry are examined by this Committee before ordination. This is an old custom in the East. As early as the time when Ephraim Hunsberger went to Ohio to establish the Wadsworth church, this practice was pursued. One of the interesting documents in possession of the editor of The Mennonite is the certificate issued to him at the time. Rev. J. B. Baer, who for many years was the field minister of the General Conference, was also subjected to an examination by this body.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
10. Transplanting a Bit of Russia
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, AUGUST 9, 1928 No. 31

MIDDLE DISTRICT CONFERENCE

The Wadsworth Mennonite Church takes this means to extend a cordial invitation to the churches of the Middle District Conference to attend the conference sessions here August 26-29.

A tentative program has been announced and the program committee has selected wisely indeed, in both topics and speakers.

We extend the delegates and visitors the hospitality of our homes and bid you welcome to the town of Wadsworth.

Especially do we wish to invite you to the Conference Communion service on Sunday, August 26, at 10:00 a. m.

The Wadsworth Mennonite Church

TO OUTLAW WAR

A. J. Neuenschwander.

Every person who is an advocate of peace, and holds that wars are wrong must have felt a thrill, the other day, when announcement was made, that in the latter part of August 15 Nations would gather in Paris to sign a treaty that will "outlaw" war.

The extraordinary way in which this treaty had its inception and grew is very interesting. The significance of the treaty may be estimated by the fears that some of the naval and army men have regarding its consequences on their lines of work. The whole story is most fascinating. Time and space permit only a few thoughts on the subject.

On June 20, 1927, M. Briand, French Foreign minister, sent a draft of a proposed treaty to the United States, to be signed by both nations, "outlawing" war. Mr. Kellogg, our Secretary of State, took many months to study the proposal. In the meantime, however, there was manifest all over this country a desire that a favorable answer be sent to France. On December 28, 1927, —perhaps moved by the Christmas Spirit—the long delayed answer was sent with a hearty approval of the idea, but adding that the United States would like to see this treaty include Great Britan, Germany, Italy and Japan. It was further mentioned that other nations might be invited to join if they desired to flatly renounce war. Several notes were exchanged between M. Briand and Mr. Kellogg. France agreed to eliminate the "aggressive" war phrase, while the United States made it clear that this treaty would not interfere with or supercede the League of Nations Covenant, or the Locarno treaties.

On April 13, 1928 the United States ambassadors in Paris, London, Berlin, Tokyo and Rome presented Kellogg's suggested draft of the treaty to "outlaw" war.

The draft contained the definite statement that the signatories "condemn recourse to war for the solution of international controversies and renounce it as an instrument of National policy in their relations with one another." The five larger nations have all agreed to sign this treaty, and in addition ten other nations have also indicated their readiness to renounce war. It is said that this will be the first time that a leading German Statesman will come to Paris since the World War.

Will the treaty hold? That is a question the future alone can answer. Some may ask what more have we in this multilateral treaty that is not covered in the League of Nations or the Locarno treaties? The United States had until now been isolated from the above named agreements, now our isolation is cast aside, and we will be a definite part of the nations, American, European and Asiatic, that will unitedly strive for peace.

Now let us look at an immediate result of this development. The Chicago Tribune states July 29, that "Indications are that senatorial supporters of the 15 cruiser naval construction bill will fight to have the measure approved prior to senate action on the Kellogg anti-war treaty which will be signed at Paris the later part of August." The fact is that the tremendous attack last winter on the 71 ship program, reduced it to 15 cruisers and 1 air plane carrier. The House has already approved the 16 ships, but it still needs the approval of the Senate and a huge amount of money before actual work can be started on these war ships. Consequently Representative Britten, chairman of the House Naval Committee and Chairman Hale of the Senate Naval Committee are getting ready to wage a stern fight for their cause. "Both believe the bill will have a better chance for approval if action on it precedes ratification of the Kellogg treaty."

What can we do now? Do what we did last winter where Washington was flooded with protests against the huge Naval program. We can and need to write our Senators and ask them to pass on the Kellogg anti-war treaty first before they pass on the 16 war ships. If it is ratified as every indication is that it will be, then the need for building war ships will be removed. The fact is that our navy is not nearly as inadequate as the militarists would have us believe. Furthermore, the more that we express our opinion in favor of this treaty to "outlaw" war, the greater will be the power. Let every lover of peace work on.

Menno Simon's Birthplace as It Appears Today

"WHY THE MENNONITE CHURCH APPEALS TO ME"

V. B. Boyer.

The writer of this article has been asked frequently by some of his friends, and doubtless others have wondered why, reared in a sister denomination having nothing in its order in common with our own church except our common faith, "Why the Mennonite church appeals to me." The Mennonite church appeals to me because it has a message. When I say that, I do not mean that sister denominations have no message, they have. The message of our church for four hundred years has been ridiculed and the bearer of that message subjected to scorn and derision and suffering, often ending in martyrdom. Yet that message of peace and brotherhood is recognized and emphasized by all the worth while churches and leaders of thought today. How beautiful has been the steadfast adherence of our fathers and their followers to the faith and conduct of our founders and organizers. The Mennonite Church appeals to me because of the simple and peaceful life of those who are reared within its fold.

The Mennonite Church appeals to me because from childhood on an impression has come with me all the way through life that her faith, order and government are Biblical, and the Church has kept clear from the Ecclesiastical cult so out of harmony with the life and teachings of our Lord.

The Mennonite church appeals to me because of her freedom from pagan and idolatrous forms and ceremonies.

The Mennonite Church appeals to me because her life is her doctrine and her doctrine is her life. By that I mean that Christian life is to her more important than a mere confession without possession.

The Mennonite Church appeals to me because she has not only a message but a mission.

The mission is to live on in the future as in the past, swerving neither to the right nor to the left. It would not be fair to close this article without informing the

reader whence and by whom the first impression was made, and I have come to believe that first impressions go deep and last a long while. At my mother's knee I heard for the first time the history of these strange people. It came about one day while on a long journey in which, weary and tired, we passed one of the quaint meeting houses of the Mennonites and rested in the shade of the familiar grove still to be seen in our good state of Pennsylvania. While resting our tired bodies there, mother told us of the kind and benevolent habits of these folk. How no one would appeal to them in vain. As far as I can remember that was the first time my ears heard the word Mennonite.

Those Impressions of my childhood are with me today strengthened and deepened by my later association with the Mennonite church and its people.

Others may stress that which seems important to themselves but we as Mennonites must go on in the simple life of those who taught us by their life that what we are speaks louded than what we say.

There are many other things in the church that appeal to me but my sainted mother made the first and deepest impression. From that day on to the time I had the first contact with Mennonites, the church appealed to me.

But the first contact with a Mennonite family impressed me very much. In my boyhood days a family moved into our little village and for the first time in my experience on a Sunday I saw a large group of people come to their home and conduct a religious service. The house was filled with people and a goodly number were seated in the front yard. Had you been there you would have found me together with a group of my neighbors on the fringe of that group of worshippers. It was such a novel thing for the rough and almost godless community to witness, that most of the folks treated it as a thing to give them the occasion for ridicule and even vile and profane invectives were let loose on these good people. Such spiritual worship was food for my soul and I am grateful.

I frequently attended worship in a Mennonite church but strange as it may seem never knew of an Eastern District Conference until one day in August, in 1912, a trustee of the first Mennonite church in Allentown, asked me, a Lutheran, to preach for them. I did, and in 1928 I am still preaching in the same church.

Brethren, we have a message and a mission. Let us impress others with that fact as we have been impressed ourselves.

WHY THE MENNONITE CHURCH APPEALS TO ME

Rev. J. W. Kliewer, D. D

It seems the intention is that in this article the first personal pronoun singular be used. It would seem quite natural for me to say that the Mennonite Church appeals to me because it was the church of my parents. This answers, however, would not be quite to the point, for I remember distinctly that as a young man I deferred identifying myself with the Mennonite Church by membership until I had satisfied myself that it was the church of my preference. If I were to give today the reasons for my step of that day I might read today's convictions into the experiences of that day. Therefore I shall give my today's reactions.

The Mennonite Church appeals to me because of the simplicity of its organization. It does not have so many wheels in its machinery that their whirr threatens to drown out the sound of the still small voice. Layman and minister have the same rights in its conferences. No group decision makes it impossible for an individual to claim the right to investigate the meaning of a Scripture passage. This makes growth of the knowledge possible instead of thwarting it.

The Mennonite Church appeals to me because of its unique stand on the question of baptism. Most churches that practice adult baptism, or believer's baptism, as it is also called, emphasize the form of baptism and insist upon immersion. The Mennonite Church, excepting a small percent of it, stresses adult baptism but uses the form most convenient without insisting on any form to the exclusion of others. This, to my mind, is emphasizing the essential and leaving the non-essential unemphasized.

The Mennonite Church appeals to me because it discourages shams and pretenses and things that are primarily for show. For this reason it opposes oaths (which are also forbidden in the New Testament) and organized secrecy that covers a lot of emptiness by pretenses, uniforms and parades and high-sounding names for its officials.

The Mennonite Church appeals to me because in its peace program it goes to the root of the matter. Four hundred years before there were any peace programs that aimed at the outlawry of war, the Mennonite Church, basing its stand on the teaching of The Prince of Peace, stressed the attitude of good will between person and person. Only as this attitude becomes general in human society, will peace programs have the possibility of lasting good in them.

I am enough of a hero-worshipper so that the Mennonite Church appeals to me because men in it have dared to be pioneers and paid with their life for pioneering. Christendom in general is just beginning to accept some of the tenets for which our forefathers have suffered persecution for four- hundred years.

A DECLARATION OF PRINCIPLES FOR THE AMERICAN MOVEMENT AGAINST ALCOHOLISM

By Ernest H. Cherrington, General Secretary, World League Against Alcoholism

Personal liberty is least where there is no law and no government. It is greatest where the strongest prohibitions are enforced against anti-social acts.

The beverage liquor traffic is not a necessary evil. Such a thing is impossible. If it is necessary, it cannot be evil; if it is evil, it cannot be necessary.

Reforms are evolutions, not revolutions, and the final test of every reform in the interest of human welfare is not whether it is easy or safe or opportune or expedient, but whether it is right.

The first necessary legal step in the suppression of any social evil is to deprive that evil of the sanction of law and the protection of government. Thereafter, such an evil must defend itself in the open, since it cannot longer hide behind the flag of government and law.

The greatest experiment in social wefare in the modern world is the Eighteenth Amendment to the Constitution of the United States.

The prime objective of the national prohibitory law is not "to make men good by law." It is to protect society at large from the anti-social acts of those who insist upon demonstrating that they will "not be made good by law."

National prohibition of beverage alcohol is in harmony with the highest purpose of law, namely, "to make it easy for men to do right and difficult for men to do wrong."

The degree of enforcement of the Eighteenth Amendment is not a test of the principle of prohibition; it is a test of the ability of free government to effectuate itself.

Experience has demonstrated that prohibition, with enforcement at its worst, is infinitely better than legally sanctioned beverage alcohol with regulation at its best.

Strictest enforcement, however, will not guarantee the permanency of prohibition; that can come only through observance of the law by the people because of their belief in and devotion to the principle which the law is intended to express.

Legislation and enforcement alone can never solve the beverage alcohol problem. That can be done only as enlightened public conscience is translated into law and conduct; and quickened public conscience is expressed in administration of and acquiesence in such law. Therefore the ultimate realization of the temperance reform depends primarily not on legislation but on education. The most important factor in the movement against alcoholism is not the next general election but the next generation.

Final success in moral and social warfare can be achieved not by fighting on the defensive but only by keeping the offensive.

The most important function of organized movements against alcoholism is not direct action in legislation, enforcement and the rea'm of politics. It is rather indirect action by the dissemination of truth and the creation and organization of public sentiment.

Successful prohibition in the United States will not only serve the best interests of America but it will serve the rest of the world, which awaits the outcome of the great American adventure.

Moreover, by international cooperation, American prohibition forces will help to keep the international liquor interests busy defending themselves in other lands rather than to permit those interests to concentrate on the effort to nullify and finally destroy prohibition in America.

The most significant fact in the modern world, indicative of the future trend of the movement against alcoholism is that the human factor in modern industry has been transformed from the unskilled laborer of yesterday whose principal asset was human muscle, to the highly skilled workman of today whose absolute requirements are, not human muscle, but keen eyes, quick wits, steady nerves, and clear brains. Beverage alcohol, therefore, is doomed because it belongs to a slower and lower civilization.

THE MENNONITE

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EDITORIAL

The fact that many smaller churches are disappearing in some communities while a few others in these same communities are becoming larger gives cause for thought and speculation. It is hard to say that the church is on the decline or that it is gaining in influence and power. One of the reasons for the disappearance of the small church is undoubtedly the better and speedier means of transportation that makes it possible for a church to serve a widely spread territory. When people had to walk or depend upon a team to bring them to worship they could not think of attending regularly in a church twenty or more miles away. Today it often happens that they make longer journeys. This has resulted in the combination of many churches of the same and sometimes different denominations. It has also had a tendency toward making it possible for the whole family to attend at one time while in the old days, the number of persons going to church depended largely upon the capacity of the family buggy or the number of horses available.

There is, no one will deny, a laxness prevailing among church members in regard to their duty to the House of God, but such has always been the case. There have ever been those who were more faithful than others and those whose Christianity was either merely formal or else altogether held in the wife's name. Large cities are made up of so many different kinds of people, many of whom have not and never had an interest in spiritual things, and now that cities are so much larger the churchless crowd is bound to be larger. Yet, the churchless mass crowded in our cities is not a convincing sign that Christianity is declining. Its charities, its educational and missionary interests as well as its interests in publications and social service have experienced a remarkable development indicating that, no matter what critics may say, the church has not been unmindful to the needs of the age. It is a matter of regret that the country is full of abandoned churches. Ruined houses that have been dedicated to the service of God and then deserted would appear to demonstrate that the community had gone to the dogs were it not for the fact that in place of several little churches that have been permitted to go to ruin there are other large ones, conveniently located and well able to accommodate a great many more than the abandoned houses could ever hope to serve. With the many little meeting houses, that no more serve their original purpose, it used to be the case that meetings were seldom held every Sunday and frequently never more than once a month. In the town and village churches it is not unfrequently the case that services are in progress not only three times a Sunday, but also every night or nearly every night in the week. Such central places of worship also offer opportunity for large and inspirational meetings that would be utterly impossible in the smaller places. Conventions, special meetings at which notable workers can address large numbers and evangelistic meetings that appeal to large numbers being a few of the opportunities made possible.

Much as some would have it otherwise, the special denominational peculiarities for which men and women would have been ready to die several generations ago are no more seriously considered by many of the people who go to make up the congregations committed to such things. The form of baptism, the use of a liturgy, foreordination, free will etc., are no more matters over which people get very much excited. The fact is the stranger who is seeking a church home in a community in which he locates is apt to consider other things than doctrine when he comes to decide in which church he shall make his home. He probably will want to be identified with what he considers the strongest church or with the church where the pastor's personality appeals most strongly to him. He may even make nearness and easy access from his home the chief reason for uniting with the church in which he is to be a regular worshipper.

In the light of this changing situation the Mennonite church, if it is to continue and have a vital part in the development of our present day conditions, must consider a program that will fit into conditions. It is small in numbers and limited in its means, but we believe it is destined to have as great a part in the future thought and life of the Protestant world as it had in the past.

AN ADEQUATE GOSPEL

P. K. Regier

(Address at the- Kansas-Nebraska Sunday School Convention, held in the Eden church Moundridge, Kan., May 17.)

I am not ashamed of the Gospel of Christ, for It is a power of God unto salvation to everyone that believeth. Rom. 1: 16.

Something is adequate if it is able to meet the requirements which have been placed upon it. A doctor is adequate if he can prevent certain diseases and is able to cure others. A teacher is adequate if she can successfully impart knowledge by precept and example. A business man is adequate if he can run his business successfully and serve his patrons. Any man is adequate as far as his business is concerned, if he can meet the requirements of his job.

Even so the Gospel is adequate if it is able to meet the requirements of its task. The task, the requirement which has been placed upon the Gospel of Jesus Christ, is so great that it almost stagger us. The task of the Gospel is no less than the redemption of the world. And if we say the redemption of the world we mean not only the 1,600,000,000 people living today, but all the generations of the past, and all the generations yet to come. Unless the Gospel can do just that thing, it is not an adequate Gospel.

Do you really believe that the Gospel can save the world? You say, it has never done it in the past. There are countless millions who have sunk into a hopeless grave. There are millions living today who have no personal knowledge of the saving power of that Gospel. Shall we then conclude that the Gospel is inadequate that it cannot do that wherefor God sent it into this world?

Let us take a crude illustration. Here is a large sawmill, equipped with power running into the hundreds of horse-power. Beside the mill there are countless numbers of logs, and none of them are sawed up into lumber. Shall we therefore conclude that the mill is inadequate? No, let us first put it to a fair test. Let us put the logs to the sharp blade, and then as the boards fall into place till the whole supply of logs is consumed, we conclude the mill is quite adequate.

What, then, shall we say of the Gospel? What does the Apostle say in the words of our text? He says: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." He does not say to a few that believe, not even to the most of those who believe. No, he says, to everyone that believeth. If there were one exception, one single incident among the countless millions where the Gospel had failed, we would have to conclude that it is not quite adequate. But Paul makes no exception: to everyone that believeth. And I am sure that our own observation and experience must bear out the words of Paul.

The fact that over half of the people living today have never heard the Gospel story is not a failing of the Gospel, but we must lay the fault at the feet of a lax Christianity. An English preacher asked some British soldiers: "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy were to say: 'Go ye into all the world and proclaim it to every creature', how long do you think it would take to do it?" One of those brave men, accustomed to obey orders without hesitation or delay, and at the peril of life, promptly answered: "Well, I think we could manage it in about eighteen months."

The followers of the Christ who proclaimed this Gospel and who said: Go ye out into all the world, have been at it, not eighteen months nor eighteen years, but over eighteen hundred years, and yet the task is far from accomplished.

"Onward Christian soldiers
Marching as to war;
With the Cross of Jesus
Going on before."

If these words were taken a little more seriously by the Christian church, it would not take very long and the cross would have been planted within sight of every living creature in this world. Christ wants the Gospel into every home in the world, and the way He wants to do it is through the hearts and hands of those whom He has already saved. If we do not carry the good news, the lost will not receive it at all.

It is said of a boy who was

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

Dear friend, to you there is a call,
It is from God above,
He wants to speak some pleasant things,
To tell you of His love.

Don't spurn to heed His loving voice,
Nor count it something vain,
But yield your self into His hands,
And own His loving name.

Don't plead that now you are too young,
Too old, too rich, or poor;
But rather bring to Him your all,
His loving name adore.

Just say, "Dear Lord, here is my heart,
I give it now to Thee,
Please cleanse and save it from all sin,
Then always keep me free."

Upon the cross Christ shed His blood
That all might be set free,
So friend, please come to Him just now,
For lo, He calleth thee.

CHRISTIAN ENDEAVOR MEETING

Sunday, August 19th, 1928
A. J. Neuenschwander

Topic: "How Magazines Help or Hinder Christian Living."
II Tim. 3:1-17.

If possible get a Christian Newspaperman to make a short talk on the Power of a Newspaper for Righteousness. Would it be possible to conduct this meeting on the basis of a Newspaper? Have editorials, main articles, advertisements and news exchanges.

Bringing the Scripture Down to Date

Newspapers spread "s c a r e" news simply to create sales.

S e v e r a l tabloid newspapers failed. Good.

Some newspapers dare to withstand right and righteousness, even as the enemies withstood Moses.

There are magazines and newspapers that sincerely seek to publish only such things as are helpful and uplifting.

If we all use the knowledge we have, we will be able to weed out the evil and get the good news.

The Prayer Thought

We need to thank God: for valiant editors, who have suffered for the things that are right, for the work of Christian people in the field of journalism, for the Dailies that honestly seek to teach the truth.

Ask the Lord: to help you choose proper reading matter; to bless the sincere efforts in journalism to lead in right thinking, to enlarge the support of clean and upright newspapers.

Dividing the Topic for Assignment

1. Journalism as a Calling for Christian Young Men.
2. Advantages and Disadvantages of 'Chain' Newspapers.
3. The Tabloid Newspapers. Why?
4. The Consolidating of Religious Magazines.

The Open Forum

1. What is your favorite reading? Why?
2. What Magazine do you consider worthwhile and helpful? Why?
3. Do you or your parents subscribe to the Church paper? Why or Why not?
4. Why is it difficult for a conscientious Christian newspaper to make money?

To Read or Not to Read

If a person does not read the papers and magazines, he remains ignorant and uninformed. If a person reads he is liable to be mislead. As a result some have chosen to stop reading, as the lesser of the two evils. Those persons had perhaps been caught in the trap of reading the cheapest paper or magazine. In the choice of newspapers and magazines often the cheapest is in the long run the most costly.

Cheap papers and magazines cater to the sensual, the sensational, the "scoop" material, in our courts, in divorce and lawlessness. These journals are read because they furnish a thrill to the tired workers. These readers do not realize that it leaves them worse than they were before.

A hopeful sign is the renewed emphasis on art, nature and science in our greater newspapers and better magazines. Hardly a leading magazine would issue a number without devoting some space to the great out-of-doors. A certain paper that has thousands of readers will not publish a story that deals in any way with divorce or other things that tend to undermine the home and morals. Some magazines have courage to say "No" to tobacco advertisements.

Your church journals seek to bring you a type of literature that will be informative as well as helpful in shaping the moral character of the readers. These journals need the support of every Christian home. Are you a subscriber and do you read the Church papers?

Illustration

The Managers and Editors of the Christian Endeavor World are honestly seeking to issue a paper that will help its readers to live better Christian lives. The Editors will not accept any article that advocates, or pictures in a tempting way, any vice that tends to undermine Christian character. The wide range of subjects covered, makes it a helpful paper, because one cannot continue to read this paper without constantly coming in touch with the best and noblest in life. We heartily recommend it. No, we do not get any commission.

WHAT A FOLLY AND YET BELIEVED FIRMLY BY MILLIONS IN INDIA

Janjgir, C. P., India, May, 1928.

Many of you undoubtedly have heard of the hundreds of thousands of births a Hindu passes before his soul comes to rest in God and at that only for a limited period, after which he has to begin a new cycle of births. This rebirth-faith is not disappearing, very prevalent in the minds and beliefs of the multitudes. The herewith mentioned reference furnishes a vivid corroboration thereof.

Just recently this story of a 7 year old girl has found wide circulation among the Hindus. This girl lives in the village Shadinagar (City of marriages) in the United Provinces of North India not just so very distant from our own field.

Ramkali (don't allow e v i l thoughts to enter), the daughter of Gangavishnu, a Brahmin, has related her previous life and confirmed what she said by identifying persons who were related to her in the last life.

When the girl was three years old she started relating the story of rebirth to her father. She affirms that her previous residence was in a village called Nagla Bagh. She had three sons. One of them was born shortly before her death. The girl insisted on meeting her two sons in her present life. Her parents, however, tried to dissuade her, ultimately had to yield to the girl's determination. A child largely has the right-of-way in India.

At first they were disinclined to help the girl in the fulfillment of her desire, she began to starve herself. Self-torture is readily resorted to when trying to win an end in religious life. Ramkali wept bitterly for three days, refused to take a single morsel of bread or any food whatever. Finding no other way, Gangavishnu took his wife and the daughter on a bullock cart to Nagla Bagh village described as the girl's previous residence.

Upon reaching the said village, the girl pointed out her two houses from a distance without the least hesitation. Ramkali entered the house immediately and approached one whom she recognized. This unusual incident attracted naturally a huge crowd. Then followed a series of questions to actually examine the truth of Ramkali's statements. One villager in the crowd pointed out the wife of Siyaram and questioned the girl as to her identity. A correct and immediate reply was received.

Ramkali next described in detail repairs that had been done in the house a few years back. Interest and curiosity, of the latter India has certainly her enormous supply to give out profusely, grew rapidly and everyone put one or more searching questions. In every case to the amazement of all, Ramkali gave prompt and reliable replies.

Finally Gangavishnu asked his daughter to return as her desire had been fulfilled. Siyaram asked her mother whether she would return. She replied that as Ramkali's relations has been cut off by "Fate" her visit would not be repeated. Fate settles millions of minds in the most frightful distress, calms them, comforts them, encourages them to bear patiently their suffering, or whatever it may consist of. Weeping bitterly, the girl then parted from her sons, accompanied by her father to her present residence in Shadinager. What a darkness after so many years of mission work!

Yours for service,
P. W. Penner.

SOME LITTLE FOXES IN SUNDAY SCHOOL WORK

By N. K. Berkey, Allentown, Pa.

It is not the big outstanding sins that do the most damage in Sunday School Work, it is the many little sins, the faults here and there, everywhere, that spoil the Work. The many little foxes that spoil and trample over the vines ruin the vineyard, finally.

One is faultfinding, not criticism but fault finding. Criticism is constructive, faultfinding is distructive; one builds up, the other tears down. One carelessly, selfishly, tears to pieces with no plan but simply to "run down" the work of another. The other, —criticism—a hard difficult thing looks far ahead and plans, carefully in friendly, merciful spirit tries to correct, improve, strengthen the work of another. Let us have more criticism, true criticims is rare and hard to give because so much is required of the one who gives it.

Another is selfish little circles of private interests, cliques if you please. No little fox can do more harm to the loyalty that should prevail in every school between officers and teachers and scholars. All for one and one for all is the ideal of the rank and file of a school. When strangers enter a school, or a class, or perhaps some poorly dressed, more unfortunate one, or sometimes a prodigal son type, or maybe a boy or girl not quite as bright in day school, this is the test whereby you discover the chances for growth in that school. Selfish little circles of private interests leave such a school dormant. The ones not wanted, the strangers within the gates are soon frozen out. A warm contagious, social atmosphere, full of fellowship, attractive, cheerful, kindly, loving spirit prevails where the "All for one and one for all" motto rules; such a school grows and grows, it can not help it. The commercial world today talks of "eye appeal" in merchandise, meaning that it is of first importance that an article for sale be attractive, pleasing, and beautiful to the eye as the case may be. It seems our Sunday Schools looking at them as a unit, need something similar to appeal to and attract the multitudes of children not attending any school. Shall we not sell the Sunday School as a whole to young and old by appealing to the mind, the heart and soul not forgetting the social side as the love to get acquainted, to "mix" with one another, is within us all.

Among many other little foxes in our vineyards let us mention just one more—Pride. The Lord said; "Blessed are the poor in spirit, and the weak." Pride is natural; to be poor in spirit and weak is not but it is Godlike. Hence the foxy nature of pride. Even some children of three and five years of age have acquired some very pronounced pride from their parents and others. Your Primary Superintendent can tell you that. Pride in teachers and officers will create many a difficult situations where meekness always sweetens things. Pride among the membership ruins the fruit of the vineyard. The writer remembers on a r r i v i n g in a strange city some years ago and after some months of acquaintance with some individuals belonging to the same denomination but of various churches of that denomination, he noted a striking pride of denomination which he has come to recognize as being present in a greater or less degree all through the churches of his acquaintance. The result was to repel and not to appeal. It is the little seemingly u n i m p o r t a n t things that count to our profit or loss.

Some one will say, Oh, we must have some pride, some ambition. Why certainly. A teacher on delivering a lecture on "Helpers and Helpless" said that there are two classes of workers in this world —those who are helpers and those who are helpless, some always have to be told and others soon do the work without being told. Some need watching, others do not. Some are soon assistants while others are still helpless. So to arrive at the conclusion of the matter; all the pride a man needs is sufficient to shame him out of inadequacy.

WHAT HOLDS YOUNG PEOPLE IN THE CHURCH

This is a vital question today and many churches are asking it. One reason of great importance is the preaching of the true, pure, simple Word of God, instead of where some pastors try to tell the young people how to behave and what to do, in other words, criticise them, which naturally causes them to turn away from a church. It must also be brought into consideration that there are two classes of ministers and three classes of young people.

This great problem is, however, not found in our church here, as our regular Sunday School attendance is 175, three-fourths of whom are young people. They are willing workers, ready to give a helping hand to the superintendent or the pastor. Not far off in the same community a church building stands deserted, and the flock is scattered to the four winds. The building is now used for a Community Hall. How true are the words that our Master spoke long ago when He said, "My house shall be called a house of Prayer, but ye have made it a den of thieves." How it must have grieved Jesus to see such work carried on in His Father's House, and how it still grieves Him to see it these days!

One class of young people who, during the week sometimes meet defeat, are discouraged and feel their weakness, on the Lord's Day go to church expecting to hear an uplifting sermon that will give them new hope, courage, and light on God's great plan for every human being. But instead of being helped, their hearts are left empty and hungry, for instead of a good sermon, the needy should hear a sermon criticising them for making this or that mistake, discouraging them to such an extent that they will never return to that church again. Very often they lose all interest in the good work, and seek the pleasures that the world offers, and are lost. Then we wonder why some churches have no young people!

This great problem can only be solved through much prayer and through God-inspired sermons. The world needs today more than anything else, ministers that are filled with the Holy Spirit, having Christ as their example, seeking not to please the audience, but to deliver the message which God gives them straight from His Holy Word. Often a sermon that hits the soul deep is the most beneficial.

Another class of young people are those that try to serve two masters by enjoying the pleasures and lusts of the world during the week and on Lord's Day going to church. Do they not realize that they can join the church, so to say, and yet go straight to destruction? How can they enjoy the worldly lusts after they have chosen Christ as their Leader? But we know that such young people have grown luke warm toward their Master, and are in a dangerous condition. These are a stumbling block to those that would walk a pure life's walk. The evil one is by no means idle and is quick in snatching up young people of this kind.

The third class of young people are those who have accepted Christ as their personal Savior, and who are willing workers in the good cause. To these young people should words of encouragement be spoken to let them know and feel that they are needed and wanted in the church. Wherever the pure Gospel is being delivered as it was on Pentecost Day, there you will find the young people. It is up to these young people to help gather those outside for the Master. Remember, young friends, the question comes to all, Where will you spend eternity? Take this question seriously, for today we are here, but where will you be tomorrow?

Lydia Stauffer,
Pratum, Oregon.

IF I WERE A BOY AGAIN

In some papers of the late Doctor Harper of the University of Chicago, was found a memorandum which read like this:

"If I were a boy again I would strive to find out from good books how good men lived.

If I were a boy again I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity to every boy.

"If I were a boy again I would more and more cultivate the company of those older whose graces of person and mind would help men on in my own work. I would seek good company.

"If I were a boy again I would study the life and character of our Saviour persistently, that I might become more and more like unto Him." — Pittsburgh Christian Advocate.

HOW WOMEN ARE EMPLOYED

Nearly 10,000,000 American women earn their own living as compared to 35,000,000 men. It is significant that the professions are claiming more women, while domestic service is losing them. More than a million are now engaged in the professions and the number of domestic has dropped from 2,000,000 in 1900 to half that number today.

The female invasion of various fields is shown in the following figures:

2,000,000 factory workers.

1,500,000 clerks and stenographers.

1,000,000 farmers (188,000 owners, 73,000 tenants and 770 managers).

640,000 teachers (85 per cent of the total).

180,000 federal government employees (almost half of the 60,000 U. S. workers at Washington are women).

20,000 artists, sculptors and other art workers.

19,000 accountants and auditors.

17,200 hotel and boarding house owners and managers.

14,000 insurance and real estate saleswomen.

10,000 manufacturers.

10,000 journalists and other writers.

7,000 bankers and brokers.

3,000 lawyers (6,000 other women studying law).

3,000 postmistresses.

2,400 preachers.

2,200 pharmacists.

And in public life we have:

1 Assistant U. S. Attorney-General.

12 State Senators.

110 Assemblywomen.

THE S. S. LESSON

August 19

Paul Carries the Gospel into Europe

Acts 16:9-15

Golden Text: "Come over into Macedonia and help us." Acts 16: 9.

The second missionary tour of Paul occupied about three or four years. It led him to visit the churches in Asia Minor and found the churches in Europe. During this period he wrote the Epistles to the Thessalonians. His companions were Silas, Timothy and sometimes Luke. God was planning that the Gospel should be carried to all the earth and, while Paul and his companions realized this, the details of their work were left to God. They were ever ready to go as He led them and were waiting for His directions. It must have required no little courage to leave behind them promising church after church that might be greatly in need of their leadership and inspiration, but they had sown the seed and had faith in God to believe that He would make it grow and come into a bountious harvest of souls.

Just how this vision calling Paul to Macedonia to preach the Gospel came to him is not described. It came in the night, perhaps after hours of musing on the great unsaved world before him and his limited ability to carry the Gospel abroad. He may have been perplexed as to how he should proceed, but God did not long leave him in doubt. Wherever there is true consecration to God and a desire to do ones part God will not long leave one in doubt as to where to go. Every true child of God who sincerely wants to do his part in the saving of immortal souls will not need to wait long to be directed to the field in which he is to work. It may not be in some far off Macedonia, it may not even be in the next town, but there is a field waiting and God is directing him to it through the providences He uses in guiding His people.

The man of Macedonia was a Greek and so belonging to the race whose intellectual influence extended to every corner of the civilized world. The language of the Greek was understood everywhere and was the vehicle of business, society and literature. It was to be through the Greek New Testament that the world was to receive the Gospel. The Greek was able to adapt himself everywhere better than those of other nations and so in giving the gospel to him God was planning that it should reach to every corner where men wrote, taught and thought. We see therefore that, while Paul was called to be the first to preach in Europe the Greek was called to spread it abroad.

The message in the vision was, "Come over and help us." Here was expressed a need for help. No matter what the Greek was, intellectually or otherwise, he needed the help of God as does every other man to whatever nation he happens to belong. The Man of Macedonia represents all the Gentile world. It then was the ruling power, but that did not matter. The Christian faith that came into being in an obscure corner of the world and of an obscure and despised nation is the only thing that can possibly bring salvation to the world. Today there is still a larger portion of the world without Christ. The nations belonging to this Christless portion of the population may have many things that they think to their advantage, but being without Christ is altogether to their eternal disadvantage.

The answer to this vision was "immediately we endeavored to go." There was no delay. The call had to be responded to as quickly as Paul and his companions could respond. Every invitation to work or to salvation, to whomever it comes from God, is an imperative manner and to delay it is to refuse. Next we note that they endeavored to go. Nothing is said of preparations or looking around to finance their expedition. This was God's work and Paul and his associates had enough faith to know that He would provide the necessary means. No man called of God is without the necessary means to respond. It is not God's way to set an impossible task for any one, but He does expect that we leave all our cares with Him and go about doing what He directs us to do.

The Jews at Philippi were not numerous enough to maintain a synagogue but found just as suitable a place out in nature, God's first temple, where they might worship. After all, it is not the place that matters so much when one's heart wants to draw nigh to God. Here Paul found a devout few as he always did, and to them revealed the precious truths of Christ. Lydia, a woman was the first convert in Europe. This is significant for God has a distant place for women in His plans. It was through this channel that our ancestors in Europe came to receive the Gospel. How different might is have been had Paul been called east instead of west. Then we would be receiving missionaries instead of sending them.

THE LODGE

Its Aims, Its Advantages and Disadvantages from the Christian Point of View.

H. D. Penner.

(The following article is in part a paper read at the last General Conference session in Berne. Objections were then raised to the official publication of the same, and the author gladly consented to the decision of the conference not to have it published as a paper approved or endorsed by the conference. After having obtained more information on the subject, and after thoroughly revising the original paper, we now publish it as our own private opinion, and assume sole responsibility for the ideas set forth. H. D. P.)

The lodge is a regularly constituted body of members, organized for certain special purposes, and having some particular aims in view. These it seeks to attain by educating and training its members theoretically and practically. As the observance of secrecy is one of its methods to attain its aim, it is also called a secret society.

The aim of the different lodges varies according to the circumstances under which they were organized. Their methods of procedure also vary greatly, according to the social, economical, intellectual and moral standards of the community from which they come and in which they work. In this respect their similarities and differences have much in common with those of the various denominations of the Christian Church. The principal aim of the lodge is mutual support in all that pertains to the well-being of its members: physical, intellectual and moral. We know of one lodge that expressly forbids any mercenary motives, and does not offer any kind of life insurence. Philanthrophy, morality, patriotism, religion and political liberty are some specific aims of most of the lodges.

Advantages of the lodge from the Christian or Scriptural point of view are expressed in the aims mentioned above. If these aims are earnestly pursued, the lodge has real advantages based on, or borne out, by the Scriptures, and must be recognized as Christian.

The philanthrophy of the lodge is borne out by James 1:27 (a), "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction." Also by Rom. 2:13, "For not the hearers of the law are just before God, but the doers of the law shall be justified." Jesus' conception of the doers of the law is expressed by Himself in Luke 10:25-37:—"Do thou likewise and thou shalt inherit eternal life." This stressing of the doing of the law must be acknowledged as an advantage from the Christian point of view.

Morality and neighborly goodness as taught and demanded by the lodge is also an advantage from the Christian point of view: Micah 6:8, "The Lord has shown thee, o man, what is good; and what doth the Lord, thy God, require of thee but, to do justice, to love mercy and walk humbly with thy God." Now, the stressing of a moral life and practical goodness, although not sufficient for complete salvation without the elements of love and spiritual-mindedness, must certainly be considered as an advantage from every point of view, including the Christian.

Mark 9:38-40 we read: "John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said. Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of Me. For he that is not against us is for us."—Christ was thus encouraging every kind of goodness; not only the goodness of the heart unto salvation, but also the goodness of the hand unto alleviating any kind of suffering in the world. He was continually stressing the **doing** of good works: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven" (Matt. 7:21). And again: "For whosoever shall do the will of God, the same is My brother and sister and mother (Mark 3: 35). The aims of the lodge are thus a constant reminder to the Church not to forget the practical and the human side of our Christian faith. This must also be considered an advantage from the Christian point of view.

We realize, of course, that the motive of action is the final test of the real value of a deed. Only the deeds of love have in them the essence of the eternal life. But this test probably applies more to individuals than to organizations. The duty of the respective organization, whether church or lodge, is to instruct its individual members in this essential of genuine philanthrophy. How these two organizations may compare in regard to the discharge of this duty, we shall not here attempt to ascertain. But the opportunity of profitable comparison we might not have if it were not for the lodge. Hence, it seems to me that the lodge with its noble aims has its advantages, even from this comparative point of view, and we ought to be at least as tolerant as Christ was Himself.

The lodge with its strong fraternal features constitutes a continual challenge to the church for more specific and intensive benevolences. In many respects the saying of Christ that "the children of this world are wiser in their generation than the children of light" applies to the lodge and the church respectively. The church may well learn some very practical lessons from the lodge. So the aims of the lodge have some very notable advantages from the Christian point of view.

Under **disadvantages** from the same point of view we would mention their emphasis of secrecy. This is something we cannot understand and much less appreciate. And yet, Jesus Himself speaks of certain things which He told His disciples in darkness, i. e. in secret (Matt 10:27); but demanded them to proclaim these things upon the housetops, most likely meaning, as soon as changed conditions justified this, and the people were ready to understand them.

Another disadvantage is their failure to emphasize the last part of verse 27 in James 1, "and keep oneself unspotted from the world," and also the admonition of Paul in the second verse of Rom. 12, "And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God." And yet, we must not forget that the church, as a whole, manifests just about as much conformity to the world as the lodge.

A third disadvantage from the Christian point of view is their method of observing religious rituals, which may lead the thoughtless and careless away from the church of Christ. The rituals and ceremonies of the lodge are easily taken for a substitute of the worship and devotion of the Christian church. This is to be deplored. But if the church were spiritually stronger, it might readily overcome this disadvantage.

The more I think on this question, the more I am convinced that we ought to handle this subject not so much from a disciplinary standpoint as rather from that of loving persuasion, intelligent testimony and constructive teaching. Our discussions on this subject should be carried on in such a spirit that we become more firmly established in Christ Jesus and, at the same time, more tolerant toward all men, especially our brethren and sisters in the faith who may differ with us in our views regarding membership in the lodge.

The two principal Scripture passages that are quoted against lodge membership are: "Be not unequally yoked with unbelievers" (II Cor. 6:14), and, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother (not only lodge member) that walketh disorderly" (Thess. 3:6).

Regarding these two passages we practice great inconsistency. Are we not quite extensively yoked with organizations and institutions that are more anti-Christian than many lodges? institutions whose leaders are outspoken unbelievers in Christ's teachings of peace and meekness and love? There are institutions which some of our pastors and congregation patronize and eulogize very extensively and arduously, which do not believe in the two greatest principles of eternal life as Jesus taught and lived them: peace and love. They rather believe in war; they justify war; they eulogize war, and condemn all peace and pacifist movements of their fellow Christians as unbiblical and unpatriotic; yea, they even attribute the present strong peace movement to the devil. Are we in our tactics not pulling the same yoke with them, and thus help them to sow and to spread unbelief in Christ's own peace principles? in His life principle of love?

And then we have with us unbelievers in Christ's teaching of the truth as the only means that can make us free from error and sin. Yet we do not separate ourselves from them, at least not outwardly. We remain yoked with them in our church organization and our conference. I do not advocate a radical outward separation (the Lord Himself does not, and I try to stand with Him); but I plead consistently in all matters pertaining to our fellowshipping with other Christians.

And then we have with us unbelievers in Christ's teaching of forgiveness, and those who have practiced falsehood and dishonesty in business. If those same parties had joined a lodge, they would automatically have lost their membership in the congregation. But now, in spite of their sinning against Christ and their fellowmen, they remain outwardly full members of the church, and in good standing, because they can say their "shibboleths".

A notable case of inconsistency was brought to my notice not very long ago. One of our congregations, during a union revival season, would suspend their own Sunday services and urge all its members to go to the revival meeting, conducted by a known lodge member. When several weeks later one young brother of this congregation followed the example of the revivalist and joined a lodge, he was excommunicated. Where, in the name of divine logic, lies the consistency of such action?

At the last meeting of the Western District Ministerial Conference one of our most conservative congregations raised the question whether it would be a violation of the spirit of the constitution of the General Conference if a congregation permitted lodge members to remain in the church as associate members, with the privilege to partake of all the spiritual blessings, including the Lord's Supper; being deprived only of the right to vote and hold office. This attitude and action is most significant, and a sign of progressive Biblical thinking.—If the spirit of said constitution is not violated by such attitude and procedure, we can well afford to let the letter be killed (II Cor. 3:6).—

If we could learn to deal more conscientiously and courageously with the sins unto death, on the one hand, and the works unto life, on the other; and then practice more leniency with those things that are only of temporal significance, we might render better service to the eternal cause of Christ and the true object of His church: to seek and to save that which is lost.

AN ADEQUATE GOSPEL

(Continued from page 3.)

converted that at once he started to walk for he was poor and could not afford to go by train, away to a place more than a thousand miles from home, to tell his brother of Christ. History relates that the early Christians, many of them, were so eager to carry the Gospel everywhere, that they hired themselves out as servants or even sold themselves as slaves, that they might be admitted into the houses of the great and rich among the heathen, to live there, and thus have an opportunity to proclaim the love of Jesus and His salvation.

What a tragedy that this ardor and missionary zeal soon died down. During all the centuries from about the eighth to the 18th, the Christian church had hardly enough light and life to keep itself going, to say nothing of expansion and spreading the Gospel to lands in which it was not yet known. The modern missionary move is as yet not very old.

I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth. No one is ever ashamed of a power. We are often ashamed of our weaknesses, but never of power. That Paul was not ashamed of the Gospel he proved by his actions. He went to the very centers of cultured civilization of his day. He told them about Christ in literary Athens, the city of foremost culture at that time in the world. Here he matched the Gospel with the philosophy of the Epicureans and Stoics. Paul was not ashamed of Christ's Gospel, even in cultured Athens.

(To be concluded)

MARRIAGE

Geiger-Fankhauser — On Sunday, July 29, at the Salem church, Sonnenberg, Ohio in the presence of the congregation, relatives and friends, by the bride's pastor Rev. A. R. Keiser, William J. Geiger, of the St. John's church, Pandora, Ohio, and Miss Magdalene E. Fankhauser. The couple goes to Honolulu, H. I., to teach in the high schools.

DEATH

Mrs. Elizabeth Froese, daughter of Mr. and Mrs. Cornelius Voth, was born December 14, 1881, in McPherson County, Kansas, where she spent her youth with her parents.

In the early years of her life she accepted Christ as her personal Saviour and was united with the Mennonite Church of which she remained a faithful member to the end.

On the third day of September 1903 she was united in marriage with Mr. Jacob K. Froese. This union was blessed with seven children, three sons and four daughters.

Her health had been failing for several years, so it became necessary for her to undergo an operation at the Grace Hospital, Hutchinson, Kansas. Where on the morning of July the 24th 1928 she was called to her heavenly home.

Those deeply bereaved of her early departure are her husband and family, her aged mother, six sisters, and two brothers. A sorrowing circle of relatives and a host of friends who mourn her passing most sincerely. For to know her was to love her. She was of a cheerful and contented nature, always ready to give her service willingly, wherever needed. She reached the age of 46 years 7 months and 9 days.

The funeral service was held at the Hutchinson Mennonite Church, July 27th at 10 A. M., conducted by Rev. J. J. Plenert. Then at 2:30 P. M. the service was held at the Hoffnungsau church, with Rev. Abraham Ratzlaff of Buhler, Kansas, Rev. A. J. Dyck of Inman, Kansas and Rev. J. J. Plenert officiating. Bro. Ratzlaff and Dyck spoke in German and Bro. Plenert in English. The Interment was made at the Hoffnungshou Cemetery where Brother C. H. Voth, Inman, Kansas, made a few remarks in German and prayed. Appropriate music was rendered at both places by singers of the Hutchinson Mennonite Church.

JOTTINGS

The Western District C. E. Convention will be held in Bethel College, Aug. 22. A large attendance is urged.

Bethany and East Swamp Sunday Schools of Quakertown, Pa., held a joint outing on the grounds of the East Swamp church on the afternoon of August 5.

In the absence of Rev. John Lichti of Medford, Okla., Rev. C. E. Krehbiel of Newton, Kansas, preached on July 22. Rev. Lichti will be away from home until the end of August.

The ladies of Bethel College church were glad for the presence at their last meeting, of Sister Clara Kuehny, who spoke to them concerning Mission Work in India, in which she is engaged.

Rev. and Mrs. H. H. Ewert, of Gretna, Man., who are spending the summer in Europe, were the guests of Rev. J. H. Leendertz, Mennonite pastor in the city of Haarlem Holland. Rev. Leendertz is remembered by Mennonites of America because of the visit he gave us several years ago.

Rev. H. U. Schmidt, of the Meno, Okla., celebrated the twenty-fifth anniversary of his ministry some days ago. Refreshments were provided by the women's organization of the church. Addresses were made by Revs. A. A. Ewert, H. T. Neufeld, and J. P. Wedel. 25 years ago Bro. Schmidt was ordained in South Dakota. He has served charges in Vona, Col., Taloga and Meno, Oklahoma.

Last month the four General Conference Mennonite churches of Iowa, Wayland, Noble, Donnelson and Pulaski had a union meeting in the Wayland church.

The Men's Brotherhood of the Second Mennonite church, Philadelphia, made a journey to the Mennonite Home for the Aged Frederick, and conducted services there on the afternoon of August 5.

The theme of Prof. Quiring's lectures at the Bethel Retreat will be "The Gospel of God in Christ Jesus." It will be presented under the following heads: Aug. 26, Its Wonderful Design." Aug. 27, "Its Glorious Manifestation." Aug. 28, "Its Marvelous Triumph." Aug. 29, "Its Wonderful Salvation."

Rev. G. A. Linscheid, for many years located at our Cheyenne mission in Montana, but now among the same people of Cantonment, Oklahoma, is on a tour through the eastern churches. Among the churches he visited were: Dalton, and Wadsworth, O., and Souderton, and the First and Second churches in Philadelphia, up to August 6.

A settlement of Virginia farmers located at Halifax, Pa., twenty-five miles north of Harrisburg, includes several (Old) Mennonite families from the Hebron and Gospel Hill congregation in Virginia. These have arranged for services of their own. It is interesting to note that there once was a Mennonite church in the locality which died out and now others are coming from other localities to establish another.

The Epp Family, numerous among the Mennonites of Kansas, held a gathering in Moundridge Park of July 29. Rev. and Mrs. H. P. Gade, of Schafter, Calif., were present and the gathering was addressed by Rev. Gade.

The Gottshall Family of Pennsylvania will hold a reunion in the Schwenksville, Pa., Mennonite church on the morning of Aug. 8. In the afternoon the clan will hold a social gathering in the village park. Among those who will participate in the exercises will be, Rev. W. S. Gottshall, of Freeman, S. D., and a former pastor of the Schwenksville church which formerly was known as the Gottshall's church.

Bluffton College is in the midst of preparation for a drive to raise its productive endowment to $550.000, which sum it must have in order to retain its standing as a standard college.

Dr. Mosiman, the President says: "At first sight, it might appear that it is an arbitrary act on the part of the State. The fact of the matter is that quite a number, as for instance, Minnesota, Illinois, Indiana, Iowa and others, have the same requirement. The prime object of a church college is of course to train for Christian character, but inasmuch as nearly 60% of our students go into teaching at least part of the time, we cannot ignore these requirements, especially not since the same conditions are put up for other purposes as well."

The Mennonite Weekly Review has an interesting note concerning a youth named Sadhram employed by Missionary P. A. Penner, at Champa, India. The young man having been frequently employed to clean the missionary's Ford and having considerable mechanical ability, constructed a model of the "flivver" using bits of shoeboxes, tin cans, string etc. Rev. H. P. Krehbiel, while visiting the Mission suggested that the model be sent to Henry Ford. A few weeks ago Rev. Krehbiel received the model with the request that it be forwarded to Mr. Ford. Before sending it to Detroit, it was on exhibition in the Review office.

The evening of July 29 the large church of the Berne, Ind., congregation was filled to capacity, the occasion being the leave taking of Rev. P. R. Schroeder, for Freeman S. Dakota where he is to assume the presidency of Freeman College. The neighboring churches dismissed their evening services and the people with their pastors participated in the exercises in the Mennonite church. Ben Sprunger read an interesting report of the growth of the church during the sixteen years of Rev. Schroeder's pastorate. Rev. Joel Lehman also paid a worthy tribute to the departing minister. During the years of Rev. Schroeder's pastorate there were in the congregation, 115 deaths, 242 marriages. The contributions during this period amounted to $301,291.03.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH

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TABLE OF CONTENTS

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3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, AUGUST 16, 1928 No. 32

A HOME MISSION PICTURE

(In view of the fact that 5 years ago Mechanic's Grove was one of the most unpromising fields, with a S. S. of 15 and a church attendance of 10, we ask our churches when they read this letter whether home mission work isn't worth while? J. M. R.)

June 23, 1928.

To the Home Mission Board of the General Conference of Mennonites of North America:

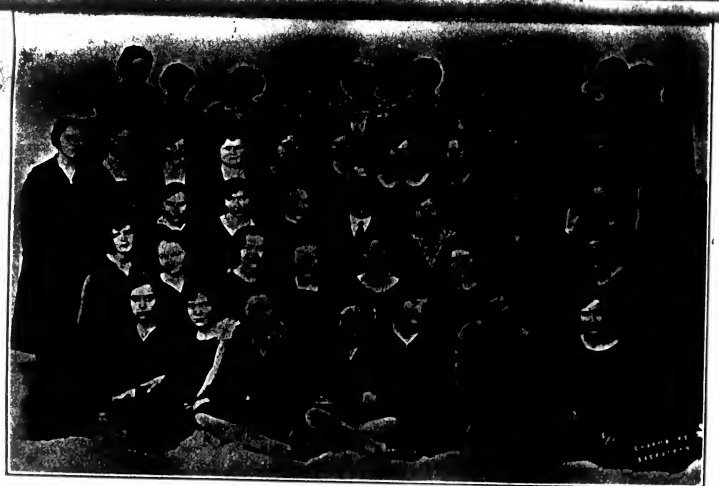
Greetings: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." So sings our heart as we review God's blessings with which He has been pleased to favor us.

While nothing of a phenomenal character has attended our work here at Mechanic's Grove, it has been a most blessed experience in that the stability of the work and of the members of the church has been manifest.

The first week in the New Year we called our people together for a business meeting of the congregation. Various matters of importance were discussed and some important business was transacted. Mr. Martin Harnish, who united with us last fall, was elected as a trustee of the church for three years and has so far proved very faithful in looking after his duties. The other trustees are Jacob Swarr and John Swarr and Bro. S. S. Amstutz serves as deacon. The trustees, the deacon and I constitute the Church Council. Mrs. Martin Harnish was elected as treasurer and Miss Frances Shaw as secretary.

I asked the conregation to assume somewhat of my salary, but because of the expense which the equipping of the basement for a Sunday school room would be, they decided not to assume any definite amount but wait until the end of the year and then make a contribution as the treasury permits.

The Sunday School and the Church treasury were combined until this year and so the treasurer's report for 1927 included the combined sums of the two departments of our work. The total income for the year was $804.06 which was expended in the following way; Light and coal, $117.-30; Roofing repair, $85.00; Mission and Relief, $238.59, Sunday school supplies, including rewards and recreation, $116.86; Insurance, $7.32; Rev. Schroeder's evangelistic service, $125.00; Pulpit supply, $6.50; Church supplies, choir books, individual communion set and 35 Bibles, $77.45; incidentals, $9.07. Besides this, the Young People's Society take an offering at their monthly meeting the two young peoples organized S. S. classes retain one offering each month which is not included in the above report and amounts



A GROUP OF IMMIGRANT GIRLS IN SASKATOON, SASK.

Supposing one of these girls were your daughter or your sister? Supposing she lived many miles away from you in a big city? Frequently she might be weeping because of lonesomeness, working in a strange land for people speaking a strange language. Supposing your daughter or your sister, like the girls above, would daily be subjected to the many temptations of a big city without the opportunities of religious services, much less of your Christian home to strengthen themselves against such temptations?

Study their clean faces and picture to yourself their high hopes and their deep aspirations.

Kind friends from Rosthern, 40 miles away, have made it possible that they can meet weekly, but have no home and no such advantages as the girls in Winnipeg. How they long and pray for it! The above picture shows about half of the Mennonite working girls in that city of Saskatoon, Sask., together with Brother D. P. Enns, of Rosthern. The Home Mission Board would very much like to establish a home there, but with a debt of $10,000 in the treasury they are unable to undertake this task. Am I my brother's keeper? Am I my sister's keeper? What is your answer?

to approximately $60.00 a year. Some of their money was given for Missions and some for Bibles in the church. The greater part flows back into the channels of the church with credit to them.

It was voted at this congregational meeting to elect a separate treasurer for each the S. S. and the Church and to have in addition to the offering in the Sunday School, an offering at the morning preaching service. Thus far this plan has worked very good. The morning offerings averaged $4.00 for the first five months, the Sunday School offerings averaged $4.40, and the evening offerings $5.16 for the same period of time.

In a previous report I made mention that we would like to improve our basement for a Sunday School room and at the congregational meeting it was decided to undertake this improvement, as the funds permitted, and without incurring any debt in so doing. A nice fund was soon started with the co-operation of the Sunday School and with voluntary contributions added to this fund. We were permitted to begin this work in May. We now have a nice room in the basement 43 feet long, 14 feet wide (half the width of the basement) and 7 feet 9 inches high. Most of the labor and all of the floor joists were donated. We are now waiting for the painter and paperhanger. The room when completed will cost between $200.00 and $225.00. We will have a nice balance left after all expenses are paid.

In another letter in answer to questions pertaining to financial needs at Mechanic's Grove, I intimated that possibly the local congregation would be able to pay a neat sum to the Mission Board. But it now becomes increasingly apparent that our church is very much in need of an outside coat of paint and if our finances permit we ought to paint the church this fall. And that will greatly reduce the possibility of a special contribution to the Mission Board from here. The interior of the church has never been decorated and is really in need of same. The walls are just the bare plaster, in places quite badly rain-spotted, from the time before we repaired the roof. I do not wish to press this matter at the present time however.

I had been doing the biggest part of the janitor work, during 1927, but at the afore mentioned meeting a janitor was hired, relieving me of a great deal of inconvenience.

The Sunday School also had a business meeting at the beginning of the year. The S. S. wished me to remain as Superintendent, but an ass't Supt. was elected, this making the work lighter in one sense and allowing me to give more time to other work. This plan is working very satisfactorily. The S. S teachers with the exception of the Adult class are appointed by me. The adult class elects their teacher, Bro. S. S. Amstutz is the teacher. The average attendance of the S. S. during Jan., Feb., and Mar., was 68 with an enrollment of 83. The average attendance for April, May and June, 73 with the enrollment as in the previous quarter. Quite a number of the scholars, who attend only in the winter, dropped out but new ones who moved into the community have come in.

We have held regular services thruout the year with the exception of one Sunday in Jan., when a blizzard caused us to call off every service for the day. Another Sunday evening service was called off, as I had taken sick in the afternoon. On the morning of April 15th, I preached in Germantown, while the morning service here was omitted. The approximate average attendance for the six months has been about 45 for the morning services and about 55 for the evening services, possibly more.

The Young People's meetings are well attended by the young people and the interest is good. These meetings are held monthly preceding the regular evening service. Prayer meetings are held monthly and while the interest of those attending is good, the attendance could be larger. The average is between 15 and 20. A few times during the winter I was assisted in the services by fellow students from the Baptist Seminary where I attended and they brought some very helpful messages.

On the 21st of April several of the men of the church gathered at the church and leveled the front yard, prepared the ground for a lawn, and planted some trees. This had added a great deal to the appearance of the church yard. On April 29th, we observed the communion of the Lord's Supper and 38 persons participated in this service. The missionary offerings of the day amounted to $45.83. On June 3rd, I preached in the morning and evening at the Zion Mennonite church of Souderton, Rev. G. T. Soldner, pastor, while Rev. R. V. Stubbs, a member of the church at Souderton, preached here in my absence.

We had planned to have our Summer Bible School during the months of June, but as Miss Shaw who has faithfully taught each year and who is planning to assist again this year, wished her vacation during June, we postponed the Bible school and are planning to begin on July 9th, and to have the school for two weeks, as in other years.

Last Sunday evening, June 17th, the Children's Day Program was given. The church was comfortably filled and the service was of an excellent type and seemingly enjoyed by all who were present. The offering which is to be sent to the Eastern District S. S. Convention for the Drs. Bauman Bungalow Fund in India, amounted to $16.47.

During the past six months I have been called upon to conduct three funerals. The first a man aged 81 years and unknown to me, a member of a Methodist church, who had heard me preach a year before and expressed the desire that I conduct the funeral services. The services were held in Maryland. The second was a member of our church, Mrs. Emma Swarr, the mother of Mrs. S. S. Amstutz and the two trustees named Swarr. The third was an old man related to some of our S. S. boys, and although denominationally unrelated gave a good testimony when I visited him in his last illness. He was 87 years of age.

Since the death of Rev. Shelly me:ns the absence in the board of someone from the Eastern District Conference, and one to my knowledge, who was the only member who had been on the ground and could add details where the report omitted them, it would seem advisable that some member of the Board pay us a visit. We are planning a dedication service of our Sunday school room July 29th. We wish that some member of the board might be present with us at that time. Would it not be possible for some one to come and have charge of this service and see this work first hand? The Church Council inunites with me in extending this invitation Trusting that we may have the privilege of having some member of the board with us at that time, we submit this for your consideration. (Bro. Gottshall will be in the east at that time and has been appointed to be present. J. M. R.)

Asking your prayers in behalf of this portion of the Lord's vineyard for us His laborers here, and hoping and praying that God may continue to use us to His glory.

We are, in His blessed service,

Daniel J. and Hazel Unruh.

HONOR ROLL OF STATES FREE FROM LYNCHING

Forty-one states were free from lynching during 1927, states the Roll of Honor. The 16 lynchings which occurred last year took place in seven states. The number of victims was 14 less than in 1926, one less than in 1925 and the same number as in 1924.

The high mark of states free of the evil was reached last year. In 1926 there were 38 states without a lynching! in 1925 there were 38; in 1924 there were 38 and in 1923 there were 39.

Georgia and Florida for the first time since records have been kept now appear on the Roll of Honor. Connecticut has been added to the list of states that never had a lynching because recent investigations of the Commission on Race Relations indicate that the case in 1886 recorded as a lynching by the Chicago Tribune, the accepted authority for early records of the evil, was probably a suicide of a murderer hunted by a posse and not a lynching.

All except one of the seven states that had lynchings in 1927 have been on the Honor Roll at least for one year since 1922. Now only one state in the union has an unbroken yearly record of the crime of mob murder.

"The gain in territory free from mob murder is to be attributed, I believe, to the pressure of public opinion, which has been greatly stimulated by the white and negro newspapers of the nation," said Dr. George E. Haynes, in commenting on the Roll of Honor. "It is significant that ten of the sixteen lynchings last year occurred in two states in the Missippi Valley," he said, adding: "The pressure of public opinion against mob violence should continue and increase until every person in America regardless of race or color is safe and secure in any state."

Speaking of the prevention of lynching Dr. Haynes said: "There were 42 instances in 1927, according to Prof. Monroe N. Work of Tuskegee Institute, in which officers of the law prevented lynchings, 8 of them in northern states and 34 in southern states. The Commission on Interracial Co-operation has designed and is awarding to officers of the law a medal for prevention of lynching. Five such medals were given to officers in Texas in 1926, and two were given in Florida, two in Louisiana and one in Kentucky in 1927. Virginia, through the leadership of Governor Byrd, has just enacted a law making lynching an offense to be prosecuted by the attorney general and other prosecutors designated by the governor in addition to local authorities."

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EDITORIAL

The meeting of the General Conference next year in Kansas will be one of the biggest gatherings, no doubt, that has ever been held since the beginning of our organization because it will be held in a section of the country where Mennonites are more numerous than elsewhere. It will also be in the section where conferences are generally more than just gatherings of ministers and deacons and large numbers of the laiety are sufficiently interested in the work of the church to attend the important business gatherings. One of the advantages of holding the Conference in Kansas will be that it will give Mennonites of other sections a better opportunity to become acquainted with the brethren of the Sunflower State and see how they are doing the Lord's work. It is not too early for churches throughout the Conference to prepare for sending a full delegation.

Those who have had the opportunity to observe the work of the General Conference over a long period of years will marvel at its great development. The first conferences represented but a few churches with a handful of delegates. The matter of entertaining a Conference was no particular burden to the church in which it was held. Things are different now. It has become a task worthy of the best efforts of a District Conference to entertain a General Conference and the money involved in paying the transportation of the delegates to the conference now amounts to a great sum which churches from the Atlantic to the Pacific must meet, but we believe that there is not a single church in the whole country that does not feel itself well repaid for having made this vital contact with the whole church and its undertakings.

When the writer of this article was a child and came into contact with several Conference gatherings the noticeable thing was that the ministers who attended were either farmers or business men in connection with their church work. Such arrangements were suitable to the times and conditions of our churches that were then relatively small and widely scattered. There is everything to be said of the system prevailing at that time that is praiseworthy, for their men were pioneers with the spirit of the pioneer that takes sacrifices and sometimes unappreciated efforts for granted. We of this age could not have accomplished what they did any more than they could accomplished what we are now doing. Pioneering is one thing and developing is quite another. Both of these things are necessary in order to assure a lasting work.

Today the need is not only for trained men in our pulpits but for men who are free to give their whole time to the work. Competition is so keen that with the best of trained men occupying our pastoral positions we must also have men of energy with the backing that enables them to keep continually at it in their pastoral vocations. A conference, such as we anticipate, will go far toward emphasizing the fact that our field has grown large and complicated and that its work calls for the loyal support from every one who maintains membership in its churches.

AN ADEQUATE GOSPEL

P. K. Regier
(Concluded)

Now he longs to try it out in Rome, the seven-hilled city, the city of mightest power in that ancient day. He longed to witness for Christ in that city where Virgil sang and where Cicero thrilled the multitudes with his eloquence; in that city where men put their trust in visible agencies of power and organization and pomp and majesty. He was not ashamed to try out this Gospel against all the consolidated power of the Roman empire.

As we look back upon the history of the Christian church we must conclude that the Gospel of Christ is an adequate Gospel, first, because it has revolutionized the world. With Christianity there came a moral power and a religious force into this world which has simply upset the traditions of the past and those institutions which stood in the way of the coming of the Kingdom of God. Jesus said at one time: "I came to cast fire upon the earth before the blaze of this fire the institutions of slavery has melted away. Before the blaze of this fire the institution of polygamy has been destroyed. Before the blaze of this fire the social stigma of woman has been removed and as the result she has been raised to a position of honor and respect and equality with men. Before the blaze of this fire even the hell-born institution of war will some day be destroyed and swept off the face of this earth.

That the Gospel has revolucionized this world is seen when we compare the Christian with the non-Christian lands. In the true sense of the word, there are no Christian lands, for there is still too much in every land which is not according to the principles of Christ. But the extent to which Christianity has permeated the civilized countries shows clearly enough what the Gospel has been doing in this world. Remove all the contributions which the Gospel has made to the world, and you would set back the clock of time by many centuries.

Jean Paul Richter was right when he said that with Christ's pierced hands He had lifted empires off their hinges and turned the stream of centuries backward in its channel. And Lecky, too, was right when he said that in three short years the public ministry of Jesus had done more to soften and regenerate mankind than all the philosophies and exhortations of the moralists since time began.

In the second place, this Gospel of Jesus Christ is adequate, because it still is strong enough to meet the needs of the hour. The Gospel has never had easy sailing in this world. Opposition has arrayed itself with all boastfulness and terror against the religion of Jesus Christ. A noted skeptic boasted in 1809 that in another hundred years there would not be a single Bible left in all the world, except those kept as curios in our museums. And yet, since he made that woeful prophecy, about fifty times the number of Bibles the world ever knew before have been printed and scattered like leaves thruout the world.

There was another skeptic a generation ago, who went up and down the land charging men a dollar to hear his lecture, as he sought to destroy the great temple of the Christian religion. And yet, on the very spot where he wrote his address against the Christian religion there has stood for years a noble house of worship, and thousands and thousands have passed within its doors, and there have bowed in worship to Christ. Christ is moving on, and on, and on!

There are in this world today many other gospels. There is the gospel of Mohammed, the gospel of Confucius, the gospel of Buddha. But all of these gospels break down at the crucial point. They have not the power unto salvation of which the Apostle speaks in our text. They have no dynamic, no adequate power, no redeeming and regenerative power.

Christ crucified is the power of God in winning the world to Him, and there is no other power that can do it. The unbearable yoke upon man is sin. The primary tragedy of the world is not ignorance, bad as ignorance is, nor is it poverty or poor wages, undesirable as these may be. The primary tragedy of this world is sin, and man's fundamental need is the need of a Saviour and Redeemer from sin. In Christ and in Him all alone we have, once for all, that adequate Saviour, Christ crucified, the power of God.

I am not ashamed of the Gospel of Christ, for it is a power of God unto salvation to every one that believeth. If the gospel is such a power in the mind of Paul, we begin to understand why he shouts: "God forbid, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." In the face of that infinite meaning of the cross, we may well sing with Isaac Watts:

When I survey the wondrous cross,
On which the Lord of Glory died,
My richest gains I count but loss,
And pour contempt on all my pride.

An adequate gospel is strong enough to meet the needs of the hour. The verb in the sentence of our text is in the present tense. It is the power of God unto salvation to every one that believeth. The final and supreme test of the gospel for us is the test of experience, personal experience. Christ submits Himself to the scientific test of demonstration by experiment. His call to us is: "Come and see!"

Matters of faith, such as the existence of God, belief in immortality, etc. do not submit themselves to scientific demonstration. But the power of the gospel, which is a present fact can be proved here and now. The scientists ask for facts. Here is the vital fact of personal, Christian experience. Let a man honestly call upon Christ for forgiveness and deliverance from guilt and power of sin, and

(Continued on page 6)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
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D. D. EITZEN,
Mountain Lake, Minnesota.

"WE WOULD SEE JESUS"

THE BUILDER

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with your building here;
Your journey will end with the ending day;
You never again will pass this way.
You've crossed the chasm, deep and wide;
Why build you this bridge at evening tide?"
The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm, that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."—Author Unknown.

CHRISTIAN ENDEAVOR MEETING

Sunday August 26, 1928
A. J. Neuenschwander

Topic: "What the World Owes to Religious Leader." II Cor. 12: 1-12. (Missionary Meeting).

Bringing the Scripture Up to Date

A religious leader must be a man of vision and appreciate spiritual values. Certainly Paul excelled in both these respects.

A religious leader today as well as in other times has to pay a great price for his leadership. Leadership takes a man ahead, and others who are fearing to follow begin to criticize.

It is beyond understanding, how God gives to leaders courage, endurance and steadfastness. Start on the path and experience God's grace.

When a man is weak, in respect to confidence in himself, yet driven on by a God-given motive then he is indeed strong. Jesus, Paul and every religious leader since, had a hidden source of power.

The Prayer Thought

We need to thank the Lord with humbleness and wholeheartedness: for the progress made by great Christian leaders in the third century, during the Reformation, during the great revival in Wesley's time, and for such men as Moody, Higginbottom, Penner, Petter, and other denominational leaders.

We need to ask the Lord: to lead these leaders aright, and to give us confidence to follow, and to be tolerant without compromising the truth, to fill in with Christ's love at all times.

Dividing the Subject for Assignments

1. The Reformation, its Leaders.
2. The Modern Missionary Enterprise: its Leaders.
3. Comparison of New Testament and Present Day Religious Leaders.
4. New Spheres of Action in Present Day Missionary Work.

The Open Forum

1. What Christian Leader, has been of most help to you?
2. Can you name three early leaders of the Mennonites?
3. How have Christian Leaders helped in the settlement of America?
4. Can you name three religious leaders in America of the past? Briefly describe this work.
5. Name three present day religious leaders in America? Describe their work.

The World's Debt to Religious Leaders

Every nation and every people has a debt to its own religious leaders. All of these have not been Christian. Still all have tried to find and interpret God to their fellow-men. The Christian leaders have made the greatest contribution to the spreading of the knowledge of God, and for the welfare of man. Volumes have been written on this subject, we have space for only a few hints.

We owe a great debt to those early missionaries like Patrick, Columba, Martin, Augustine, Boniface and Apsgar. These brought the Gospel to our (your and my) ancestors.

We are greatly indebted to the Reformers such as Luther, Calvin, Zwingli, Menno Simons. These men dared to oppose the powerful Roman Catholic Church and gave to us the Protestant Church.

We owe a debt of deep gratitude to the translators of the Bible: Martin Luther, John Wyclif, William Tyndale. Did you know that Tyndale was burned at the stake for translating the New Testament?

The world owes more than it can pay to the missionaries—a few outstanding ones are, Morrison, Livingstone, Carey, Judson, scores of others might be mentioned.

What a debt the world and the Church owes to the great revival leaders, we will let you answer.

THE BLUFFTON RETREAT NUMBER

BLUFFTON RETREAT—1928

To an increasing group of young people the word Retreat has come to have a very definite meaning. To some it means a week of new mental, social and spiritual contacts with other young people and the leaders of the Mennonite churches. To others it means a time to check-up on the year which has passed and a place to receive new inspiration to go on with the work which lies ahead. Throughout the Retreat this year we kept before us the theme "We would see Jesus." In the Morning Watch groups the Scripture passages studied showed various pictures of Jesus, His tenderness and compassion, His sympathy, His prayer life and other helpful aspects. These small group discussions were an excellent beginning for the busy Retreat days. A Retreat suggests time for meditation and in the midst of classes and discussions it was good to pause a little while in the morning chapel services. Under the direction of Miss Clara Birky they were a source of new strength each day. Music, a few well-expressed thoughts, prayer and silent meditation, so necessary in our present age of speed and so often overlooked; these were the means of keeping us in touch with God.

Class work covered a wide range of subjects—Church History and Principles, The Missionary Enterprise, Religious Problems, Life Work Problems, Leaders of Israel, Christian Fundamentals, C. E. Methods, Christianity, The Chuch and I, and Christianity and Home Relationships. To these classes the Retreaters brought their problems which they meet at home and school, at work and in church. Under the capable leadership of the instructors, frank and friendly discussions helped to shed light on many difficulties and to bring to the attention new thought and new viewpoints. Nor is discussion confined to the class room, for in the dining room and dormitories informal groups continued the discussions. Then, too the leaders were never too busy to grant personal interviews to those desiring them.

It was a privilege to have George L. Collins of the Fellowship of Reconciliation present for four days. The Open Forum under his leadership considered world problems—war, race and industry as well as questions of personal religion. No one could listen to this series of talks without feeling very keenly that all is not well in the world today. There is a growing conviction that if a Christian social order is to prevail, Christians must be prepared to assume the leadership. These talks showed things as they are, as well as how they might become if we truly followed Christ's teachings and example.

A group of meetings which is always impressive at the Retreat may be found in the Sunset Hour gatherings. That hour spent out-of-doors as the sun sinks into the West has been a rich and abiding influenve to many. This year Professor Berky, Head of the Chemistry Department at Bluffton College spoke each evening. His viewpoint was naturally scientific. His talks on matter, life, thought, soul, God and Jesus were truly helpful and one can not think of these things without having a better conception of God and the marvelous way in which He works.

We learn to know people when we play together. The Retreat offers good, wholesome recreation each year. The opening meeting was a get-together social in charge of the C. E. societies of Bluffton and neighboring Mennonite churches. Here the Retreaters learned not only to know each other but their hosts as well. Every afternoon under the direction of Clifton Sprunger, there was an hour or two of organized play. Saturday evening the Watermelon party, an annual institution. These hours have come to mean more than mere play—they are times when we fellowship together, when we learn to know each other as we really are.

The Retreat Chorus was a new feature this year. With Professor Holtkamp, Dean of the Music Conservatory of Bluffton College in charge, the chorus consisting of almost the entire Retreat group prepared a program of music and readings which was rendered Wednesday evening in the Bluffton Mennonite church.

The Peace, Race and Industrial Commissions appointed last year, met and decided to continue the study of these questions during the year and to use the church papers as a means for supplying information along these lines.

The Climax meeting at the close of the Retreat is always an inspiration and this year was no exception. During the last hour, the group met quietly, reverently and several told just what the Retreat had meant to them. After that, Dr. Langenwalter in his usual helpful way spoke and all participated in the communion service. Hearts beat a bit faster as all joined in this remembrance of Him who gave His life for us and we went forth with a high resolve that "we would see Jesus" and let Him lead us each step of the way.

Mary B. Borneman.

MENNONITE HISTORY AND PRINCIPLES

The Mennonite History begins with the Anabaptists, who emerged from the Zwingli and Lutheran movement in about the year 1525.

Menno Simons was born in 1496. He joined the Anabaptists in 1536 and ministered to the people from that time on to 1561. When Menno Simons entered this group the leaders had all died out, so he was the only educated leader left.

The Mennonites in Europe were persecuted very much, thus they were forced to move to the undesirable places where they would be unmolested. So they moved into the Rhine Valley in Germany and to the mountains in Switzerland.

There were four great impulses of Mennonites to America. The first was the immigration to Pennsylvania from 1683-1750. The second was the Swiss and Germans coming to America, they settled in Ohio and Indiana. This impulse was from 1817-1850. The third immigration was from Russia, from 1874-1884. And the last one is also Russian, which started in 1918 and is still continuing.

There are seven major Mennonite conferences in America today. They are as follows: General Conference, Wisler Conference, Mennonite Brethren in Christ, Mennonite Brethren of North America, Old Mennonite, Defenceless and the Central Conference. Most of these grew out of the Old Mennonite.

The Mennonites of North America have approximately three hundred missionaries and give about $300,000 annually toward the cause. The Mennonites support 5 colleges, 2 junior colleges and one Seminary, 6 publishing houses, 4 orphanages, 5 old peoples homes and numerous hospitals.

Paul R. Shelly.

THE MISSIONARY ENTERPRISE

Everyone who attended the Missionary Enterprise Class, taught by Missionary Goering, left at the end of the week feeling that they had gained something very much worthwhile.

At the first meeting special emphasis was laid on the vastness of the Christian movement and the origin and development of the foreign missionary enterprise. It was found that Christianity is a missionary religion.

Second meeting consisted in arguments for and against foreign missions. The strongest argument against was, "Let us Christianize our own country first." To such people we can say, Christ is the only Savior of the world and we who have felt His love must tell others about Him."

In the third meeting a discussion about the needs of a non-Christian land was held. This leads us to the question, "What is a missionary call?" . It was answered in the following way: A consecrated life, a need and an ability to do the work.

Next we discussed the problems a missionary must face such as:

1. Loneliness.
2. Adjusting yourself to new environments.
3. Language.
4. Existing religions.

Since the world is, as it were, shrinking we in America can no longer do things and expect foreign nations to be ignorant of the facts. Keeping this in mind we used for our discussion, the influence that industrialism, race prejudice and war have on Christian missions.

In our sixth meeting questions were handed in and discussed. We found that what the people want is not our Christianity but the Jesus way of living. We also found that considering missionary interest in the giving of funds and people on the foreign field, is decreasing in the last five or more years but on the other hand interest on the part of natives of foreign countries is increasing. They are anxious to hear of Christ. Can we let this interest die? Can we sit here quietly and listen and look on or will we help?

Mildred Moyer.

WORSHIP

During the Retreat at Bluffton our minds have often been directed to worship. Worship is a difficult terms to define. We might use other words to explain it, for example—response, or receptivity of God.

Worship is instinctive and should not be suppressed. If worship is to become a vital factor in our lives it must be directed. Worship may not come at once, it may take months when we must discipline ourselves. We must often woo it, but with patience it will come, and when we have found it we will wonder how we have lived without it.

Worship involves both praise quiet. It gives us a time when we may invite the presence of God. We clear our minds of confusing thoughts and we accomplish complete relaxation of our bodies. We may be restless for a time, but finally comes a positive quality and then communion. From the World Tomorrow for April 1928 we have the following thought—"Meditation as well as strenuous thought is a condition of achievement in the world of reality; sometimes there is nothing so important as that we should listen—that we should find quiet and be quiet. With the great saints prayer has always meant communion rather than petition; and hearing in that exercise of the soul has been more important than speaking."

OPEN FORUM

By Vivienne Musselman

"Clearer vision thou dost give us
And thy truth shall make us free."

These phrases from the College Alma Mater seem fitting as a description of the Open Forum. For as we heard of conditions and problems of which we had before been ignorant or of which we had known very little we saw more clearly the world in which we live—its need, and our task as followers of Jesus. We realized too, that only as we know the truth, we can be free.

Dr. Langenwalter of Wichita, Kansas opened the forum discussion. He called our attention to the fact that our standards of living and thinking are leading people of other nations to question the worth of Christianity and he challenged us to think earnestly about the situations confronting us.

The remaining sessions were in charge of George L. Collins of the Fellowship of Reconciliation.

He briefly presented some of the problems which are present in international relations, interracial relations and industry. His kindliness and sincerity enabled us to see the worth of his point of view and challenged us to consider our own view points on the matter.

At the close of the Retreat we divided into four groups: one discussed Christ and Color, another Christ and Industry, another Christ and I, and the fourth Christ and War. These groups strived to think through the material that had been presented.

It is not in Open Forum that we solve the problems we meet, but rather there we realize that
We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
Soldier of the Cross.

FILLERS

Jake was a worthless and improvident fellow. One day he said to the local grocer, "I gotta have a sack o' flour; I'm all out, an' my family is starvin'. "

"All right, Jake," said the grocer. "If you need a sack of flour and have no money to buy it with, we'll give you a sack. But see here, Jake, there's a circus coming to town in a few days, and if I give you a sack, are you sure you won't sell it and take your family to the circus?"

"Oh no," said Jake, "I got the circus money saved up already."
—Progressive Grocer.

IN TIME OF TROUBLE

SAY:

FIRST:
He brought me here—It is by His will I am in this strait place; in that will I rest.

NEXT:
He will keep me in His love, and give me grace in this trial to behave as His child.

THEN:
He will make the trial a blessing, teaching me the lessons He wants me to learn, and working in me the grace He intends for me.

LAST:
In His good time He can bring me out again; how and when, He knows.

SAY—I AM HERE—
1—By God's Appointment
2—In God's Keeping.
3—Under His Training.
4—For His Time.
—Andrew Murray

THE S. S. LESSON
August 26

Paul in a Roman Prison
Acts 16:19-34

Golden Text: "Rejoice in the Lord always; again I say, Rejoice." Phil. 4:4.

Paul's presence in Philippi was not only the beginning of the Gospel in Europe, but a manifestation of the power of Jesus Christ over the forces of evil, both natural and supernatural. An afflicted girl, probably insane, and used by her masters and the devil for the purpose of imposing upon the superstitious people, came to the notice of the Apostle, not once but a number of times. She, too, attracted by him gave utterance to a peculiar testimony by crying out, "These men are the servants of the most high God." Devils believe and tremble. The evil one, though bent upon evil, had to confess the power of God. This was done through the cries of the unfortunate girl. It has been pointed out that the Apostle did not relish a recommendation of the devil. The devil, you know, when it suits his purpose for evil reasons, can appear to be a witness for the truth. The hard heartedness of the masters in using the misfortunes of the afflicted girl for their profit shows how disgusting the greed of men may be and how merciless their attitude toward those they may enslave. The incident illustrates how Satan chains men and women to do his will and multiply the evil there already is in the world. All sinners are tools in the hands of the devil and he never hesitated about being cruel in exploiting them.

Unfortunate as she was, the girl came into the greatest fortune any slave of sin may enjoy. She met with those who could speak in the name of Jesus for release. There is nothing under the sun that so makes possible true freedom as the presence of the Lord Jesus. He is present wherever His loyal servants do their duty toward those who are bound in sin. A word from Paul and the power of the devil was broken, not because it was Paul's word, but because it was the word of God, spoken through him. All that good men may say is nothing unless it has the authority and power of the Lord Jesus Christ behind it. The result of the command the girl heard was that immediately she was free from the bonds of the devil. Jesus came to proclaim release to the captive. This was a great victory of faith. Faith alone is more mighty than the power of evil when it comes to bring better things to the miserable of this world.

The masters were angry. No doubt the devil, who was the master of the masters was a great deal angrier. The defeat of the evil ones' designs is always a cause for anger in hell. It is a good sign when both the devil and his tools are angry. It indicates defeat for him and them. Anger is always the way the devil drives men on to greater sins. Were it not for the sins of anger much of the misery and the afflictions of this world wouldn't exist. Even those who profess themselves to be followers of the Lord sometimes fall into the sin of anger and the result is that they add sin to sin. It is possible to be angry and not to sin, but, that anger is the result of righteous indignation against sin.

Paul and his companion were falsely accused, tormented and cast into prison. They were by no means the first and will by no means the last of God's servants who will suffer under false accusations and be persecuted, even unto death. We note that the mob was with the persecutors. This is generally so, the unthinking and evil-loving crowds delight in nothing more than to cause suffering for the saints. Righteousness is seldom popular. Mobs are never just. Evil men can always find willing tools in their iniquity.

In prison three things occurred that are significant. Paul and Silas sang songs in the night. No night, be it a night of sorrow, can be ever so dark that the saints cannot be happy. The prisoners heard them. Real evils doers could see with what calm saints can suffer. Perhaps for the first time in their lives they witnessed the worship and joy of the saints in dark hours. God sent an earthquake in answer to the devotions of his servants. This was not the only time the earth has been shaken by God because of the Gospel. Wherever it is preached there comes a quake that goes right into the heart of sinners. In the quake there was deliverance for the Apostles and through it a sinner found God. The breaking down of the strongholds of iniquity often turns the heart of the sinner to cry out for salvation. The terrorized jailer was saved in two ways. His purpose to kill himself was thwarted. He was saved from going into the eternal presence of his God a self-murderer. For there is nothing more terrible in all crime than the sin of self-destruction. God is against it. The Christian should ever testify against it. There is never a justification for it.

The jailer asked the question every soul must ask. Like him all need to be saved. Hard as he was in sin he came to realize his position. Conviction in the heart of the sinner will lead him to God. Paul gave the only answer to that great question. Faith in Jesus Christ is the only way God has provided for our salvation. None are excepted from the necessity of being saved by faith. Once having accepted Christ, the jailer was a different person. Regeneration is God's answer to man's faith. Being regenerated and converted the natural thing to do was to lead his dear ones to a knowledge and acceptance of Christ. One of the proofs of a truly converted person appears in the way he leads others to Christ. Being a Christian means being a merciful and helpful and testifying convert. This we find evident in the jailor.

CORRESPONDENCE

Avon, S. Dak., — Dear Mennonite Readers: Since our last writing a number of meetings were held and some things of interest have taken place.

Early in the spring, Missionary Ediger, working among the Indians in Oklahoma gave us a view of the mission at that place, the hardships as well as the joys they have had in teaching these dark folks the way to Christ are worthy of our prayers.

On the 24th of June, a series of meetings began, which were conducted by Rev. P. Tschetter, of Bridgewater, S. D., extending over the fourth of July. The brother brought out the truth in a very inspirational way, may the word of God not return void.

We also have had the blessing of having Miss Loretta Lehman with us one evening, her cheerful disposition in speaking of the work being carried on in India aroused an interest in the meeting.

May the Lord send a Spirit of giving throughout our land so that the much needed hospital can be hastened along.

The work that some of our young people began among the Indians and non-Christians has proved to be a blessing, even tho many sacrifices must be made.

Some of our members have been teaching daily vacation Bible schools at various places, among those who do not have an opportunity to attend Sunday school and church worship.

Our young folks re-organized singing school (or practice) for the coming six months.

There is no music on earth so sweet and helpful as is the God-given congregational singing, it should be the desire of all young Christians to attend these meetings instead of the worldly amusements which draw away from Christ.

Two of our aged members passed to the great beyond. Mrs. G. Schmidt was called on June 17th, and about six weeks later on Aug. 1st, her husband, Mr. G. Schmidt also had to answer the summons. Both were weary of the long suffering and expressed a desire to go.

The weather in general has been very dry all spring and summer up until the beginning of August when we received several good rains which broke the drouth. Small grain such as wheat, oats and barley are of a medium crop and of a remarkable good quality, for the long dry weather it has had to mature in. Some corn fields look very promising where others have suffered from the hot winds.

We have much to be thankful for and may we all, like the apostle Paul, have constructive ability he gave us wise instruction. We should spend more time in prayer and true love brings the vision of the work to be done for the Lord. Jesus always manifested His power for the good of others and not for Himself.

We should be a united body with love in our hearts instead of envy. **Ben A. Unruh,** Corr.

AN ADEQUATE GOSPEL
(Continued from page 3.)

Christ answers, and the man knows that Christ answers. If you will give the gospel of Jesus Christ a fair chance in your life, and do what it demands of you to do, you will go your way with the joyful cry: "One thing I know, that whereas I was blind, now I see."

In the third place, the gospel is an adequate gospel because of the Supreme Personality who is its chief representative. A gospel without someone back of that gospel who could answer to its claims, would not do much good. But back of this gospel is the divine Personality of Jesus Christ, and that is why it cannot fail. Let us for a moment look at His character. There He stands, flawless, flinging out his challenge: "Which of you convicteth me of sin?" And the universal response from both friend and foe was made by Pilate: "I find no fault in him."

Jesus combines in Himself all those higher qualities which we find singly in some people. If we would look for the highest example of meekness, we would not look to Moses, but to Jesus, who was unapproachably meek and lowly in heart. For the highest example of patience, we would not look to Job, but to Jesus, who, when He was reviled, reviled not again. For the highest example of wisdom we would not look to Solomn, but to Jesus, who spoke as never man spake.

For the highest example of pity and sympathy we would not look to Jeremiah, the weeping prophet of Lamentations, but to Jesus who wept alone over the ill-fated, doomed city of Jerusalem. For the highest example of zeal we would not look to Paul, but to Jesus, of whom it is written: "The zeal of thine house hath eaten me up." For the highest example of love we would not look to John, that Apostle of love, but to Jesus, who so loved us.

The gospel of Christ is the only adequate remedy for every need and condition of mankind. It has given birth to spiritual Kingdoms. It has laid the cornerstones to our higest civilizations. It has founded institutions of learning. It has inspired our best literature. It has emancipated the slave. It has conserved childhood, dignified womanhood, and glorified the home. Among all peoples and in all lands it has accomplished social and moral transformations which to the human mind seemed impossible. There is just one sufficient explanation for the triumphs of Christ's gospel: It is the power of God unto salvation. The world's hope is to be found only in the saviorhood and lordship of Christ.

The power of this gospel is manifest in the world today. If we are true to our calling, we are living witnesses of Christ's gospel. A poor Chinaman once came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he had never heard the gospel, but that he had seen it. He then told of a poor man at Ning-Po who had once been a confirmed opium smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was changed; he gave up the opium and became a loving, useful man. "Oh", said the candidate for baptism. "I have not heard the gospel, but I have seen it."

There's a sweet old story translated
for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke
and John—
Of Christ and His mission below.

Men read and admire the gospel of
Christ,
With its love so unfailing and true;
But what do they say, and what do
they think,
Of the gospel according to you?

'Tis a wonderful story, that gospel of
love,
As it shines in the Christ life divine;
And oh, that its truth might be told
again
In the story of your life and mine!

Unselfishness mirrors in every scene:
Love blossoms on every sod;
And back from its vision the heart
comes to tell
The wonderful goodness of God.

You are writing each day a letter to
men;
Take care that its writing is true—
'Tis the only gospel that some men
will read,
The gospel according to you.

And now in conclusion, do we not as Sunday School workers, see what a privilege we have in presenting this gospel to the coming generation? As we go before our pupils Sunday after Sunday, we can rest assured that we have a gospel to present which is adequate for every need of today, for it is a power of God unto salvation to every one that believeth.

TESTS OF TRUE CONVERSION

R. F. Cottrell

The question which Wesley used to ask on hearing of the conversion of wealthy individuals, namely, "Is his purse converted"? is generally a pretty good test of genuine conversion in this money-loving, covetous age. But there are individuals of a liberal turn of mind naturally, who were always ready to "go their share" with their comrades before conversion, and who would despise the thought of being meaner in the service of God than they were in the service of Satan. These, if money could purchase them a place, in the Kingdom of Heaven, would certainly enter in. It is easier for them to give money than to give up the pride of their hearts and "walk humbly with God". If missionaries are to be sent out to enlighten and save men, they are ready to aid with their means. If churches are to be built they will do their part in preparing a place for others to worship. And in this respect they put one in mind of Noah's carpenters. They helped build the ark, but did not get on board.

There are three grand points of obedience which the Lord requires: (1) to do justly; (2) to love mercy; (3) to walk humbly with God (Mic. 6:8). These are good tests of true conversion. The first requires honesty in deal; the second, liberality; and the third, the humble devotion of the heart to God. Some are lacking in one of these, and some in another; but it takes the whole to make a Christian. If we lack one, we shall be found wanting when weighed in the balances.

Some will take part in social worship and the institutions of the Gospel, while their crooked walk and deal with neighbors is a stumbling-block to sinners. Some of the more noble will deal uprightly, and even be merciful to the poor, and are too public-spirited to be stingy anywhere; but humble worship and obedience of faith are too much for their pride. Happy are they who combine the three,—who to honesty add liberality, and to liberality humility; who are just and merciful, and take no praise to themselves on that account, but acknowledge humbly before God that they are unprofitable servants, and by contrition and humble obedience to the Gospel seek to be saved by grace. —Publisher Unknown.

WAIT

Dr. Adoniram Judson, the pioneer Pauline missionary, at one period of his life, was deeply moved to pray for the awakening of the Jews. When his earthly career was closing he regretted that his strong desire in behalf of that people of God had not been gratified. He lamented his efforts had been a failure. When he was on his deathbed, however, his wife read him a letter published in "The Watchman and Reflector," that cast a gratious gleam of light and thrilled his heart with gladness.

At a meeting of the leading missionaries at Constantinople it was stated that a little book had been published in Germany giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had also translated it for a colony of Jews on the Euxine, and that a message had been received in Constantinople asking that a Gospel teacher be sent to show them the way of life.

A look of unearthly solemnity came over his features and his eyes were filled with tears, he caught fast hold of the hand he held and said, "Wife, that frightens me; I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, what you have just been reading. I never prayed sincerely and earnestly for anything but it came, at some time—no matter how distant the day—some how, in some shape, probably the last I should have devised, it came!"

What a testimony was that which lingered on the lips of that dying saint and mighty missionary of the cross! Shall we lose heart and repine because we do not see the results of our prayers as rapidly as we suppose, or if they are not as prolific as we perchance expected? He, Jehova is a faithful God. He keeps all His promises to the people of His love. Pray on! Wait and watch and pray!

"Learn to wait—life's hardest lesson,
Conned perchance, through blinding tears,
While the heart throbs sadly echo
To the tread of passing years.

"Learn to wait Hope's slow fruition:
Faint not though the way seem long:
There is joy in each condition—
Hearts, though suffering may grow strong."

"For the vision is yet for an appointed time but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry." (Hab. 2:3).—Gospel Herald.

"In this cross is the wisdom of God, such wisdom as men could never have known or planned."

DEATH

Krehbiel — Mary May Krehbiel was born at Freeman, South Dakota, October 12, 1880 and died at 3:30 a. m., of July 19, 1928, at the age of 47 years, 9 months and 7 days. The departed was a daughter of Andrew and Elizabeth Schrag and came with her parents at the age of two years to Dallas, Polk County, Oregon, from where the family moved on a farm near Eugene of the same state. On August 11, 1895, she was baptized and joined the Mennonite Church, then located near Eugene. Later the family moved to Washington and arrived in Adams County, October 1, 1900. December 21, 1901, she was married to Dan Krehbiel.

The deceased had been going to Spokane for treatment to find relief for an ailment which made its first appearance last January, and while her condition had been serious, yet her death came suddenly and without warning. Only two of her daughters were with her when the end came, peacefully and without struggle.

She leaves to mourn, her husband, Dan Krehbiel and eight children, all of whom are at home. Further she leaves her aged father and mother, three brothers and four sisters as well as a great many other relatives and friends.

Funeral services were held from the home at Lind, Washington, at 1:00 o'clock and later from the Menno church. Rev. M. J. Galle, Aberdeen, Idaho, Rev. P. R. Aeschliman, Colfax, Wash., and Rev. S. S. Baumgartner of Portland, Ore., spoke words of comfort to the sorrowing. Interment was made in the church cemetery.

JOTTINGS

The 28th Annual Meeting of the Central Conference will be held in the Topeka, Ind., church, Aug. 23-28.

The West Zion Juniors, Moundridge, Kan., held their latest meeting at the home of Mrs. D. O. Rupp. Most of the time was spent in making scrap books for India children. At 3 o'clock there was a devotional service led by Mrs. Rupp, which was followed by a very interesting talk on India by Mrs. Clara Knehny, returned missionary.

East Swamp church, near Quakertown, Pa., celebrated a Home Coming day on Sunday, August 5. Rev. W. S. Gottshall, of Freeman, South Dakota, and Rev. Warren S. Shelly, of Carson City, Mich., both former pastors, were present and gave addresses. On July 15 the members of the Adault Bible classes of Souderton, Pa., paid a visit to the East Swamp School. Bro. Harry Detweiler and Rev. G. T. Soldner, Superintendent and Pastor of Souderton, gave addresses. The congregation will celebrate its annual Harvest Home service the first Sunday of September. On Sept. 9, the school will hold Rally Day. The fifty-fourth Sunday School convention of the East. Dist. Conference will be held in East Swamp on Labor Day.

An interesting link between Jean Bertolet, who arrived in Pennsylvania in 1727, and the Bertolet Mennonite Meeting House, Frederick, Pa., is the French Bible belonging to Jean, which was left to the Perkiomen Library, Pennsburg, Pa., by the late Benj. Bertolet, who for years was the deacon of the Germantown, Pa., church. The Bible contains the signature of Jean Bertolet and a record of his wife and children made before they set sail for America. The Bertolets were a Hugenot family who found refuge in Switzerland after their exile, Jean Bertolet was a friend of Count Zinzendorf, the Moravian leader, and supported his movement to effect unity among the many religions sects in Pennsylvania. He was also the friend and father-in-law of Dr. George DeBenneville, the founder of Universalism in America, whom he met through another friend, Christopher Sower, the printer of the first Bible in America, in a European tongue and a prominent Dunker leader.

The fault-finding habit is a had one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Dr. Chas. E. Jefferson.

Dr. Geo. Collins, of New York, one of the leaders at the Bluffton Retreat, preached in the First Church, Bluffton, O., on the evening of August 5. His address was in the interest of world peace.

Rev. S. M. Musselman and family, of Bluffton, Ohio, left for Wayland, Ia., per auto, where they will attend Home Coming Week. Rev. Musselman formerly served the churches of Wayland and Noble.

Dr. C. Henry Smith, of Bluffton College, has just returned from an extended visit to Mexico. It is his opinion that there will be no revolution following the assassination of President-elect Obregon.

Mrs. D. C. Krehbiel, secretary of the Women's Mission Societies of the Pacific District Conference, writes that at the last business meeting a resolution was passed requesting each society to write a report of every year for publication in The Mennonite and the Bundesbote.

Schwenksville, Pa., church, Rev. Freeman Swartz, paster, will hold a Home-coming Day Aug. 26. Rev. N. B. Grubb, of Philadelphia, Rev. W. S. Gottshall, of Freeman, So. Dak., former pastors, and Rev. Reed Landis, of Germantown, Pa., will participate in the program arranged for the occasion.

Last Wednesday evening the services the Berne, Ind., church were conducted by a gospel trio. There was a program of singing and preaching.

The Mennonite Home for the Aged, Frederick, Pa., will hold its usual Anniversary Sept. 22. A program has been arranged which will be announced later. As usual, meals will be served to the anniversary guests. A start has been made on the addition to the Home, the foundation has been dug and considerable material is on the ground. With the completion of this addition the Home will have doubled its capacity.

Information comes from Kansas that a gas well with a flow of 10,000,000 feet of gas per day, has recently been located on the Haury Estate near Halstead, where the population is largely Mennonite. The company has shut off the gas and continued deepening the well with the expectation of striking oil. Should things continue as prospects seem to indicate there a new field will develop with prospects of a considerable increase in the incomes of the farmers.

"My brethren, for whom Christ died." That is the way the great apostle thought of those who persecuted him, those who cared nothing for him, those who were aliens and slaves. Every Christian needs to hold that thought in his or her daily life.

Statistics of the Middle District Conference for the Session of 1928

Church	Pastor	Membership: Increase: Baptism	Increase: Letter	Decrease: Death	Decrease: Letter	Decrease: Other Causes	Total Membership	Preaching Service	S. S. Enrollment	No. of Teachers	Y. P. Societies	Enrollment	Mission Societies	Enrollment	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Congregational Purposes	Total
Grace, Pandora, O.	I. M. Regier		1	2	3	3	231	Twice weekly	360	26	3	125	2	120	$ 2,089.63	$ 849.19		$ 253.06	$ 4,644.22	$ 7,836.10
St. John, Pandora, O.	A. S. Rosenberger	13	1	5	2		288	Every S. Morn. Alt. Sun. P. M.	285	20	2	60	2	65	1,075.93	406.25	$ 100.00	144.48	2,276.50	4,003.16
Zion, Donnellson, Ia.	I. E. Kaufman	5	3	1	7		200	Twice weekly	187	18	3	62	2	65	1,065.32	347.35	200.00	369.81	2,096.61	4,079.09
Salem, Dalton, Ohio	A. R. Keiser	7	8		4		215	Twice weekly Every S. Morn.	186	13	2	72	2	95	1,056.87	381.94	133.59	233.45	2,083.35	3,889.20
Wayland, Wayland, Ia.	Elmer Basinger		52	3	5	3	352	Alt. Sun. P. M.	365	19	2	57	1	65	578.95	198.83	150.00	126.72	4,102.18	5,156.68
Chapel, New Stark, O.	N. O. Blosser	1		1	2		58	Every other S.	40	6					60.00	30.00	60.00	75.00	400.00	625.00
Pulaski, Pulaski, Ia.	W. W. Miller	11	2	2	3		220	Weekly	170	15	1	60	2	34	365.50	338.40	90.00	65.25	1,300.00	2,159.15
1st., Summerfield, Ill.‡	A. S. Bechtel*	11		2			136	Weekly Every S. Morn.	120	8	1	20	1	40	280.00	270.00	70.00		1 500.00	2,120.00
Wadsworth, Wadsw., O.	W. S. Shelly		2				152	Alt. Sun. P. M.	175	9	1				56.50	139.88	75.00		1,776.60	2,047.98
1st., Nappanee, Ind.	E. S. Mullett		13	1	7	4	127	~~Every Sunday~~	165	11	1	40	2	60	506.13	370.95	261.50	110.00	1,349.77	2,598.35
Apostolic, Trenton, O.	J. E. Amstutz		1	3	1		243	Every Sunday	115	10			1	27	136.92	112.16	375.00	160.85	2,104.25	2,889.18
Bethel, Fortuna, Mo.	J. W. Warkentin	10		1		3	135	Every Sunday	160	14	1	25	1	44	617.80	140.14	169.31	104.29	1 531.33	2,562.87
Emmanuel, Noble, Ia.	H. J. Schrag	1	4	2	6	53	257	Weekly	204	23	2		1	**	594.21	295.57	162.50	97.38	1,316.54	2,466.20
First, Chicago, Ill.‡	M. M. Lehman*				7	3	35	Twice weekly Every S. Morn.	224	22	2	67	2	36	200.31	1,275.10			1,550.21	3,025.62
Ebenezer, Bluffton, O.	E. J. Nenenschwander	11		4	8		449	2d & 4th S. P. M.	514	28	2	162	2	88	2,251.27	1 120.00	No Rec.	No Rec.	3,340.18	6,711.45
First, Bluffton, Ohio	S. M. Musselman	9	4	8			427	Every Sun.	386	24	3	60	2	60	1,367.16	688.74	393.15	712.40	4,429.51	7,590.96
First, Berne, Indiana‡	P. R. Schroeder*	43	10	9	14	6	1025	Every Sun.	1172	53	2	659	3	587	10,902.05	2,357.08	1,117.87	3,667.02	5,343.59	23,387.61
	TOTALS						4550		4828	319	28	1469	26	1386	$23,204.55	$9,321.58	$3 357.92	$6,119.71	$41,144.84	$83,148.60

*M. M. Lehmen, A. S Bechtel, P. R.Schroeder, (Resigned).
‡Present pastor at Summerfield, Ill.: Delbert E. Welty.
‡Present pastor at Chicago, Ill.: Wm. H. Rhea.
‡At Berne, Ind., church a vacancy exists.
**Entire Congregation.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, AUGUST 23, 1928 No. 33

WOMEN'S WORK

TWILIGHT HOUR OF PRAYER

"Therefore, I say unto you, What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Missionaries' Birthdays

Sept. 3—Rev. Dietrich H. Koop, Niverville, Man.
Sept. 3—Mrs. Rudolph Schmidt, Los Angeles, Cal.
Sept. 13—Mrs. H. H. Willms, Carseland, Alta.
Sept. 22—Mrs. Peter J. Klassen, Superb, Sask.
Sept. 25—Mrs. Paul A. Wenger, Basna, India.

"A mighty fortress is our God,
A refuge never failing."
"Dear Lord and Father of Mankind
Forgive our fevrish ways.
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.
"Drop Thy still dews of quietness
Till our strivings cease.
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

To the Women's Mission Societies of the Pacific District Conference:

The following resolution was passed at the business meeting of the Women's Mission Societies of the Pacific District Conference held in Colfax, Wash., in June:

That each Society write a letter or report every year for the Mennonite and Bundesbote. The same to be sent to the Editor of "Woman's Work".

Mrs. D. C. Krehbiel, Sec.

Aug. 23, 1928.

We are very sure that all our readers will rejoice in the action taken by the sisters of the Pacific District Conference at their annual meeting. Who will be next?

Miss Catherine Niswander gave a splendid talk at the Women's meeting and also during the Conference. Later she visited churches in the Pacific District.

Women, pass on your good ideas. If you have some good ideas in general, as to special features in your meetings that have proved delightful, special committees which function well, social times which have been unique, pass them on. This applies to the girls as well as the women. If someone will just take time to sit down and write a letter and pass on something that you think is new, it will enrich other societies also.

Please send all letters, reports, suggestions, news items, etc., etc., to Editor of "Woman's Work", F. Luella Krehbiel, Clarence Center, N. Y.

MY CHINESE LANTERN

Dear Girls and Boys:—

It is queer how children put a high price on cheap things, and a low price on things worth much. When a small lad, my cousin and I were sent out one night to catch a chicken. We took for a light my much prized chinese lantern. In the chase to capture the chicken, the paper lantern took fire and burned up. This hurt me very much. I was near to tears, for my pretty lantern was my treasure. "What of it, we got the chicken anyway," said my older companion. But what was one chicken or a hundred chickens by the loss of my dear 10 cent lantern? St. Paul said, "When I became a man I put away childish things." But I was yet a child, too young to part with childhood treasures. 'Twas too soon and also too sudden. It was not God's way of dealing with children's innocent joys: He removes them gently, slowly, and when we become ready for other things in their stead. My little sister loved a beautiful doll. "I can never feel willing to part with my dolly." Here is a verse of song she used to sing,—

"When I was a child of three,
Some one gave a doll to me,
Rosy cheeks she had and eyes—
Blue as are the summer skies;
Tho' she answered not a word,
Yet I fancied that she heard
All the loving thoughts and dear,
That I whispered in her ear,
Long ago, when I was three,
Some one gave a doll to me."

But in God's own time the little heart-treasure was removed, and sister does not know when she parted with her Dolly. But with every loss there is a gain. In the place of Chinese Lanterns, and dolls, we have friendships, the better things of salvation, and service in the Father's Kingdom. Thus too, Our Lord would remove all sinful and worldly loves, and the earlier the better. In our revival a woman testified—"Too long I have clung to theatres, clubs, card, dance. Like a child I have been loth to give them up. In this meeting my heart has grown hungry for something better: things do not satisfy: now I give them up. Theatres? I have lost all taste for them, and care not even to look at the bill-boards any longer. I am happy in finding the more priceless loves of the Spirit, that which I held so cheaply, has become to me the Pearl of Greatest Price.

T. Richardson Gray.

CRADLE ROLL AND BEGINERS DEPARTMENT.

Mrs. J. C. Mehl, Upland, Calif.

After years of work with the little folks, I consider myself very fortunate at present to have a comfortable room in which to work. The floor is covered with a nice large rug; we have a long low table covered firmly with white oil cloth, which not only looks well but is so easily kept clean. The walls are finished in tan; the woodwork in ivory. The windows have light drapes with tiny pink roses on the valance across the top. We have several pictures hung quite low that the little folks may readily see them, such as, "The Head of the boy Jesus", "The Guardian Angel", and a group of orphan children kneeling for their evening prayers. I frequently call the children's attention to these pictures and talk about them. I feel that remembrance of them will be helpful all through life. We have several flower baskets which we try to have filled with flowers each Sunday. And we talk of their beauty and fragrance and of their wonderful colorings. My aim is to have the children see the beauties of nature that God has scattered all about us.

I try to make the room as attractive as possible, so the children will just love to come into it. Frequently girls, who were beginners some years before, come into the room and remark, "I wish I was still a beginner", which tells me that they are enjoying sweet memories of their Beginners class.

I prefer to have the class seated around the table in such a way that all are able to see the picture roll, while I tell them the story, and try to keep their eyes glued on the picture during that time. As we talk about the various characters represented in the picture, they become very much interested in them, giving expression of thought in their own language, which helps to impress the lesson on their minds. I was much gratified on the Sunday we had our last quarterly review. As we reviewed the lesson pictures in their order, the children remembered so many of the lessons and were able to tell a good deal about them. Then I said to myself. "Perhaps my efforts have not been in vain after all". I do hope and pray that at least a few of these dear little ones will have received some lessons in the Beginners class that will help to start them on the way to eternal life and joy. A picture roll is a very great help in the Beginners' class. I also have a number of other pictures which I use to make the lesson more effective. To gain the attention of the class I find it good to begin the lesson with a little story of everyday life, something that leads up to the lesson.

Upon entering the room we sing some Good-morning song, such as, "Good morning to you", "Kind good morning children dear", or "All here, all here, That's why we're happy, you see". This last song we sing to the clapping of hands. After this we take up the collection. Having found it somewhat difficult to teach missions to the little folks, owing to the fact that they have nothing to give, I struck upon a plan, which to my mind has proved very effective. I received permission of the Sunday School Executive to use all of our (class) Sunday morning

collections for misssions. Then I told the children about little Nellie Penner, that she is a poor little girl in India, away across the ocean, and that she herself wants to become a missionary when she grows up, and wants to tell her people in India that Jesus loves them and wants them to love Him. So we decided to send her our collections, which amount from ten to twelve dollars a year. Now, every Sunday is mission day with us. The parents have become interested and often give their children more than just pennies for the collection. In order that they can more fully understand its meaning, I purchased a little boat and painted on its sail "Bound for India" which we use to receive the collection. We pass the boat along on the table, each child dropping in its money and lightly shoving it on to the next one, the while we sing, "Little boat, little boat, Sail away, sail away, all on a summer sea." They enjoy this performance very greatly. It helps them to realize that the money goes on a big boat across the ocean to help Nellie Penner to become a missionary.

We pray, either in the beginning or at the close of the lesson. Sometimes we pray just any time during the lesson. We may be talking about the goodness of the Heavenly Father in giving us such a beautiful world to live in, with birds to sing for us and make us happy, and beautiful flowers and nice green grass which is so restful to our eyes, sunshine and rain to make the fruit and vegetables grow, that we may have such good things to eat. And as the children are naming all such that they can think of, I say, "Oh, let us thank Him for being so good to us." At once they fold hands and bow their heads while we offer a few words of thanks. We sing quite often such songs as "Praise Him", "Jesus loves me". "All night, all night, the angels are looking on me," is a favorite with a number of them. I ask them to be sure and sing this song just before they go to sleep at night. Whenever I notice any restlessness coming on we sing a verse or two of some exercise or motion song.

The last five minutes we usually spend in coloring with crayolas, drawing which I prepared during the week, something to remind them of the lesson. For instance, when we had the lesson about the spies returning from the promised land laden with grapes, we colored a bunch of grapes. I also took a large bunch of grapes with me to class. After the lesson I divided the grapes among the children, giving each one a few to eat. Another Sunday we had the lesson about the little lad who carried his lunch when he went to see and hear Jesus. Our drawings were, a fish and a basket containing two small loaves. After the lesson I gave each child a small cracker to eat. Such little touches help them to remember the lesson, and brings them in closer relationship to the teacher.

We celebrate each childs birthday with a ceremony. The birthday child is seated in a decorated chair, and as it drops its birthday pennies into a bank the other children watch and count to see at what age it has arrived. Then we sing, "Four years old, four years old. Here's a gift for each year told. Place it in our birthday bank. Give each year a penny." After this we light the candles on our birthday cake, a candle for each year and one in the center to grow on. I tell them in a few words, that as the candles light up the dark room, so Jesus wants us to help brighten up the world by being kind, and making folks glad In that way we are shining for Jesus. Then we sing, "Jesus bids us shine". After which we thank the Heavenly Father for allowing this dear one to reach this glad age, and we pray that its life will be a shining light for Jesus. The children fold their hands and bow their heads very reverently during this prayer. After the prayer the birthday child blows out the candles and receives a card.

Our Cradle Roll Department was organized ten years ago. I was teaching the Beginners at that time, as I had done for a number of years. (I dearly love the little tots. They respond so readily to every look and touch of affection shown them). I have worked in the capacity of Beginners teacher and Cradle Roll superintendent ever since. They can be worked together so nicely.

Whenever I learn of the arrival of a new baby who I think might want to join our Cradle Roll, I send the mother a congratulation card, following up with an invitation card. If the mother consents to enroll her baby, she is given a card of enrolment, and is presented with a "Baby Record Book". Each baby receives a birthday card. The "Golden Now" papers, devoted to the spiritual nurture and development of small children, come to my address each month, and are distributed to the mothers of the Cradle Roll Department. This gives the Superintendent an opportunity to visit these homes quite often, and get acquainted with the mothers and babies. Later on as the baby develops into a Beginner, it feels acquainted with the teacher.

On Children's Day we have a public demonstration of the Cradle Roll Dept., with a Cradle Roll ceremony. Here the Beginners and Cradle Roll work together very nicely. All of the Beginners are represented in this ceremony. We could not have it without them. Following is the program, in part, which is to be given on Children's Day in June.

We place a Little white cradle, decorated with pink bows, on a small low table near the center of the platform. A low fence covered with ferns and flowers will be constructed along the front of the platform, with a small decorated gate at the head of the steps. Beginners enter to the song of "Jewels", each child carrying a small pink basket filled with pink Cecil Brunner roses, the little girls wearing garlands of smilax and pink rosebuds. They form a semi-circle around the back of the cradle. One of the Beginners sings one verse of a Cradle Roll song, after which another one recites,—

"Open the gate for the dear little feet,
Coming to enter our Sunday School class;
Out of the years of their babyhood sweet,
Now through the portals of childhood they pass,
Open the gate and welcome them in,
Welcome the Cradle Roll band."

Another Beginner opens the gate through which the little ones enter, such as are being promoted from the Cradle Roll to the Beginners class. They pass to the front of the platform and receive their certificates of promotion, rolled and tied with pink baby ribbon, and are presented with arm bouquets of Cecil Brunner roses, after which they join the Beginners. Then a Beginner recites,—

"Little cradle, do you think,
With your pretty bows of pink,
You can faithful be and true,
To these names we trust to you?"

As the Cradle Roll Superintendent reads the names of the new Cradle Roll babies, they are placed in the cradle by one, while two tiny tots, one on each side of the cradle gently rock it. The mothers then bring these babies to the front and they receive their certificates of enrollment, rolled and tied, the same as the others were. Each baby is given a pink rosebud. Now all of the children fold their hands and bow their heads while one of them repeats a prayer verse, after which another one sings, "God bless these babies dear", which ends the ceremony.

I have found that almost any child can be induced to take part in a program if given something to carry, especially a pretty little basket of flowers, their minds being wholly absorbed in trying to carry it carefully, so they completely forget themselves.

Once a year the Cradle Roll Superintendent, Beginners, Cradle Roll babies, their mothers and grandmothers, enjoy an outing together in some park. We have light refreshments and sometimes a short program. At our last picnic Mrs. Haskell of Claremont spoke on "Good Mothers", and two grandmothers sang a duet, "Nobody knows but Mothers". All felt the time was profitably spent, bringing us into closer touch with each other and the work.

The most important part of the Sunday School is the Cradle Roll Dept. It has been likened to a garden or an orchard. The rose is beautiful in the bud, but it is still more beautiful as it unfolds and sheds its fragrance. The owner of a peach orchard is very much concerned about his trees when they are in bud, as the fruitage of the orchard almost wholly depends upon the buds. Should anything occur to destroy the buds, there will be no fruitage. But one morning he awakens to find his orchard in full bloom. Is he satisfied now? What is more beautiful than a peach orchard in bloom? But he wants something still better, and as he anxiously watches the fruit develop, he is ever longing for the ripe fruit. As he gathers the ripe fruit he forgets all about the labor and anxiety he spent on the orchard, satisfied now with the fruitage. The buds are characteristic of the Cradle Roll Dept. We need a Cradle Roll Dept., and we will have a Beginners class a little later. Enroll the babies and you will be likely to have the whole family by and by, as they all delight to watch the little bud develop and blossom into a Beginner. It will not take as much effort to get six buds as one rose.

Although we all enjoy the innocence and sweetness of the ba-

(Continued on page 7)

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

It is with considerable satisfaction that the churches of our General Conference now realize that their close contact with our mission fields does not consist in having a missionary visit them every several years. Our work has now reached the extent of our being able to have several missionaries at home on furlough practically all the time. This means that a year or six months need not pass without a missionary's visit. Again, our church papers are able to present better and more thorough missionary information because both the Mission Board and the missionaries on the field realize that publicity is a matter of greatest importance. We are therefore glad to have our missionaries with us whenever it is possible for them to come. Sometimes we feel that as they have come home to rest demands should not be made on their time and strength such as are involved in traveling over great distances and continued speaking tours, but we know that our brethern of the foreign field have messages to bring directly to our people that need behind them the presence and words of those who know exactly what the field required and who should know just what the reactions to missions are on the home base

It is not a favorable comment on the spiritual health and vigor of present day Christianity when both pastors and people must consider that in all church work there is a summer slump. It cannot be denied that there is such a thing and that it is growing worse every year. Perhaps we had better heed lest there also be a winter slump. With a summer slump and a winter slump there will be very little left to slump. We Protestants manifest such a superior attitude toward our neighboring Roman Catholics that we almost pity them for being alive, yet, they have much to teach us in their attitude toward the services of their church. Within sight of the writer's home there is a Catholic church that is filled to overflowing every Sunday, not once but three times. We also observe that the Catholic neighbors who have children are up early and all, adults and children, are off to church long before Protestants are out of bed. Summer makes no difference in their attendance. If they are not at home they go to church where they happen to be. Sea-side resorts and other summering places have their Catholic churches and need never complain for lack of audiences. Bad weather does sometimes hinder Protestant services, but even then the usual crowds are to be seen going to the Catholic places of worship. We recall a cold, sleety morning when it was almost impossible for a strong and healthy person to walk on the city streets and pavements. On our way we had to pass near our neighboring Catholic church. Mass had just left out. The crowd was no thinner than usual and among those returning we noted three persons who had to walk on crutches, besides a number of very aged persons. Never have we so much wished that our own people might take church services so seriously as when we entered our own church and noted how empty it was on that terribly stormy morning. After all, the world knows our religion by what we show of it. The irregularity of our Protestant people in regard to their church attendance is not a very good advertisement of our Protestant faith.

CORRESPONDENCE

Reedley, Calif. Aug. 13th 1928. The First Mennonite Church of Reedley is now a little over 20 years old, but I am sure that we have never had a time of spiritual uplift to surpass the one we enjoyed during the past week by the Bible lectures given us by Professor Jacob Quiring of Bluffton College. There is only one experience in our church that is in any way comparable with the spiritual hights to which Prof. Quiring lifted us; it was the session of the General Conference in our midst eleven years ago. Unfortunately both of these wonderful series of meetings took place during our peach harvest, when our people get up in the morning at 4:30 or 5 o'clock and work in the hot California sun until 6 P. M. or later in order to save the crop. But on both occassions our people attended the meetings faithfully, considering the harvesting of the crop a secondary matter. Then because the World War was in progress and our boys were being killed by the thousands in France, and this time because as a result of that war fruit is worth nothing and so by neglecting the harvesting of it one loses nothing.

There is a wonderful law of compensation operating in this world of ours. This spring when Bro. H. Riesen was here to collect for Bethel College to my amazement our people gave and subscribed over $9,000.00 for that school and in the same year we got the reward for our liberality in a series of Bible lectures by a professor from Bluffton College, such as we have never heard before. Both these schools need the united support and prayer of all Mennonites. If we are to make any impression on the future generations with our Mennonite principles for righteousness and social conditions which are in harmony with the Kingdom of God it must be, and can only be done thru leadership that comes from our church colleges. The theme of Bro. Quiring's lectures was: "Paul's Gospel", whose fundamental principle is expressed in the phrase: "In Christ Jesus" and finds its demonstration in the world thru a vital union of the believers with the resurrected Christ. Rom. 8:9. "If any man have not the spirit of Christ he is none of his." The criterion by which we determine whether a man is a Christian is, whether he has the spirit of the Christ and not whether he gives intellectual assent to some creed that was written several hundred years ago. Dr. Reinhold Niebur of Detroit, Mich., wrote an article some time ago under the title: "Why I am not a Christian". I believe that Prof. Quiring showed some of us why we are not Christians and I trust that many who heard these lectures have determined with me to be Christians in the full meaning and implications of that word.

Beatrice, Neb. All honor and Praise to Thee. Praise His name. Come and behold the works of God, who is so wonderful in all His ways. We in Beatrice can all unite with thanksgiving when we see the beautiful vegetation in field and meadow. This year we have beautiful corn fields, and above all a rich harvest.

In the congregation we can enjoy peace and go forward.

April 22 Tabor Glee Club visited us and we were happy.

April 27, the Bible school in charge of the teachers, John Bartel, whose abilities are generally acknowledged, was closed.

May 13, the Sunday School Convention was held at Henderson. A number of our people motored there to take part in singing.

The brethern H. Frey and John D. Hiebert of Goessel were our guests for several days, came here in the interest of the Evangelical hospital, collecting funds for the same.

At Whitsuntide fourteen persons were received by baptism into the membership of the church.

May 28 missionary Ediger visited us and told us much of his work among the Indians.

June 16-19 J. B. Epp with his family visited here with his father-in-law spending their vacation.

H. Tiahrt.

West Swamp, Pa. The hot summer month has put no dent in our church and Sunday school attendance. Tho several have been away on special occasions and brought home some inspiration.

Many good as well as fruitful messages were brought to our flock. Messages came from the hearts of Bro. Howard Landis, Bro. R. V. Stubbs and Rev. Harvey Shelly during the absence of the pastor. Our congregation had the fortune of listening to two specially strong and interesting sermon from Rev. A. S. Rosenberger and Rev. Warren Shelly this summer. Another treat that we enjoyed were the pictures and talk given by Missionary Linscheid.

Quite a few of our younger people had the opportunity of attending the Eastern District Retreat. Several journeyed to Bluffton to attend the Bluffton Retreat. This retreat has always been well attended by our church.

A number of young people are receiving the instruction of catechism by the pastor, in preparation for church membership in the fall.

The tots of the Cradle Roll had their yearly party at the home of the Superintendent, Mrs. Allen E. Bleam on July 7. Tho the tots are too small to be informed of the good times that are always in store at this party, they show the reaction at the party, were they to express their joy there would be no end to their speech.

The Ladies Aid as well as the Sunday-school had a day's outing this year as usual.

The Children's Day exercises were attended to the church's capacity. Rev. A. S. Rosenberger delivered an inspiring message for the ocassion.

A singing school has been organized under the supervision of Mrs. Winnie Fretz. About fifty are availing themselves of this opportunity. **Correspondent.**

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio,
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

"WE WOULD SEE JESUS"
(Tune: "Fairest Lord Jesus")

We would see Jesus in His gentle friendliness.
We'd make the world a garden fair;
We'd plant in every nook, the rose of brotherhood—
We would see Jesus everywhere.

We would see Jesus in His perfect tenderness—
We fain would feel His presence real;
In all we do be kind, in others virtue find—
We would His tender love reveal.

We would see Jesus in His humble holiness—
We shall not pass this way again;
We'd grow with every trial, we'd find it all worthwhile—
We would be like the Son of Man.

CHRISTIAN ENDEAVOR MEETING

Sunday September 2, 1928.
A. J. Neuenschwander

Topic: "Will the Golden Rule Work in Business and Industry?" Phil. 4:8, 9.

(Consecration Meeting)

Bringing the Scripture Up to Date

Think! Do you believe the Scripture and do you try to keep its precepts? Then think.

Think and repeat only those things that are good and true. How much better it would be and much happier we would all be.

Let mean gossip and truth start out together. Gossip seems to travel much faster. Why? Do you keep it on or try to stop it?

If our actions, deeds and work were such that the God of peace would be with us all the time, the Golden Rule would be in operation.

The Prayer Thought

We need to thank God for: the good influence of Christians in business, in government, in affairs of state, for the uplift that has come from the teachings of Jesus; for the efforts made to apply the Golden Rule in Business and Industry.

Let us together ask our Father; to make us willing and ready to try to put into practice the Golden Rule, to be loving and patient with ourselves and others in this endeavor, to give us wisdom and winsomeness in presenting to others this Christian ideal for business and industry.

Dividing the Subject for Assignments

1. Describe the difference between: The Golden Rule, and the Rule of Gold.

2. "The Golden Rule an Impractical Theory" — discuss this widely held opinion.

3. The Golden Rule Works in Business and Industry.—Give explanations and illustrations.

The Open Forum

1. Why do Christians believe and keep Christ's other sayings—but neglect the Golden Rule.

2. What do non-Christians think of the Golden Rule?

3. How much have you seen this Rule tested in business or industry?

4. Which class, the employee or employer, would be affected most by the introduction of the rule? Why?

5. What would be the effect if all your C. E. members would try to apply this Rule?

The Golden Rule—Yes—or No

We like to think of the sayings of Jesus as being practical and workable. It hardly seems possible that only certain ones are practical and others not. People have known the Golden Rule a long time, but because it seems so different from the ordinary practise in business and industry, that many Christians have been afraid to practise it. You and I may have only a small part to play in this world, still we dare not apply the Golden Rule because we imagine such queer things. Can we try it once: put ourselves in the other man's place, would we make such an unreasonable request as we imagine? Indeed no. Our fear of putting the Rule into practise is largely imagination.

Everywhere it has been sincerely tried the Golden Rule has worked and worked well. Shall we try it? Why not?

Illustration

How do you like these two verses? They come out of the Standard C. E. quarterly.

A little more kindness,
A little less creed;
A little more giving,
A little less greed;
A little more smile,
A little less frown;
A little less kicking
A man when he's down.

A little more "We",
A little less "I";
A little more laugh,
A little less cry;
A little more flowers
On the pathway of life,
And fewer on graves
At the end of the strife.
—Selected.

LIFE WORK PROBLEMS

One's life purpose was contrasted with one's life work. It was discovered that there are really only two life purposes: living for the good of others or living for one's own selfish happiness, in other words, lives that are God-centered or self-centered.

Moreover, it is this life purpose that evaluates all considerations determining a life work. These considerations we found to be of three kinds: those which center about this work itself, such as the physical, mental, social, and moral qualities demanded by the vocation, and again its reaction upon these qualities, the amount of preparation involved, and the value of the work to the world. Circumstances that seem to prevent our entering our life should also be considered. The wishes of our family and friends dare not altogether be disregarded.

The class decided that a life work decision was of great value in that it gave a goal toward which we might work. God has a plan for the world and we should strive to fit into this plan. Our contribution to the world is to be measured by the need of the world and the best thing we can do to meet that need.

Dorothy Basting.

CHRISTIANITY AND HOME RELATIONS

By Edna Honsoner

The study of the home is of vital importance in the present day because of modern situations and conditions which affect the home.

The home is a universal institution which is based on the family while in turn the family is based on marriage and parental instinct. The social and sexual instincts are the foundation of marriage. The family was formed and still exists for the continuation of human life.

Although the American youth is given the freedom of choice in marriage, there are certain essential factors which enter into the choice. Such essentials as love, Christian character, oneness of conviction, a pleasing personality, harmony of tastes and interests, lover of home, and industry and skill are to be considered by those involved.

When a home is established financial, domestic and religious problems arise which have to be faced and solved. It is the duty of parents to give their children religious education, training and practice in worship, and an inculcation of proper religious attitudes toward the Bible, the Church, Morality, and spiritual realities.

Some of the enemies of the home come in the form of selfishness, poverty or ultra-materialism, and amusements which have a drain on the family life.

The number of divorces is a blight to the American home and the causes have resulted from the present day situations and the problems in the world. Economic independence of women, elastic grounds for divorce, industrialism, the spirit of individualism, lack of preparation for the home duties, and sexual inequality are fundamental causes for the disruption of so many homes.

The home, after it has fully adjusted itself to present day conditions, will undoubtedly have a finer and true conception of the relationship of the home to the school, the community, the church and the Kingdom.

1928 Bluffton Retreat

SOCIAL

By Cleona Augsburger.

With any sort of work it has been found necessary to plan for some recreational period. So in our young people's retreat we have taken the social side into consideration for the strengthening of our physical make-up in order to do more efficient thinking.

Much consideration was shown by our physical director for our relaxation period as practically every phase of good wholesome entertainments was ours to enjoy.

The social given the first evening of our arrival was of a great benefit to the entire retreat group, as there we became acquainted with one another in an informal way which developed a spirit of friendliness that made it possible for us to live together as a family.

Tennis was a favorite sport for some, others enjoyed the cooling effects of the clear, cold water of the Buckeye. Still other sports were popular such as Kitten Ball, base ball and games that were prearranged and supervised.

Not only in fair weather were we able to enjoy our social hour but in unsettled as well. The few times that we had to seek the shelter of the spacious college gymnasium proved to be as enjoyable as those out in the open.

Last but not least was our group singing that proved to be one of the most enjoyable in our social periods.

Music seems to bring a soothing effect that nothing else can and under the direction of capable leaders we gave it a very important part in our social life.

Altho our recreational hour was short in comparison to our study periods we felt greatly refreshed as a result of having anticipated and more capable of doing clear and consistent thinking.

We feel that in our good and wholesome entertainments that we were able to carry out our motto, that of, We would see Jesus, just as easily as in our more serious thinking.

PACIFIC COAST RETREAT

The Pacific Conference Retreat was held at Colfax, Wash. June 14-19, 1928. This was the third annual session and in every respect showed progress over the two previous.

A large number of young people gathered here for the six days session from the states of California, Idaho, Oregon and Washington. The usual characteristic eagerness to learn and do, was evident in this fine representative group of young people of the Western churches. Distances being great proved no hindrance or handicap, for many came here from points over 1000 mile distance.

The daily program consisted of lectures and studies in the morning, discussion of methods and Open Forum on present day problems in the afternoon, followed by a period of recreation and the evening vesper and lecture to conclude the day.

Rev. M. J. Galle, Chairman of the program committee acted as the director of the Retreat. Not too much credit can be given him and the other members of the committee for their untiring efforts in the preparation of the program and the selection of speakers.

Rev. D D. King led the devotionals each morning, bringing many timely applications of the Bible in an impressive manner. We are indeed grieved to relate of his sudden death on the last day of the retreat. The memories we shall always have of him will be of his splendid, unselfish service as a leader of his fellow men in the service of the Master.

Dr. J. W. Kliewer, Pres. of Bethel College, lectured on the Bathel College, lectured on the were both instructive and inspirational. Dr. Kliewer's visit here brought us in closer contact with him and the college he represents.

Rev. L. Hostettler conducted a class on the subject of the "Life and Teachings of Jesus" in a very able manner. He lead this study, bringing in various new thought-provoking ideas, which served as a means to a deeper appreciation of the man of Galilee.

Prof. J. Quiring of Bluffton College lectured on the "Life of Paul." It was a rare privilege to have Prof. Quiring give us his interpretation which was resourceful and inspirational. He has had many years of experience and various contacts which give him an unusual background from which he may draw truths of the Bible. His visit to the West was greatly appreciated and it is hoped that we may in the near future have him in our midst.

Miss Emma Ruth of Reedley, who has been elected Field Secretary of the Pacific District Conference, held three meetings in the discussion of C. E. problems. Miss Ruth brought many practical suggestions which may be applied to most any type of an organization. It is interesting to arrive at something that has it's practical phase and not to be lost in a sea of generalities.

One of the so far unique outstanding features of this Retreat was that the young people were always anxious to return to learn something more from these dynamic inspirational leaders who had a serviceable message to impart.

Dr. Kliewer, Rev. Hostettler, and Prof. Quiring all are men of Eastern States who to most of the Retreaters were men of first acquaintance. However, the contact with them left a desire to be able to profit from future meetings with these men. To say the least, they have won our sincere admiration and esteem and we extend them a welcome to return.

The recreational program consisted mostly of athletic contests. However, on Saturday afternoon the group was invited to the home of Mr. and Mrs. A Gilbert who served as Civil Service employees in China. They presented a very interesting exhibit of Chinese costumes and relics.

In conclusion, we know that this has been a retreat that will long be remembered by our Conference and it is hoped that future years may bring a continuation and futherance of this good work. —Correspondent for the Retreat.

PROFANITY

By Dr. Frank Crane

The trouble with profanity is not so much that it is wicked as that it is just plain dirty.

It is not so much that you shock religious people as that you disgust decent people, that we object to it.

Swearers are behind the times. They are hold-overs from a former century.

Nowadays anybody who swears is set down at once as being coarse and vulgar.

The young man who wants to succeed needs to take advantage of everything that may help him on. And swearing will be a black mark against him in any job he may have.

And if he wants to associate with the right sort of girls he must keep his talk clean.

Nobody wants a swearer in the office, nor in the workshop, nor on the train, nor in the hotel. The only place swearing fits is the saloon.

Swearing means you don't know how to talk. Your vocabulary is limited. It is the sign of ignorance.

Swearing means weakness. You will notice that forceful men, whose words carry weight, use simple, plain words.

When you swear it shows your impotence. It is the petty refuge of the helpless. If you can help a thing, help it; if not, keep still; anyway, don't swear.

Swearing has bad kin. It goes with ignorance, brutality, cruelty, drunkenness, licentiousness, viciousness, and anger. And you can tell a habit by the company it keeps.

Swearing that is the sudden, impulsive exclamation is not so bad compared with swearing that becomes a vile habit. And when a man gets the habit of sprinkling oaths through his speech constantly he ought to be tied out in the barn with the pigs.

To abstain from swearing does not mean you are a sissy. It simply means you're decent.

To show you are manly, you don't have to have a dirty face, nor black finger nails, nor greasy clothes, nor tousled hair. You can be manly though clean. And you are not showing any manliness by filthy talk.

Even if you want to hurt anybody's feelings, or insult any one the worst way, use plain English; it hurts much worse than curses.

Altogether, swearing is a useless, unclean, and offensive habit. Quit it!

THE S. S. LESSON

Sept. 2

Paul in Thessalonica

Acts 17:1-12

Golden Text: "The opening of Thy words giveth light." Psalm 119:30.

Paul and Silas, after their release from prison and a call upon the hospitable Lydia and the brethren whom they comforted, departed, passing through several important towns and arriving at Thessalonica. This was a large city which had a large enough Jewish population to support a synagogue. Even today it flourishes under the modern name of Salonica. It was always a part of the plan of Paul to come into contact with the Jews through their Synagogue. Here they would all be gathered on the Sabbath. The matter commanding their interest would be the Scriptures. Many of the more devoutly minded would surely be present. The lesson for the day would furnish a text, which, when called upon to speak, the Apostle could use as an introduction to the subject most on his mind, namely, Jesus Christ, the crucified and resurrected Saviour of mankind. We note here, (1) That it was the custom of Paul to attend to divine service. This was also the custom of our Lord. It is sure to be the custom of all those who love the Lord Jesus Christ. The great cause for alarm today is the fact that the houses of worship are being shamelessly neglected throughout the world, even among those who profess to be Christians. (2) He continued attending the synagogue for three straight weeks. Perhaps this was all the time he spent in Thessalonica, but he could give a good account of his work in that brief space of time. We wonder how often we make use of such opportunities, even though they be brief, for spreading the Gospel of God's Son. (3) There was one, and only one, subject that interested Paul and called for his efforts. It was Christ who lived, died and rose again according to the Scriptures. This meant that Paul could be thoroughly at home in the Scriptures. He knew them so well that there could be no doubt in his mind that Jesus was the Christ and that he could speak with conviction concerning Him. The one who knows the Scriptures, lives in them and continues to study them, will be armed to wage a good warfare for his Lord. (4) The usual thing followed the preaching of Paul and Silas: some believed and others disbelieved and opposed. The Christian has always this assurance, that some will believe when they have opportunity to learn about their Lord and Saviour. This also is sure: others will not only deny Christ, but will oppose the preaching of the Gospel. (5) The converts were of two classes, Greeks, or Greek speaking Jews, and women. These Grecians were more open minded than the Judean Jews, being freer from the prejudices and ceremonial slavery of the Jews of Palestine. No doubt they were mostly proselytes of the gates, that is, Gentiles who worshipped God but had not bound themselves to Jewish ceremonies. All through the missionary efforts of the early church we find many women who were the most ready to respond to the Preaching of the Gospel. This has also been true throughout the whole history of the Christian church. (6) The opposing Jews resorted to violence. They called to their aid a number of loungers, of the kind that can only be depended on for making trouble, an unreliable class found everywhere. (7) Jason was made the victim of their assault. Not finding the Apostles they vented their spite against one who was their friend. Friends of truth have often had to bear the brunt of coarse unbelievers. (7) The charge that the preaching of the Gospel had turned the world up-side-down was true. For the truth of Christ does disturb and upset the powers of evil wherever it is preached and accepted. The charge that they had defied the law of the country was not true. Evil powers often resort to mixing the truth with untruth in order to gain their ends. The people were troubled, that is, excited over the event. Whenever sin is disturbed and righteousness proclaimed there is sure to be excitement. Out of it sometimes comes real appreciation for the Truth, often it only embitters those who should heed it. (8) We note that, though they had only been in the city three weeks, they had made friends who came to their aid with security and provided a safe exit from the city for Paul and Silas. Those who have found the great friend Jesus Christ will also prove themselves the great friends of those who are His.

It often takes a great deal of time and space in which to tell about people and things that are not lovely while the good and blessed lives of those who are only to be commended are passed over as a matter of fact. All but two verses of the lesson tell about the troublesome people of Thessalonica while the latter two speak of those of Berea. We are told that (1) they were more noble, (2) they received the Word with ready minds, (3) searched the Scriptures, (4) and many, including numerous women, believed. Here then, we find an ideal missionary field, bringing the Apostles encouragement that strengthened them for other efforts in more difficult places. The Word is to be proclaimed in both the hard and easy places. God gives the faithful worker a taste of both. We get an inspiration from the people of Beroea and should place ourselves in a position like theirs. We should heed the message, should search the Scriptures, should believe and should continue in the truth at all times. No one will ever be disappointed with the Gospel who searches the Scriptures.

SHALL (SHOULD) THE MENNONITES BE REPRESENTED BY A MEMBER ON THE STATE COUNCIL OF RELIGIOUS EDUCATION?

(Paper read before the Kansas - Nebraska Sunday School Convention, May 17, 1928)

C. E. Krehbiel, Newton, Kan.

The Mennonites have not authorized me to speak for them in this matter. I have, therefore, then taken the liberty to change the first word "shall" to "should". But even so, what I may have to say on the matter is to be taken simply as my personal opinion.

The topic is put in the form of a direct question—one that can be answered with Yes or No.

The Committee has allowed 20 minutes time to answer it. It does not or should not, however, take 20 minutes to say Yes or No. Hence it would seem evident that the Committee did not expect so final an answer. Perhaps they had in mind something like the lawyer who instructed his client, if he were asked a question in cross-examination, that was to be answered by Yes or No, and if the court overruled the defending lawyer's objection, and ordered the witness to answer with Yes or No, that he should say "Yes, but" or "No, but" as the case might require; and that "but" would always leave the way open to pump all the sap out of the answer that he was coerced to give.

I do not choose to answer this question with an unqalified Yes or No. It might properly be answered with "Yes, but" or "No, but"; each of these answers could then at once be qualified in such a way as to reverse it. For example: One might answer: Yes, —but we should first see to it that each one of our Sunday schools is meeting the local requirements and the standard that our own church has set up before we try to tell others how to improve their Sunday schools: or before we invite some one who is not responsible to us to tell us how to run our own. It is always a sure sign that parental influence has broken down and failed when parents invite outsiders to manage their home affairs for them, no matter whether these are self-appointed experts or authorized juvenile courts. Parents have a duty that they cannot transfer or otherwise shirk with impunity, and the sooner they realize that and make the most of it the better for them and their children—and their neighbor's children. That is one way of answering the question with "Yes!"

Again, one might answer: No, —but as soon as we have met the real requirement of the local Sunday school, which are paramount to all others, and of the Standard set up by our own church and denomination, then it becomes our Christian duty to pass the good word along to others—to widen our sphere of goodwill and influence. The onus of Christianity is that it is and must be missionary. Christians not only do not hide their light under a bushel; they can't do it, for if they did it would go out.

Religious education is not like a watermelon patch. If a man has a fine patch of melons in season, he may put a barbwire fence around it or he may put up a sign "Keep Out" or "Trespassers will be prosecuted" or "Dogs, beware!" or he may station himself or another there at night with a shotgun as a reception committee. Watermelon patch protection does not promote religious education.

The contemplative mystic in his Weltflucht said: 'Claude fenestras ut luceat domus." (Close the blinds that there may be light in the house). But the recluse is out of date; the modern world needs a functioning Christianity that lives by contacts. For where there's no contact, there's no influence. That's answering the question with No!

Now, in order to arrive at a basis for an opinion in the matter, two questions should be considered:

1. What is the aim of the State Council?

2. What is our aim?

If these aims coincide or supplement each other it would be reasonable to conclude that cooperation would be in place.

1. Upon request the office of the State Secretary sent me a copy of the State Council's Constitution. Article II says: "The purpose of this Council shall be to promote religious education in the local church schools and in the communities throughout its territory."

This is couched in very general terms and hardly defines the scope of the work. I had requested other literature describing the activities from the local church to the International body, but this probably was not available in pamphlet form.

From the State Convention Program it is evident that the State Council sees its field not only in the Sunday school, but in Weekday and Vacation Bible schools and Training schools as well. The extent of the field is not clearly defined.

2. What are our aims? We have no detailed accepted statement as to that. As a general statement doubtless Ephesians 6: 4 would be accepted: "Bring up the child in the nurture and admonition of the Lord." This is to be done by precept, teaching of the facts of Christianity; and by example,—living Christ-like lives.

Religious education consists, then, in learning the facts of Christianity and of translating them into Christlike life. The sources for this are Scripture (revelation), Nature, and Experience. The purpose is to grow—to grow in grace, to grow Christlike. Growth comes from within, not from without; but it can be hastened and directed by environment—by creating a spiritual atmosphere—by contact with others who are striving after the same gifts. There is, however, a limit to the possibility of contacts and organization. They may become an end in themselves and so numerous that they dissipate energy and becloud the real goal: Conversion to Christ.

If the Mennonites have a contribution to make to religious education in general and the State Council offers the best medium for doing this, they ought to be represented. If by representation on the Council we can make our religious education more effective, we should be represented.

We should not ally ourselves with the Council simply to satisfy our pride or anyone's ambition for position. Since we probably would have only two or three representatives out of 86 on the Council our influence would practically be in the same proportion. But we would be committed to the Council's program so long as we are represented officially, and to its budget as well.

We are hardly ready at this time to decide the question of representation. In fact if such representation is to be official it would not be a question for this Convention, but for the District Conference to decide.

However it will clarify the matter to discuss it and gather information on it, and it would not be out of place to request the Conference to consider the matter.

There are many good organizations asking for co-operation. No church can join all of them to advantage. It will not necessarily reflect on the Council if we decide not to be represented.

(Note — After some discussion the Convention voted to request the District Conference to consider the matter.)

CRADLE ROLL AND BEGINERS DEPARTMENT

(Continued from page 2)

bies and Beginners, we do not want them to remain as such. For we love to see them develop into Juniors, then intermediates, and finally into Christian womanhood and manhood. For what is more beautiful than pure womanhood and noble manhood.

THE NICARAGUAN SITUATION

Writing from Washington, Frederic J. Libby says:

We are getting in deeper and deeper in Nicaragua. The refusal of the Conservative party to pass a law authorizing us to sponsor the election means that our promised "fair elections" will be unconstitutional and no decree such as our puppet Diaz has issued can make the election valid in the eyes of Chamorro's party. His party has repudiated the results in advance.

On the other hand, many of the Liberals no longer trust our candidate, Mondada. Therefore when he is elected next October, he will be almost as destitute of popular support as Adolfo Diaz has been. The result will be that the marines will have to stay to prop him up in his chair for the same reason that they are now holding up the arms of the unpopular Diaz.

General Lane, recently from the Nicaraguan front, declared before the Senate Foreign Relations Committee that if we withdrew, Sandino would probably be proclaimed President. He has become the popular hero by fighting us successfully for nearly a year. Even if our marines succeeded in killing him we shall not thereby have popularized our intervention, but the contrary. We shall have made Sandino in his martyrdom the hero of all Latin-America.

There seems to be no question that our State Department is sick of the Nicaraguan mess, but sees no way of getting out of Nicaragua without leaving chaos behind and suffering great loss of prestige. The suggestion has been made that Latin-American countries be encouraged to offer their good offices, as they have done on one or more similar occasions in the past. It has been suggested also that some method be sought of achieving joint responsibility for law and order in Nicaragua. Sandino declares that he will not lay down his arms until the marines are withdrawn, and then only on condition that Latin-America supervise the election. There is no indication that the State Department is contemplating the acceptance of any of the suggestions that have been made.

Ambassador Morrow enjoys the confidence of our entire nation apparently and of Latin-America as well. He has shown himself, in the few brief months that he has been in Mexico, to be a statesman of the first rank. He has understanding. He is just and friendly. He has common sense.

Are we not justified in encouraging a great popular demand that Ambassador Morrow be sent to Nicaragua? Our most difficult foreign problem demands the services of our ablest statesman.

ANTI-WAR TREATIES URGED BY THE FEDERAL COUNCIL CHURCHES

Following the presentation to President Coolidge and Secretary of State Kellogg on November 2, of a memorial urging the acceptance of the Briand proposal and the renuciation of war, signed by 700 church leaders of nearly all communions, further action was taken by the Administrative Committee of the churches at its regular meeting on November 25.

The resolution adopted by the Administrative Committee urges the United States to enter into treaties with other nations to "renounce war as an instrument of national policy" and to submit disputes to "suitable international tribunals for peaceful settlement."

Thee full resolution follows:

"Congress declared (August 29, 1916) it to be the policy of the United States to adjust and settle international disputes through meditation, to the end that war may be honorably avoided.'

"On April 6, 1927, M. Briand proposed to the people of the United States the adoption of an agreement between France and the United States for the renunciation of war as an instrument of national policy.

"On November 4 President Coolidge is reported to have said that 'the time will soon be ripe for further discussion of the proposed treaty to outlaw war between France and the United States.'

"During the last few days it has been announced that resolutions will be introduced into the Senate and the House of Representatives giving practical effect to the Briand proposal, and to the arbitration policy adopted by Congress in 1916.

"Therefore be it resolved, by the Administrative Committee of the Federal Council of the Churches of Christ in America, that, in its judgment the United States should enter into treaties with France, Great Britain, and other nations

(a) "To renounce war between the signatories as an instrument of national policy and to regard it henceforth as an illegitimate method of attempting to secure national objectives, it being expressly understood that the agreement does not prevent them from self-defense in case of attack.

(b) "To submit to suitable international tribunals for peaceful settlement, just so far as possible, every dispute between such signatories which cannot be solved by the usual methods of diplomacy, it being clearly understood that even in regard to disputes which they may not be willing to submit to international tribunals they will, nevertheless, not resort to war."

DEATH

Augspurger — Miss Anna Augspurger who suffered a stroke of Apoplexy and after of six days illness passed on to her reward, on July 3rd at her home in Trenton, Ohio.

Miss Augspurger was a daughter of Mr. and Mrs. C. K. Augspurger who have both preceded her in death. She was a devoted member of the Mennonite church of Trenton.

Funeral services were held at the home Friday P. M. July sixth. In the absence of her pastor Rev. J. E. Amstutz, Rev. Paul Whitmer of Bluffton, officiated, using Prob. 14:26, "In the fear of the Lord is strong confidence: and his children shall have a place of refuge", as a basis for his sermon.

Burial was made in the Mennonite cemetery.

JOTTINGS

Bro. U. S. Stauffer of Quakertown, deacon of the Bethany church, met with an automobile accident some days ago but did not suffer serious damage except to his car.

Rev. P. E. Penner who preached in the Berne, Ind., church on Aug. 12, left for Scottdale, Pa., to conduct union Bible meetings for a week. From there he expects to go to Lancaster and perhaps to Canada.

The Bethel Mennonite church, Fortuna, Mo., of which Rev. D. D. King had been pastor before accepting a call to the church in Lind, Washington, where he recently lost his life in an automobile accident, recently held a memorial service in his honor.

Dr. J. E. Hartzler of Witmarsum Seminary, returned last week from a tour of Europe where he spent two months this summer in charge of a tourist party. Prof. Paul Whitmer of Witmarsum Seminary preached at the union services conducted in Bluffton last Sunday evening.

Bro. C. F. Claassen, Treasurer of the Emergency Relief Commission, Newton, Kan., who with his family are summering in Manitou, Col., writes that the health of Mrs. Claassen has greatly improved. He expects to be able to do some mountain climbing before he returns. He reports that contributions to the Emergency Relief Commission are not coming in as rapidly as he would like to see them come. He hopes that after the busy harvest time there will be an increase.

The East Swamp, Pa., Mennonite Sunday School had a combined service Aug. 19, with the St. John's Lutheran, Spinnerstown, and the St. Mark's Lutheran, Pennsburg, Sunday schools. The address was given by Rev. Kistler of Pennsburg.

Rev. P. R. Schroeder of Freeman, S. D. preached in the South church, East Freeman, last Sunday. Prof. A. J. Regier, who spent ten years in Freeman College, while returning from Mt. Lake, Minn., to Newton, Kan., where he is now located as an instructor in Bethel College, stopped off at Freeman to call upon old friends and acquaintances.

Prof. Harold Bender, of Goshen College, Goshen, Ind., has been spending some weeks in Canada and Eastern Pennsylvania collecting historical material. The editor was delighted to receive a visit from him and have him look over some of the material in his private collection. Prof. Bender reports some remarkable finds that will enrich the College and Scottdale, Pa., libraries.

The Home Coming of the Eden church, Schwenksville, Pa., is to be accompanied with special features on Sunday, Aug. 26. Invitations have been sent out to former pastors to participate. Rev. N. B. Grubb of Philadelphia will give some reminiscences of the old days of the Sunday School of the Eden church of which he was Superintendent in the early days. Opportunity will be given for a basket lunch on the church grounds.

The Fourth Annual Bauman Family Reunion will be held at the Bally, Pa., Mennonite church on Labor Day. An interesting program has been arranged. The Executive Committee is busy working on some historical data relative to the early Baumans who were nearly all Mennonites.

The Wadsworth, Ohio, church is making elaborate preparations for the entertainment of the Middle District Conference which is to be held in that place Aug. 26-29. The congregation is interesting itself in the proper care of the old Diagonal Road cemetery where the fathers of the congregation are buried and where formerly the old Meeting House stood. An effort is being made to raise a fund of $1000 for the perpetual care of the cemetery. Rev. G. A. Linscheid of our Cheyenne Mission in Oklahoma spoke in the church on July 29. Rev. Warren Shelly, a former pastor of the church, on July 31. A service and social hour was held at that time in honor of Rev. and Mrs. Shelly.

The Home Coming of the Wayland, Iowa church, Aug. 9-11, was an interesting affair, attended by numerous visitors and former residents. On Sunday Rev. S. M. Musselman, of Bluffton, Ohio, who had been pastor of the Wayland church for seventeen years preached in the Eicher church and in the evening of the same day at a union service in the Wayland church. He was accompanied by his family. Missionary S. T. Moyer and wife were in Wayland and preached in the evening of the twelfth, presenting the needs of India. In the evening they gave the illustrated lecture on India. Bro. and Sister Moyer will spend some weeks in the Middle West visiting Iowa and Missouri churches.

Reports from Bluffton, Ohio, bring the good news that Prof. Kreider, of Witmarsum Seminary, who has been seriously ill, is improving and expects to be in shape to continue his work at the Seminary with the opening of the fall session.

The Annual Meeting of the Mennonite Brotherhood of the Eastern District Conference will be held this year in the Souderton church. An afternoon and evening session will be held as usual, Saturday, Sept. 8. The Committee has arranged a tentative program of special music by the Alta Boys' Quartet of the Herford church; vocal solo by Lewis Rosenberger of the East Swamp church; Mr. and Mrs. Hilty of the Souderton church, a vocal selection. Rev. S. T. Moyer who will be in Eastern Conference at this time will bring the missionary message. A historical address is planned for Bro. Erwin Bauman, who is returning from Germany where he has recently received a Doctor's degree with unusual honors. Mr. Libby, the Washington representative of the Peace Movement, will also be on the program and give an address on the work in which he is a specialist. The Committee is making every effort to get these men here and a great treat will be in store for all. The Souderton church will provide a lunch at a reasonable price for those who will stay for the evening meeting. A complete program will follow later.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH
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An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
10. Transplanting a Bit of Russia
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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WHAT OF OUR COLLEGES?

The minds of many young people are turning toward the opening days of the colleges. Some of them know what to expect, some of them wonder what may await them. For all of them it is a matter of much importance. So is it for the rest of us. As these young people think now they will act in the near future. Our work will be their's before either they or we realize it.

Conferences have passed resolutions that there should be days of prayer for our colleges. Their boards have frequently reminded us of the fact that these resolutions have been passed and of the fact that the colleges need our prayers. The pleadings of these boards have been earnest and urgent. They were based on convictions that have stood many a severe test. They were born of a real love for the future of youth entrusted to the church, as well as for the welfare of the Kingdom of God in general. Then, why not pray more earnestly for our colleges?

Our colleges represent an investment of large proportions. The money which has been given, much of it at great sacrifice, represents large sums. Those who made the investments seemed convinced that it was a good and a right thing to do. Most of them probably prayed before they paid. That was Christian, and it helped those who bore the brunt of the responsibility of developing the colleges more than any one can adequately tell. No doubt many who prayed when they first invested have continued to do so. Sometimes one is led to believe that there are those who have lost interest. Perhaps it was because they ceased to pray. That affects the colleges as definitely as when people cease to pray. If this sounds theoretical, please get into the harness far enough to get the real practical side of experience, which comes to those who do the work.

Just now our colleges are facing a crisis. They always have faced crises. So have you with your growing boys and girls. The clothes which were large enough for them last year are too small now. This, however, is an unusual crisis. These colleges have enviable reputations for doing good work and for sending out many reliable teachers. These facts have made States willing to grant concessions of time in which conditions, set by standardizing agencies, might be met. These concessions cannot be granted longer. The conditions must be met. The boards cannot do this by means of resolutions alone. The teachers who have sacrificed heavily during trying economic times cannot be asked to go to the point of further undercutting their efficiency, as some of them have already had to do. They also are human and deserve merited encouragement. If they have not always met your ideal for them, perhaps it was, in part at least, due to the fact that the sting of criticism, founded on inadequate information, caused them to be discouraged, or perhaps it was that inadequate support made it impossible for them to grow as they wanted to and knew that they must, if they would maintain themselves in their work.

What does this mean? It means pray until you find yourself face to face with what it would mean to you if you found yourself called to take the place of someone now doing the work which has made our colleges possible. Then it means pay so that the work may rise to the next level of efficiency. It also means interesting those who for any reason whatsoever have not learned to realize what our colleges have meant, mean now, and are sure to mean in the future.

J. H. Langenwalter.

AN OLD TIME SUNDAY SCHOOL

Address at the Home Coming Service, Schwenksville, Pa. N. B. Grubb.

To a child there is nothing so cheery as the thought of going to father and mother after an absence of some time; the thought of once more rambling through the house and over the farm and eating mother's bread brings happy anticipation. Then, too, the pleasure of again meeting the entire family and sitting down to a common household meal brings visions of a real feast.

There seems to have been such a time honored custom in the time of Jesse. We read that David earnestly sought permission to run to Bethlehem, his city, "For there was a yearly sacrifice for all the family."

This is what the day means to many of us who have been away from the old church home for some time and away from the church family. Indeed, I think it was a most happy idea that led to the arranging for this gathering in the Eden church. Here we are, happy to be home, and rejoicing together meeting old acquaintances and renewing inspirations to go foreward to more faithful and consecrated service in our accustomed places and callings.

We are living in an age of Family Reunions and how inspiring they are. We love to gather year after year, intensifying our love for each other and renewing and deepening our affections for one another. This is the spirit of the Church family today. It is a real family reunion and makes us think of former days and associations. Then, too, we recall the days of thanksgiving and praise, when we knelt at the altar in the old church up on the hill and consecrated our all to the service of Him whose we are and whom we serve.

It seems to me that we want to sing that beautiful hymn:

"There is love, true love, and the heart grows warm,
There is joy, glad joy, and a feast is spread, When the Lord to Bethany comes."

This is a family reunion, a household affair, and there are various affections that make the day happy—a gala day.

It is like the affections of the father for the child; it is gratitude, love and tenderness.

It is like the tender mother's affections for her own life and the young life for which she lives, with pity and love for even those whom the world counts worthless.

It is like the love of children for parents, love between brothers and sisters, sharing joys and table, mingling sympathy and affection. It is manliness in brothers, gentleness and tenderness in sisters.

Such is the spirit that should fill our hearts today, and I pray that in the coming days we may prove that we were blest and glad that we returned to Eden church with the joy that comes to those who go up to the House of the Lord.

My particular task today is to tell of former Sunday Schools and Sunday school life.

The first Sunday School in the Mennonite church, in fact in this locality, of which we have record, was organized at the Bertolet Meeting House, a part of this congregation, in 1848, with George S. Nyce as superintendent. We have no further record except that we know that the school was short lived.

The next Sunday School in our church was at West Swamp, organized in 1857, with the late Rev. A. B. Shelly as superintendent. This, however, was preceded by a series of Kinderlehr by the late Rev. J. H. Oberholtzer, and proved a splendid forerunner. By the way, West Swamp was the first Mennonite church to install an organ and a pipe organ at that. West Swamp for many years had the reputation of being the most musical congregation. I remember in the early days of my ministry that old Father Gottshall used to say, "We doch de Schwammer singen."

The Schwenksville church, or Gottshalls, as it was then known, established its first Sunday School, if I remember correctly, in 1869 or 1870. S. H. Longaker was the first Superintendent. In 1871 I was chosen Superintendent. The school continued until about 1875. It was then that a business man of the town, a Lutheran, was elected assistant superintendent. To this Father Gottshall objected, saying that all officers must be Mennonites, and the school was soon closed. The result of this was that a Union School was organized in Industrial Hall, which eventually became the Reformed and Lutheran schools. In the new organization the International Lessons were introduced.

The Sunday School was the

entering wedge for an organ in the church. A special service for the school was arranged for and Father Gottshall permitted his, or his daughter's Melodian to be used. After this there was a general desire for an organ in the church and in a short time an organ was placed with Jacob G. Geisinger as organist.

In the December number of The Mennonite, 1885, this item appears: "Our congregation for a few years past has been without a Sunday School. Last Spring an organization has again been effected, which proved successful. We started with about 40 members and met regularly every Sabbath during the Summer. October 25 the school closed for the season with about 75 members attending."

In September 1886 this notice appeared: "The school reports 110 scholars and is very prosperous. Open six to seven months."

In May, 1886, this item appeared: "We opened our Sunday School on March 28 with a fair attendance and the prospects for the Summer look very favorable."

I recall today that at the age of 15 or 16 I was asked to take a class in the Union Sunday School in the Frederick Educational Hall, better known as Kuttelfleck Hall. At that time the Sunday Schools were not permitted to meet in the church near by. Members of the church being very pronounced against having the school in the church. One of the leading members said: "I would rather see my children play cards than have them go to Sunday School." I remember that in later years a Mennonite minister said he would rather see his children in the grave than in Sunday School.

I had a class of boys of nearly my own age. We had no International Lessons then. The superintendent would announce the Scripture to be considered. Many of the teachers would select their own. Committing to memory was the order rather than the explanation of the text. (Committing Scripture to memory is a lost art today in about all of the Sunday Schools, which, by the way, I consider a serious loss,) The scholar was rewarded with blue, green and yellow tickets, according to the amount of verses committed. One day I suggested to four boys that they should see who could commit the most in a weeks time. Next Sunday they came and each one was prepared to recite over 1000 verses. One of them is still living and I think a member of the church, Harrison Updegrove. The Superintendent would usually select a passage to read before the opening prayer. It sometimes occurred that the one acting as Superintendent was a very poor reader and bungled the Scripture very much. Mrs. Grubb used to tell of a Sunday School where one of this type officiated. He had selected the first chapter of Matthew and began reading: "Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas and his brethren" until he came to names he could not pronounce and so closing the book he remarked "and so they continued begatting each other to the end of the chapter."

Sunday School Conventions

The first Sunday School Convention ever held by Mennonites was held in the First Church of Philadelphia, October 2, 1876. This was following a session of the Eastern District Conference. Those who were active in organizing and participating in this Convention have nearly all gone to their reward. Mr. Charles H. Moyer and myself are the only ones remaining to tell the story.

At first two sessions a year were held and finally only one a year The Convention to be held in East Swamp tomorrow will be the fifty-second.

Hartzler and Kauffman, in their History of the Mennonite Church, published in 1905 give the following paragraph: "In 1890 the first Sunday School Conference (same as Convention) was held in Canada." They failed to recognize the fact that our Convention was already 14 years old. Even the Mennonite Brethren in Christ preceded the 1890 conference by two years.

DO THE INTERNATIONAL S. S. LESSONS MEET THE NEED OF ALL OUR S. S. CLASSES

Edward W. Franz

In order to discuss intelligently and with a definite objective in mind, it will be worth while to consider just what, if any, are the needs of our S. S. classes, and even more specifically, what are the needs of individuals in the S. S. classroom.

There has been and still is a widespread idea that the S. S. class is primarily for the purpose of teaching and learning the story of the Bible. This view, it seems to me, says quite clearly that the greatest and predominant need of the S. S. pupil is supposed to be knowledge of the scripture, and to those who advocate this view one part of scripture is as good as another. The bloody barbaric warfare of the ancient Hebrews is studied as assiduously as the missionary journeys of Paul.

Right here, let me say that if I say something that any of you disagree with, that is quite as it should be, for that may help you in your thinking.

One way in which this scripture knowledge theory is applied, is that the lesson text is read verse by verse, and each verse interpreted separately from any other, with the result that often absurd and ridiculous interpretations are made. The theory of those who uphold the scripture-knowledge view, is that mere knowledge of Jehu, Jezebel, David, Solomon and of all the other Bible characters, both good and bad, will make good Christians of our S. S. pupils.

Then again many look upon the S. S. as an institution where the outstanding purpose should be the teaching, the learning, the gaining of the whole-hearted, whole-souled devotion to the way of life that Jesus lived. Not only that the pupil should gain this forward look of the Christian Life, but according to this purpose he should continue to grow in his forward look. In a word this purpose would tell us that the need of the S. S. pupil is the gaining of a vital religion and then progressing in living it.

Having mentioned two ideas of the needs of the S. S. pupil between which there are many shadings and mergings, let us now turn to the Int. S. S. lessons themselves and after a few words of introduction as to their purpose, see how they meet either or both of these above mentioned needs.

The purpose of the Int. Lesson Committee was to introduce uniformity into S. Schools. It was thought a drawback that all S. S. throughout the nation or continent did not have the same lesson on a given Sunday, and so they produced the present Int. Lesson system. There was to be uniformity in lessons no matter the age of the pupil, no matter the size of the S. S., no matter the geographical or racial conditions and contingencies. It was a pleasant picture and filled with sentiment and it did a great deal of good, and still does a great deal of good for that matter.

But although it has many advantages, such as uniform readings, etc., for the opening and closing service of the S. S., which is especially of value in a small S. S., its very uniformity is an argument against it. We do not tolerate uniformity in anything else; we do not all drive the same kind of car, we do not all wear the same color clothes, we do not read the same books, we do not eat the same food—why do we not do all these things uniformly? **Because our needs are different.**

A youngster does not need a car for the things he must do; when he is grown up it may be almost a necessity. His needs have changed.

So too the needs are different for the different ages in the S. S. Anyone who has taught both the primaries and the older adults knows that needs vary with age. Granting that the needs of different ages vary, it is possible that the Int. Lessons meet the needs of some ages but not of others. That this may be true is illustrated by the fact that in some S. S., the closely graded lessons are used in all but the adult Bible classes where the Int. lessons are still being used. This also seems to indicate that the Int. lessons are perhaps better suited to adults than to the younger people, and I am inclined to believe that this is true, for the Int. Lesson committee had in mind the adults when they inaugurated the uniform lessons because it was before the day when we knew enough of child psychology to appreciate that the child's needs are different, and that some needs may often need a different approach in children than in adults.

There is a growing demand that S. S. lessons be adjusted to meet the needs of a child; even the Int. Lesson Committee is publishing a modified course in which different lessons are chosen for the different departments. This is not a closely graded system.

But some one may think that I have not proved what I have said about the Int. lessons not meeting the needs of the children. These have been just general impressions and observations, and we shall now turn to the two needs of the pupil that I outlined at the beginning.

First, do the Int. lessons meet the scripture knowledge need, which many people emphasize, of all the classes. Frankly I do not think they meet this need fully for any classes, for at least two reasons: first, the Int. lessons chosen are excerpts here and there and do not form a connected narrative in the minds of 99% of the pupils. Some connected narrative idea can be attained if the lessons follow each other at regular intervals in the Bible by reading the intervening material carefully during the week. Realizing this a few years ago while superintendent of my home S. S. I periodically encouraged reading the intervening passages. However, well intended the plan was it failed. Soon I wasn't reading the passages myself. I am quite sure that this is true of the majority who try to read all the interven-

(Continued on page 6.)

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EDITORIAL

The Philadelphia Federation of Churches, of which Dr. J. S. Ladd Thomas is president, recently adopted a "peace creed" which calls for the scientific study by peace organizations of economic and social conditions tending to provoke war; international cooperation with the League of Nations; and international covenant to outlaw war; the instruction of children in good will between nations; the joining together of leaders in religion everywhere in discovering the mind of Christ and living and teaching openly the Christian way of life. Perhaps at no time in the history of the Christian church has there been such a sentiment in favor of making the voice of the whole church heard in protest against the sin of war. One wonders how different would have been the story of this generation had the churches found a way of speaking strongly and loudly against this the greatest of social evils before the terrible conflict of 1814, that nearly destroyed our civilization and cost more than the mind can grasp in life and means. We recall the pulpit resentments in favor of war and the gospel of "trench salvation" that was preached in so many quarters and from the pulpits of churches now so strongly favoring peace. Perhaps the churches had been too much given to following sentiment instead of leading it. It must also be true that the people generally had no conception of the terrible price of the glory that they were led to believe they would attain. We are glad to note that peace sentiment is now no more the exclusive property of a few obscure denominations and we sincerely hope that, should another conflict be in order, those who lead the thought of the churches will remain true to what they now believe to be the Christian way. With us peace principles have been an age old tradition. It has cost much both to ourselves and to our fathers, but, should there be little more accomplished by our church, we believe that its peace testimony was a sufficient reason under Providence for its preservation during these centuries.

The timely article by Dr. Langenwalter, appearing in this issue deserves a careful reading. The matter of our schools is one of supreme importance to our church and as the schools are facing a crisis, they should be the subject of earnest prayer on the part of all those who love our church and desire its maintenance in the days to come. We cannot conceive how there can be those who regard the schools not controlled or supported by our people as more desirable than our own. Surely such attitude is not a sign of loyalty to the brotherhood that made, and is making, great sacrifices that our youths may be trained for the duties of life under the guidance of men who love the church, are a part of it and whose only ambition is to give it their best efforts and best years. There must be something radically the matter when Mennonite parents prefer their children to be trained in institutions other than their own. We still look upon our colleges as institutions where Mennonite young people are trained for Christian work in their own churches. Were it not for the emphasis we give in these schools to the fact that they are our own Mennonite schools we might just as well have them closed and make the means sacrificed represented in them nothing but useless junk. In proportion to our numbers we are well schooled and are prepared to offer to our young people the kind of education suited to the needs of our communities, but we do need the patronage of our people above all things. A lack of confidence on the part of our people, or a portion of them, seems like a deliberate attempt at suicide. Nothing can be accomplished by the Mennonite people, or any other people, when those responsible for an institution either let it starve by their neglect, or knock it on the head with their opposition. It is the personal opinion of the writer that when it comes to selecting men and women for leadership in our churches preference should always be given those who have been trained in our schools. The hand of ordination should never be laid on the head of any candidate for our ministry who has received his theological training in an institution not connected with our church without first discovering whether there was a reasonable excuse for his having ignored the opportunities that our own schools, under the direction of our own fathers in God, have to offer. It is in any way unreasonable to expect that those who want the full confidence of our church behind their ministry should have at least the same confidence in the things that are a part of our churches' working equipment? Paul warns Timothy to "lay hands suddenly on no man." The confidence that is involved in ordination must be a confidence that is based upon many things. There certainly must be the confidence that loyalty inspires. We cannot see how any one can expect to receive confidence when his previous record betrays a woeful lack of it on his part. In presenting this attitude the writer is only expressing what has been the experience of most of our Protestant churches. With all of our strictness along some lines we have not been strict enough along lines that make for a ministry intelligently informed on Mennonite affairs and in Mennonite doctrines and practices. If we want to be strong along the lines for which we stand we must insist that those who represent us in the public ministry must be strong and able to give forth blasts of no uncertain sounds.

CORRESPONDENCE

Donnellson, Ia., Aug. 20, 1928.
Dear Readers of the Mennonite:

Weather conditions have been very favorable for crops in Southeastern Iowa, so far this year. Most of the grain is threshed, with yields running from fair to real good. The corn is looking fine and is regaining its reputation as "Iowa's tall corn." We can indeed sing praises to God for His wonderful goodness.

The Sunday School of the Zion Mennonite church of Donnellson had a picnic on July 24th. A short program was given in the morning. After the picnic dinner, contests and races were held in which many participated. Later in the afternoon the men and boys enjoyed a ball game.

On Sunday morning, August 5th, the mixed choir rendered the cantata, "Praise and Thanksgiving," by Adams, under the direction of Miss Mary Krehbiel with Lillie Krehbiel at the piano. This was bigen in the absence of the pastor, Rev. J. E. Kaufman, who was one of the leaders of the Young People's Retreat at Bluffton, Ohio.

Mr. Lloyd Krehbill took charge of the Sunday morning services on August 19th. He gave a very inspiring message, using as his subject the one word, "Master."

On Sunday morning, August 26th, the Senior, Intermediate and Junior C. E. Societies gave a joint program during morning worship.

Rev. and Mrs. J. E. Kaufman was at that time attending the Middle District Conference at Wadsworth, Ohio and Rev. Kaufman also plans to be one of the leaders of the Friends Retreat at Oskaloosa, Iowa.

The Sunday School will again have an exhibit in the S. S., booth at the County Fair. Great interest was shown in last year's display, so it was deemed profitable to the work to again gain greater interest in this method.

The members of the Ladies' Aid are again undertaking the task of filling a barrel of jars with fruit and vegetables for an orphan's home.

The Lord has given us much to be thankful for this summer and we are indeed grateful for His many blessings.

Chicago, Ill., Dear Readers of the Mennonite: Greetings in the name of our Lord Jesus Christ.

I hope that it will be interesting to some of you to hear some of the work that is carried on here at the Mennonite Bible Mission, 4221 South Rockwell St. Chicago.

The workers of this mission had the opportunity and privilege again this summer, to conduct a daily vacation Bible school from June 25th to July 27th. The enrollment reached 130 and the average attendance was 70.

The daily program included singing, worship, Bible story, ethical story, Bible memory work and hand work.

It was a pleasure to see the children's response; to hear them sing, to listen to Bible verses and stories they had learned and to see their eagerness in the study of the Bible.

Many of these children have Bibles but we heard of two little boys who begged their mothers to buy Bibles for them. One little boy, after his mother bought a Bible for him, told his Sunday school teacher, "My mother read me the whole story of Joseph out of the Bible."

On the last Friday night the fathers and mothers gathered to listen to a program given by the boys and girls and to see the display of articles made by the children.

Another important work here in summer is the street meeting. Saturday night the pastor and helpers proclaim God's Word through songs and testimonies on the street corner. There have been hindrances to this work but also blessings. We know that God's Word will bring forth fruit.

Helen Neufeld.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. —John 13:34.

A noted Scotch clergyman asked the son of the host in the home where he stayed on Saturday night the following question, "How many commandments are there?" The boy replied, "There are ten." The minister corrected the child by saying, "There are not ten, but eleven commandments; for has not the Lord said, 'A new commandment I give unto you'?" The next day the minister preached a beautiful sermon on "The Eleventh Commandment." This commandment includes all the others as the risen sun swallows up the lesser light of the stars. Above this new commandment Jesus hung a lamp when he said, "As I have loved you." We are to love others as He has loved us. The whole wide world is to be made a brotherhood, but we are to begin by making the Church a brotherhood. If we neglect to keep and practice this commandment, we shall be powerless in the face of the world's problems and needs. Most of the work of bringing Christians together has been expended at the wrong point. We have looked to ecclesiastical leaders, to ceremonies, to sacraments, to rituals, to creeds, and these can and will never work until something else has been done first. We must love as Jesus has loved. Church union will come about only after heart-union has taken place.

Prayer

"O Love that wilt not let me go, I rest my weary soul in Thee; I give Thee back the life I owe, That in Thine ocean depths its flow may richer, fuller be. O Joy that seeketh me through pain, I cannot close my heart to Thee; I trace the rainbow through the rain, And feel the promises is not vain That morn shall tearless be. Amen."

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander
September 9th, 1928.

Topic: "How May Every One Become Truly Educated?"—Proverbs 4:1-13.

A suggestion: In several churches it has been the practice of having College Students take charge of this meeting. Will you try it?

Bringing the Scripture Down to Date

Others have experienced many things; to take advice is part of wisdom.

Education is not to make more money, or to gain more power, but to live a better, cleaner and fuller life.

Parents may not have had our experience, still their words of warning are worth much.

Use every means and opportunity to learn some useful truth.

The Prayer Thought

We need to thank God for: Our free public schools, for the opportunities offered to the poor for an education, for the many Christian teachers, for the fact that good books are cheap.

Let us pray together to our Father that our education and training may remain truly Christian; to keep the young men and women who go away to college from going astray, to bless those who seek to carry Christian Education into India, China and Africa.

Dividing the Subject for Assignment

1. "The Univeristy of Hard Knocks" as a training Institution.
2. Become Educated by Reading.
3. Night Schools and Extension Courses.
4. Review Briefly and Suggest three good books.

The Open Forum

1. When is a person educated?
2. Wherein does Christianity help in education?
3. What are advantages of a High School training? College?
4. Are books the only source of education? Why or why not?
5. Everybody Educated.

Education is such a big field with such a many-sided application that everyone who desires may gain some degree of development in this field. Education is the development of our capacities. A person may not be able to read or write and still develop various of his latent capacities. If he can read, he has a better chance, but ability to read is no guarantee for education.

True education means the development of our understanding. One needs to be able to grasp problems. Again, it means adaptability, or it may mean making the best use of available opportunities.

Above all we do not want to forget that, "The fear of Jehovah is the beginning of knowledge," and "the fear of Jehovah is the fountain of life."

Let our education—be it much or little,—be in harmony and accord with the teaching of God's Word, and we will be able to make our efforts count for good.

Illustrations

Somewhere I read a charming story of how a poor African slave boy rose to become a Bishop in his church. There is no doubt but that knowledge of God and Jesus Christ were mighty factors in his education.

LEADERS OF ISRAEL CLASS

The Leaders of Israel class, as the name implies, had to do with the prominent Old Testament figures, starting with Abraham ending with Jacob. Under the very efficient leadership of Rev. J. H. Langenwalter we studied the characters of these leaders, their virtues, faults, the effects of these virtues and faults on history, the motives that guided their action.

One of the purposes of this class was to show how these characters followed God and also where they failed in order that we might learn from and be benefited by their experiences; to show the difference between a self centered and a God centered life.

Another, possibly greater purpose was to give the members a larger scope and understanding of the Old Testament.

So often when we read portions from the Old Testament we see merely the cold facts outlined and often fail to get the most interesting and sometimes the most important phases of the stories. We forget that these characters were human beings like we are. We forget that their actions were prompted by motives. We fail to realize that they also suffered hardships.

This class served to lead us to deeper study in what was formerly to us probably uninteresting history.

Freeman Burkhalter.

HENRY FORD SEES BENEFITS OF PROHIBITION

(From Forum for March

The gap between the people and their leaders is nowhere more discernible than in the matter of liquor. Some leaders are still for it; the people are now, as they have never been, against it. The United States is dry not only legally but by moral conviction. You must find the people's sentiment where the people live. The American home is dry, and the American nation gets its tone from the home and not from the wet propagandist. In common decency the liquor generation should be allowed to die in silence. Its agonies should not be the constant topic of American journals.

Prohibition was intended to save the country and generations yet to come. There are a million boys growing up in the United States who have never seen a saloon, and who will never know the handicap of liquor, either in themselves or their relatives; and this excellent condition will go on spreading itself over the country when the wet press and the paid propaganda of booze are forgotten. There should be no mistake about it. The abolition of the commercialized liquor trade in this country is as final as the abolition of slavery. These are the two great reforms to which moral America committed itself from the beginning of its history.

The coming of prohibition has put more of the workman's money into savings banks and into his wife's pocketbook. He has more leisure to spend with his family. The family life is healthier. Workmen go out of doors, go on picnics, have time to see their children and play with them. They have time to see more, do more—and, incidentally, they buy more. This stimulates business and increases prosperity, and in the general economic circle the money passes through industry again and back into the workman's pocket. It is a truism that what benefits one is bound to benefit all, and labor is coming to see the truth of this more every day.

Let us so endeavor to live that when we come to die even the undertaker will be sorry. — Mark Twain.

Truth is the most valuable thing we have. Let us economize it.—Mark Twain.

HARRY AND GEORGE GO FISHING

Perry L. Rohrer

Harry and George went fishing. It was out of the fishing season for certain kinds of fish. Before going they promised their parents that they would be very careful not to keep any but fish which were in season to take.

Once they reached the river they were wild with delight and began searching about for a deep hole in which to fish. Soon they located a deep hole at the bend of the river, where a large sycamore tree had fallen. They climbed out on the tree and soon had their hooks baited and in the water. They sat in silence for what seemed hours before they even got a bite; then Harry caught a small sunfish. They grew tired and were dissappointed at the luck they were having. Toward evening they climbed upon the tree again and decided to try it once more before going home. George baited his hook and threw it out in the center of the deep hole. It had scarcely struck the water, when there was a splash and a terrific pull which overbalanced George and he went backward into the water, still holding to his pole. Fortunately George was a good swimmer and he swam back to the log, holding the pole all the while. The boys were all excitement. They saw that there was a large fish on George's line. After maneuvering about for several minutes they landed a large bass fish which measured over two feet from tail to head.

Their delight knew no bouds until Harry chanced to recall that they had promised not to keep any bass fish. There was no mistaking the identity of this fish. It was a bass. They had had it out of the water for two hours before they thought about its being a bass. They felt certain it would not live if they put it back in the river, yet they did not want to take it home. It seemed like a sin to let so fine a fish lie along the bank and rot. They finally decided to build a fire and cook it for their supper. Just as they were through eating the fish commissioner came along and inquired what kind of fish they had been eating. He looked critically at the scales. The boys were scared. George said that some one else had caught a fish and eaten it before they came. The commissioner looked doubtful but passed on.

1. What do you think the boys ought to have done with the fish under the circumstances? Why?
2. What do you think they ought to have told the commissioner?
3. What do you think Jesus would have advised them to do?

LIBERIA—OLD AND NEW

Just a little more than one hundred years ago-1820-the first colony of Negro freedmen from the United States landed in their Mayflower upon the coast of Africa and proceeded to hew out of the jungle the country that was to be Liberia, the only Negro republic, in the world, the only republic in Africa. It was from the beginning an American missionary enterprise, backed by the Government under the guiding hand of President Monroe and his successors, backed by the gifts of thousands of church people through the American Colonization Society. In succeeding years some 25,000 freed slaves were settled here from America. And then during and after the Civil War Liberia was forgotten by America. Forgotten by all but the missionary societies of several evangelical churches—and none too well remembered, so far as funds and men were concerned, by these agencies of friendship and good will. But the mission boards did not forget Liberia wholly, for was it not the scene of the labors of some of their earliest foreign missionaries? For almost a century evangelicals had schools and churches and teachers and preachers and occasionally a nurse or physician there; but all too few compared with needs of the struggling people.

Now, as James L. Sibley points out in his new volume "Liberia—Old and New" (Doubleday, Doran and Co.), a wholly new future seems on the horizon for this Negro republic. It has been discovered that rubber can be raised here at a profit. A large American concern has leased for 99 years a total acreage of 1,000,000 for the purpose of developing rubber plantations . Some 350,000 men —practically the whole man power of the republic—will eventually be on the payroll of the company. Adjustments are being made in the type of mission work, increases are being made in the number of schools, plans are being made for industrial and agricultural training, and other plans are under way for community and health betterment—all with a view to meeting this new economic situation that will doubtless reshape the country.

The fascinating story of Liberia's founding, her struggles, and her emergence as a member of the League of Nations is well told by Dr. Sibley in his new and timely book. Americans should renew their acquaintance with this land their forefathers founded. A book of this kind, authoritative and full of human interest, has long been needed upon Liberia. Added to Dr. Sibley's interesting portrayal of the history and educational and economic conditions, Dr. D. Wassermann, professor in the University of Berlin and noted authority on Africa, has added chapters dealing with the native customs and ethnic backgrounds of the peoples native to Liberia, who were there when the first colonists arrived and who are being gradually absorbed into the population.

Dr. Sibley, the author of this volume, is secretary of the American Advisory Committee on Education in Liberia, representing a number of American mission agencies and other philanthropic sohieties interested in the welfare of the nation.

FOREIGN MISSIONS IN BATTLE ARRAY

By Vachel Lindsay

An endless line of splendor,
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These in the name of Jesus
Against the dark gods stand;
They gird the earth with splendor;
They heed their King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling,
But new-born souls arise,
The nations growing kinder,
The child-hearts growing wise.

What is the final ending?
The issue can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,—
Our wild hope, who shall scorn?—
That in the name of Jesus
The whole world shall be reborn!

CHILDREN AND THE CHURCH

Speaking about training children, is there any reason why children should go to church? Yes, listen. No character is complete without the virtue of reverence, and it is a trait which needs training nowadays. But this is not a reverential age, nor are we a reverent people. The best method of development that we have is in the church. A little boy goes to church with a child's receptivity. He knows it is God's house, he knows there is talk about God and talk to God, and that the hymns all refer to God. He knows because it is God's house he must set aside for a time his own impulses and desires and must be quite like other people around him, and some way there grows into his consciousness a sense of the reality of God that will never be taken to church while young to secure this result. If you wait till after your boy is ten you have lost one of your finest opportunities for character building.

If you can teach your child to sit still and listen with eyes fixed on the preacher, the mind following sentence after sentence, you have secured more real mind training in half an hour than he will get in a month's schooling. Not that he will have acquired more facts: he will not have increased his knowledge very much, but let him do this 120 minutes, Sunday after Sunday, and he will have gained the secret of concentration, strengthened his judgment, sharpened his perceptions, developed his reasoning powers and quickened his whole mind. It is not necessary that he should understand at first; the understanding will come very fast as soon as he learns really to listen.

Christian friends, let us gather them into the fold, children of all ages, and let us use every means in our power to bring them to a knowledge of the truth and if we have the prayers and co-operation of God's people, let us be thankful. There's one thing certain, we shall have the blessing and appreciation of Him whom we serve.

S. C. L.

"While the cross crucified me to the world it exposes the true character of the world to me."

TWO OFFERINGS

I didn't think I could do it
When first he told me to,
For love of my precious dolly,
And she is almost new.
But dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money,
And a part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to His word.
That must have been so beautiful—
Those harvest offerings!

Well, Uncle Joe, he talked until
I brought him all my things
To see which I would send away
To China in the box.
And he said my best doll;—blue eyed.
Red cheeked, with curling locks.

I said: "Do you give what you like
The very bestest best?
And do you 'make a sacrifice'
As you tell all the rest?"
And he said "Yes, he always gave
To help along the cause,
But as he had no fields or fruits
He couldn't keep the Jewish laws.

S. S. LESSON

September 16

Paul Writes to His Friends In Corinth

1 Cor. 10-13;3:5-11;21-23.

Golden Text: "Behold how good and pleasant it is for brethern to dwell together in unity." Psalm 133:1.

The city of Corinth was the scene of Paul's labors at least eighteen months. During this time he brought to Christ all kinds of people, for Corinth, being a great commercial city, had in its population people brought there from many many parts of the world and belonging to all classes. The recruits to Christianity were largely from the poorer classes for Paul says that "not many great and not many noble were chosen." The first letter of Paul to Corinth sheds great light on the pastoral problems of the early days. The church was by no means made up of perfect Christians. Having lately been won from heathendom they needed care, direction and discipline and advice. Some of them were badly in need of correction for such things as factional quarrels, moral lapses, law suits, error concerning the resurrection and abuses at the Lord's Supper came to the Apostle's notice and had to be corrected or rebuked.

The first matter with which Paul deals in this selection from his fatherly letter has to do with the factional differences that were hindering the work of God in Corinth. "Many men of many minds" is an old saying that applies to problems of religion as well as problems of secular life. God did not make us all alike and, if uniformity were the general thing in life this would be a dreary existence. In matters pertaining to the life of the church there is ample provision made for differences in personality, ability and temperment but these differences are recognized that there may be unity in the church. A house no matter of how many kinds of material it is constructed, divided against itself must fall. The danger to the Corinthians was not in that there were many kinds of people, but, that there were many factions into which they divided themselves and so endangered the life of the whole structure. The particular trouble among the Corinthians was that they forgot that in Christ there must be unity, not uniformity. Paul, in rebuking this dangerous situation reminded them of the body of Christ which is the church. In another place he uses the figure of the body with its various members all functioning together for the good of the whole body. Here it was happening that instead of working together, they were working against one another. There is one Christ, one body and one church. To lose sight of this or to do anything that defeats this unity means that the whole body of the church will be of no effect. In modern times we often regret that the church is so much divided and it is the most serious defect in the body of the church. In our many divisions, provision is made for differences in historical development, in culture and in race but there must be a realization that in the main elements that have to do with the inspiration of the Bible, the person of our Lord, and His atoning sacrifice, there must be unity. There is but one plan of salvation. Any effort to substitute that is destructive to the church and the personal faith of believers.

There are several common but striking figures that appear in this lesson to emphasize the unity of our faith. First, Paul suggests the idea of the husbandman. He has his important part in preparing the soil, planting the seed and caring for the growing plants, but, all this is vain without the part that God supplies, for from Him is life, growth and the bounteous harvest. We can only do our part and then wait upon God, but, in waiting upon God, we find that He in His grace, gives the vital part, that which we cannot supply. Next, we note that we are God's laborers. Now a laborer works according to the plan and the directions of the Master. It is for him to obey and apply himself dilligently and honestly to the tasks the Master laid out for him. Many want to work, but not under the direction of the Master. Their work would be to no purpose were it recognized. Again we note that the church is spoken of as God's building. In the building there is room for a variety of materials and various degrees of skill, but when the plan of the builder is followed a completed building is the result. Some of our efforts are like the wood, hay and stubble, of but temporary use, but nevertheless necessary for the erection of the edifice. We must contribute it all and be honest and diligent in doing so. All things must stand unitedly on the foundation. A faulty foundation spells ruin. The one foundation, Jesus Christ, is the only one that can be built upon. There can be no lasting structure without a lasting foundation. The eternal foundation of the church is Jesus Christ.

Paul believed himself a master builder, and a wise one at that. His wisdom was not his own or that of men but a wisdom that came from God. It was a wisdom which Paul noted was regarded as foolishness by men, but it nevertheless was the eternal wisdom bestowed by the grace of God.

DO THE INTERNATIONAL S. S. LESSONS MEET THE NEED ETC.

(Continued from page 2)

ing scripture to get a connected narrative through their lessons.

Another thing that the Int. lessons do, is that the printing of the lesson text in the quarterly makes for unfamiliarity with the Bible itself; many pupils who have attended S. S. for years are lost when they try to find something in the Bible. Why?—Because they have used the quarterly with the excerpts which the committee selected and not the Bible itself. Of course, this can be somewhat remedied by the teacher who insists upon using the Bible as supplementary reading in class. Furthermore the Int., lessons are not without merit; much scripture knowledge can be gained from their study, but if it is the Bible we want to study, why not study the Bible, use the Bible itself in our class rooms and really make pupils familiar with it, and use lesson helps as supplementary.

Secondly, do the Int., lessons meet the need of the pupils outlined by those who maintain that the S. S. should help, lead and guide the pupil in making and keeping religion vital in his or her life?

Do the Int. lessons constantly aid the development, the unfolding of the highest type of Christian character—the boy, or girl, the man or woman of whom Christ may not be ashamed? Does the Int. lesson meet the need of our greatest religious problem—the growing boy or girl? Do these lessons help the high school student to make and keep his religion a vital part of his life? Do these lessons have in mind this question stated by a prominent religious educator in speaking of the youth: "What in all the world is most likely, if we turn his attention to it to increase his active, intelligent devotion to the Christian purpose?" Of course we do not want to put the entire burden of establishing the youth in the Christian way of life with a vital faith upon the S. S., for the home, the community, the school, have a great deal to do with it, but a good bit of the responsibility does rest with the S. S.

We need only look at the results to see whether the S. S., through the Int. lessons helps the young people gain that vital faith, that whole-hearted devotion to the Jesus way of Life. What happens to many of the young people when they are no longer under the direct influence of their parents who have been largely responsible for their S. S. and church attendance, and church activities? For instance, take a high school graduate who goes to college and soon stops going to church. We commonly blame the college and say that it has wrecked the student's religion, but this impression is generally wrong because you will as a rule find that the student who openly manifests his disdain and non-interest in the church is the one who attended S. S. and church because his parents and friends wanted him to attend, and not because he felt a definite need filled by going there.

In other words, the S. S. was not instrumental in helping him establish a vital faith which would help him to grow in his spiritual life even if his immediate environment were changed. So it seems to me that the great need that we have in the S. S. today is the establishing of a vital religious faith in our youth that shall live on and increase in strength, in beauty and warmth as the years go by.

Just to what degree the S. S. is responsible to meet this need may be an unsettled question. Not only this but just to what degree the lesson system itself is to be responsible is also a question. If a change in lesson systems is to inaugurate a greater efficiency in meeting the need I have outlined, the individual S. S. teachers should first study their teaching problems carefully and then if they find that the closely graded lesson, or the Modified course of the Int. series, suits the needs of their pupils better than the old Int. uniform lesson, then the change should be made, not necessarily in the whole S. S. but in the classes where the superintendent and teacher are quite sure that they will be better than the old system of uniform lessons, for most of the available systems may have some objectionable features. Of course, for a teacher to decide whether which lesson system is best for the particular class requires teacher-training. This is easily understood when one compares the standards of teacher training in our public schools with those of the average S. S.

From what I have said it is evident that I do not favor the forcing of a whole new lesson system upon a S. S. where teachers are not whole-heartedly in favor of them and hence unprepared to use them, for as a rule such a change will prove detrimental, and presently a change back to the old system will be necessary, to keep the whole S. S. from going on the rocks.

Finally, if your S. S. does not give the pupils the Bible study it ought, if it does not hold the young people and does not lead them to develop a vital religious faith and life, ask yourselves this question: Do our teachers have the "forward look"—is religion vital to them, are they trained in their work, are they keenly interested in and sympathetic with their pupils? Then if you have this kind of teachers and they find that they could teach their classes better, that they could help their pupils to a vital religious life and faith, by using other than the uniform Int. lessons, then by all means let them use the lesson series which they feel will aid them most in their work.

I realize that I haven't solved any problems—I have not tried to do that. I have tried to connect some four practical problems with the work in the S. S. with the hope that we may see a bit clearer the objective of our S. S. and keep that in mind as we steadfastly, perhaps blindly at times, go forward to reach it.

OUR SUPPLY OF IRON

Without the metals of the earth our modern civilization would be impossible; and of all our metals, iron, happily the most abundant, is also the most useful, the most indispensable. The rate at which iron is being taken from the earth, hundreds of millions of tons a year, and increasing at a terrific pace, leads to the question, How long will the supply last? Mr. Andrew Carnegie predicted about 20 years ago that the iron within half a century would show signs of exhaustion. No doubt his prophecy would come true but for the fact that he did not take in consideration of the possible discovery of extensive iron deposits. There is every reason to believe that there will be still vast deposits of iron yet unworked by man. In view of the fact that every one is or should be interested in the future as well as the present the following item concerning a veritable mountain of iron in Mexico will prove interesting: "One of the natural wonders of Mexico is a great mountain of iron situated at Durango. This peak is about one mile long and from one-half to two-thirds of a mile wide. Its height ranges from 450 to 600 feet. It is estimated by engineers that it contains 350,000,000 tons of iron ore above ground. The ore averages 63 per cent iron and is of a quality well suited for the manufacture of steel. The ore is also used for fluxing by some of the smelters of Mexico. Mining the ore upon the mountain has been conducted more or less for the past 30 years, and at one period in its history large works were established near its base for the purpose of utilizing the ore. This great iron mountain rises out of the level plateau upon which the city of Durango is situated and is an interesting feature of the landscape of that region."

In the $13,000,000 Art Gallery recently completed in Philadelphia there are two rooms dedicated to Pennsylvania Dutch (German). These rooms were located in a country farm house and have been removed entirely with their furnishings, fire place, utensils, etc. One of the exhibits of peculiar interest to Mennonites is a copy of the Ephrata Martyr's Mirror on the living room table. This work is the greatest sample of the printer's art in Pennsylvania before the period of the Revolutionary War and is much sought after by collectors.

DEATHS

Krehbiel—Mary May Krehbiel was born at Freeman, South Dakota, October 12, 1880 and died at 3:30 A. M. of July 19, 1928 at the age of 47 years, 9 months and 7 days. The departed was a daughter of Andrew and Elizabeth Schrag and came with her parents at the age of two years to Dallas, Polk County, Oregon, from where the family moved on a farm near Eugene of the same state. On August 11, 1895 she was baptized and joined the Mennonite Church then located near Eugene. Later the family moved to Washington and arrived in Adams County, October 1, 1900. December 21, 1901 she was married to Dan Krehbiel.

Funeral services were held from the home at Lind, Wash. at 1:00 o'clock and later from the Mennonite church. Rev. M. J. Galle, Aberdeen Idaho, Rev. P. R. Aeschliman, Colfax, Wash., and Rev. S. S. Baumgartner of Portland, Ore., spoke words of comfort to the sorrowing. Interment was made in the church cemetery.

Beutler:— Mrs. Samuel Beutler daughter of John and Elizabeth Schaller was born on Nov. 3rd, 1856, in Canton Berne in Switzerland.

She was married to Samuel Beutler on April 23rd, 1878, at the home of David Steiner near Bluffton, Ohio, by Rev. Ernest Rusterholz. Soon after their marriage they moved to Oregon and made their home east of Salem. Here Mr. Beutler preceded her in death in the year of 1923.

She accepted the Christian faith and was baptized in the year 1892 by Rev. John Rich and also united with the Emmanuel Mennonite church near Pratum, Oregon, where she was ever a very active and faithful worker in the church and in the Ladies' Aid Society.

She was the mother of eight children, 6 sons and 2 daughters, one son preceded her in death in the year 1911. Mrs. Beutler was a very dear mother, who always took much interest in the welfare of her children and others to whom she could show love.

On August 9 at 12:30 A. M. it pleased the Lord to relieve her of extended suffering, which began in May of this year and gradually increased until her end came.

She has brought the time of her pilgrimage to 71 years 9 months and 6 days and leaves to mourn her 7 children 12 grandchildren and many relatives and friends.

Funeral services were held in the Emmanuel Mennonite church near Pratum Ore., on Sunday Aug. 12th at 2 P. M., with Rev. J. M. Franz, officiating, and interment was made in the Pratam cemetery.

Landis:— On August 6 1928 at the home of her son, Daniel W. Landis, in Quakertown, Pa. Elizabeth nee Moyer, relict of William H. Landis, aged 90 years, 10 months and 10 days. Funeral services were held on the 9th from the home of her son Henry M. Landis, and at the Springfield church where she was a member. Services by her pastor, A. M. Fretz and S. M. Rosenberger.

Bartel:— Peter J. Bartel was born near Moundridge Kans. on Jan. 7, 1879. He was baptized on the confession of his faith and became a member of the Garden Twp. Menn. church on Oct. 13, 1912 by Rev. A. A. Sommer, then pastor of the church. He remained a faithful member up to the time of his death. He passed away quietly and peacefully at 7 o'clock Wed. morning, Aug. 8, at the age of 49 yrs. 7 months, and one day. On Feb. 28, 1912 he was united in marriage with Elizabeth Bachman his now bereaved widow. They were permitted to share the joys and sorrows of life together over 16 years. One daughter was born to their union who keenly feels the loss of a faithful husband and father with her mother.

Schmidt: — Waldomer Edward Schmidt was born on the 5th day of Nov., 1917, in Marion Co., Kan. During the last 4 years he attended the public schools but he lacked interest in his studies, yet we noticed some improvement in his schoolwork during the last years. He was more interested in horses and machinery. It was a real pleasure for him to go out and plow corn and he looked forward to the plowing season with special interest and as he was a strong and healthy boy we decided to let him plow and not knowing to cause his tragic death.

While plowing, in a mysterious way he was caught under the plow which made a big cut into his left leg and also broke the bone. Br. Dick Reimer found him first and did all he could that we could take him to the Bethesda Hospital at Goessel. Dr. Richert, Dr. Haury and Dr. Isaak did all they could do for him. The nurses conscientiously cared for him and yet the precious life could not be saved. He died Saturday, Aug. 4, at 5:00 p. m. He was glad when he could attend church services and Sunday school. With a child's faith he clung to the Lord Jesus and we comfortingly take words of our Lord Jesus when he said: "But Jesus said, suffer little children and forbid them not to come unto me, for of such is the kingdom of God." He leaves to mourn his early departure: 1 brother, 3 sisters, the grandparents, the grandfather, uncles and aunts and his sorrowing parents.

Moser:— David Delward Moser, the second son of Edward and Della Moser was born here in Aberdeen, Idaho Nov. 6, 1922. He passed away Aug. 15, 1928, his age being 5 years, 9 months and 9 days. The Lord Jesus was so real to Delward. One day last week he said "Mother! do you know that Jesus loves us and takes care of us." He frequently inquired about the Heavenly Home that Jesus had prepared for us. Late the evening before his death he said "Mother, pray with me." The morning of the same day that he went home to Glory he again asked, "Mother, pray with me." Shortly before he died he called "Jesus!" The last words he said were, "Daddy, Daddy, Come." Funeral services were conducted at the First Mennonite Church, Aberdeen, Idaho, Friday noon, Aug. 17. Prof. Quiring of Bluffton Ohio, and Rev. M. J. Galle speaking words of comfort.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT

General Fund: B. F. Welty estate, Tacoma, Wash. $31.24; First Menn. Church, Berne Ind., $430.40; A friend, Halstead, Kans. $25; Salem Church, Dalton, O., $32.40; Hehron Ch., Buhley, Kans., $24.64; Bethel S. S. Fortuna, Mo., $22.97; Salem Ch. Freeman, S. D., $200; Bethel College Ch., Newton, Kans., $49.10; West Zion Ch., Moundridge, Kans., $24; Herald Ch., Bessie, Okla., $6.07; Grace Ch., Pandora, O., $46.41; First Menn. Ch., Mt. Lake, Minn., $52.02; Bethel Ch., Lustre, Mont., $25; Christian Ch., Moundridge, Kan., $20.35; Christian C. E. Society, Moundridge, Kansas, $17.34; Pratum, Ore., Ch. and S. S., $37.50; Northern Dist. Conf., Wisner, Neb., $20.71; Menno, Wash., Ch., $17.85; Ex. Com. Gen. Conf. Mission Societies, $15; First Menn. Ch. and S. S., $53.05; Bethesda Ch., Henderson, Neb., $72.19; Can. Conf., Rosthern, Sask., $313; Bergtal Ch., Pawnee Rock, Kan., $25.50; First Menn. Ch., Upland, Cal., $20.80; Brudertal S. S. Hillsboro, Kan., $89.09; Johannestal S. S. Hillsboro, Kan., $81.26; Intermediate C. E. Soc., Berne, Ind., $7.35; Immanuel Ch., Los Angeles, Cal., $25; Bethany Ch., Freeman, S. D., $19.86; Pulaski, Ia., Ch., $12.07; Bethel Ch., Mt. Lake, Minn., $50; First Menn. Ch., Reedley, Cal., $85.78.

Special Gifts: S. S. Class No. 33, Berne, Ind., (Saskatoon) $27.60; Ex. Com. Gen. Conf. Miss. Societies, (Winnipeg) $62; First Menn. S. S., Chicago, Ill., (Chicago) $47.56; First Menn. S. S., Bluffton, O., (Portland) $30; P. B. Amstutz Bluffton, O., (Canada) $10; Arena N. D., Ch., (Refund of Ch. Bldg. Loan) $75; Interest Gen. Conf. Trust Fund, $55; Garage rent, Altoona, Pa., $24; Bank Loan, $500.

Total receipts $2,784.11; Bank balance, June 14, $1.24; Total disbursements $2447.41; Bank Balance Aug. 1st. $337.94; Money borrowed $7950.00.

Gratefully acknowledged.

J. E. Amstutz, Treasurer.
Trenton, Ohio.

JOTTINGS

275 members of the Steiner family of Ohio held a reunion at the home of Ivan Steiner near Wooster, Ohio, last week.

Prof. A. E. Kreider, of Bluffton College, who underwent an operation for goitre in Cleveland last week, is reported to be convascing nicely and expects to be home within a few days.

The Moyer family of Pennsylvania held its annual reunion in Perkasie Park, Perkasie Pa. on Aug. 25. Dr. Paul de Schweinitz, of Bethlehem, secretary of missions of the Moravian church was the speaker.

Dr. and Mrs. S. K. Mosiman, of Bluffton College, are on a motor trip to Lake George, Mich., where Mrs. Mosiman will spend some time while Dr. Mosiman visits the various conferences during the next few weeks.

Missionary H. S. Suckau and family, who have been visiting churches in the East since their return on furlough, are now located in Newton, Kansas while one of their sons will attend college and another the high school.

Rev. H. R. Voth who has recently returned from a trip to Kirk, Col. and Dakly, Kan., where he held services for the brethern located in these places, preached in the Buhler Kan. church at the morning service and in the evening gave a talk to the young people on the beginnings of our missions.

The local Relief Committee of Newton, Kan., has reorganized since the death of Bro. J. H. Richert and is again prepared to receive clothing for shipment to Canada for the use of Russian Mennonite defugees.

The Women's Mission Societies of the Pacific Conference at the meeting in connection with the Pacific District Conference passed a resolution requesting every Woman's Society in the Conference to write a yearly report for publication in the Bundeshote and Mennonite.

Rev. A. M. Fretz conducted the Annual Harvest Home Service in the Springfield church, Pleasant Valley, Pa., last Sunday. This is an old institution among the Mennonites of Eastern Pennsylvania and is always considered one of the important meetings of the year.

Several hundred of the Gottshall family, descendents of Rev. Jacob Gottshall, who came to Germantown in 1702, met in annual reunion at Schwenksville, Pa. In the morning a religious service was held in the Eden Mennonite church. After the morning service all repaired to Memorial Park where a sumptuous dinner was prepared by the Park Association. After dinner all gathered in the pavillion for business after which addresses were made by Rev. W. S. Gottshall, of South Dakota, Rev. Howard G. Nyce of East Swamp, Mr. W. C. Gottshall, of Camden, N. J., Mr. John Gottshall and Rev. N. B. Grubb, of Philadelphia, Pa.

Rev. J. B. Epp has changed his address from Meno, Okla. to Hesston, Kan. He will be in Hesston for a year where he will teach German, Music and Hebrew in Hesston College. After the year he will again return to the Meno school.

Various matters relating to The Mennonite Year Book, such as changes of address, etc., have been called to the attention of the Editor of The Mennonite. The editor does not have supervision of the Year Book. Matters related to it should be taken up with Rev. A. J. Neuenschwander, 2342 N. 9th St. Philadelphia, Pa.

The eleventh annual meeting of the Mennonite Brotherhood will be held in the Souderton, Pa. church, Sept. 8, afternoon and evening. Following the afternoon session the executive Board of the organization will hold a meeting. The Brotherhood is endeavoring to pay for the remaining debt on the collection of Mennonite literature now housed in Perkiomen Library. This is to be done through popular subscriptions.

On August 19, Rev. H. J. Brown, one of our missionaries to China, now home on furlough, preached in the Berne, Ind. church. Rev. E. J. Neuenschwander, of Bluffton, Ohio, who was present led the devotions at both the morning and evening services. Rev. Brown gave interesting and instructive accounts of conditions in China. Rev. C. H. Suckau, of India, will be in Berne in about two weeks.

The Anniversary of the Mennonite Home for the Aged at Frederick, Pa., is announced for September 22. Dr. Floyd W. Tompkins of Philadelphia, rector of the Holy Trinity P. E. church, and one of the most beloved radio speakers in the country will be the principal speaker. The Souderton Male Quartett will render selections.

In a letter from Rev. H. D. Penner, relative to his article appearing in a recent issue of The Mennonite he wishes a correction to be made. He writes: "Page 6, Column 3, line 25 from the bottom "religion" should be "religious"; Page 7, Column 2, line 24 from the botton "consistently" should be "for consistency" . I hate to bother you with this extra work, but the last mistake could be especially misleading. I certainly do like to "plead consistently in all matters", but in this case I meant to emphasize, "I plead for consistency in all matters."

Berne, Ind., has been preparing for an elaborate Pageant and Home Coming but determined to call off the affair when opposition developed among the church people. While the program that was proposed was of a high order and planned to be presented in a dignified manner the people of Berne were not ready to risk anything that might get beyond the control of the orderly minded and so endanger the good name of the community. This is one of the few American communities in which the opinions of the church people are respected and that accounts for the fact that Berne is such a delightful place in which to stop.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
10. Transplanting a Bit of Russia
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, SEPTEMBER 6, 1928 No. 35

REPORT

Of the Canadian Mennonite Board of Colonization to the Canadian Conference held at Rosthern, Sask., on July 4th, 1928.

On occasion of our Conference at Herbert, Sask., last year it could be reported that 17,914 persons had been brought over by the Canadian Pacific Railway Company under the auspices of the Canadian Mennonite Board of Colonization. Since then up to the first of July, 1928, 513 have come out. Thus the total up to July first 1928 is 18,427.

The desire to come out of Russia has become greater and more general. I need not go into detail regarding conditions in Russia, they are sufficiently known thru reports from that country. Only this I must say, that it has be-

ports in Russia. All persons 16 years old and over are required to have their own passports, for which, if they get them at all, they have to pay 250 Rubles a piece. Those who belong to the professional association the price per passport is 50 Rubles. Every person desiring an appointment from the government is required to be a member of this association, and only people of the working classes are permitted to join. Farmers, or those whose ancestors had any possessions, are not admitted.

To show the arbitrary way of the Societies in the granting of passports, one instance might suffice: A Jew came in for a passport and received it without any difficulty for 50 Rubles. A young Mennonite, 18 years old came next. He was a member of the professional association and had worked in a hospital as a male nurse. He also received his passport, but had to pay 250 Rubles. When he asked why he had to pay so much, he was given the answer, "It is because you are a Mennonite."

Now let us for a moment consider the difficulties of the people. They have no money left. They only possess the farm buildings and the very scant equipment. Now they wish to emigrate. They do not know whether they can get credit, they don't know whether they can get their passports or how they can pay for same. They don't know whether they can pass medical inspection, when they meet the Canadian official doctor after leaving Russia. But in order to be able to pay for their passports, they have to sell their belongings. Further we must remember that the Mennonite associations in Russia have been dissolved and it is forbidden under heavy penalties to assist anybody in getting his passports. For these reasons only comparatively few persons succeed in getting the necessary documents. A number of Mennonites have already been jailed for helping others to get their papers.

On this side our difficulties have also increased. By the rupture of diplomatic relations it became impossible for Canadian

tive immigrants in their home country. Those who leave without proper medical examination will have to do so on their own risk. At Riga they are examined and probably passed by a Canadian doctor. At Southhampton they are again examined and probably passed. But on arrival in Quebec or St. John the doctor finds old scars in the eye. They are detained and if there is any probability that the cure will take a considerable length of time, they are deported. A person with common human feelings cannot possibly understand such harshness in treating human beings. Many instances might be cited about the cold harshness of the law and the way it is executed. However it avails nothing to dwell on this point. In another connection I might mention a few cases later on.

A further difficulty prevails in the passport regulations on this side. In the years 1923, 1924 and 1925 a formal letter from the Mennonite Association in Russia sufficed to get the visa stamped on it in the countries through which they traveled. This was recognized also by the Canadian Government. Because, however, that on these letters they could not be deported to their home country, we had to guarantee that people coming into Canada on these papers would not become public charges. We of course gave this guarantee. The Canadian authorities now demand a regular passport which generally is issued for one year. If the immigrant does not reach his destination in one year, he is required to get his passport renewed which, of course, means extra expense and delay. Lately three young men who were detained and in the meantime reached the military age were refused renewal, and it seemed that they would have to go back to Russia. After exchange of many letters, Bro. Unruh had to go personally to Paris and Berlin to represent the case to the Russian ambassadors. Finally upon a petition on the part of the young men and probably because two at least would not have been physically fit, extension was granted.

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I am glad to be able to report that our relations with the Canadian Pacific Railway continue to be very good. This is shown by their unlimited confidence in extending credit and their patience in spite of our large indebtedness to them, also in their treatment of those who are detained. The company has always been ready to do everything in their power in every respect, for those who were detained There may at times be faults with lower officials, but as soon as proof of justified grievances are brought to the attention of higher officials, they are remedied. The trouble in many cases has been that immigrants would not state grievances in writing over their own signature.

I would like to cite one instance of the noble manner in which Col. Dennis deals with our immigrants. A young man, Nicolai Esau, was detained on account of a defective knee. The doctor's diagnosis was tuberculosis. This meant detention. The doctors in Shirley Warren Infirmary, Southampton, tried to cure the knee. Nicolai had to lie quietly on his back for months. The knee showed symptoms of improvement, but his mind became affected. He had to be taken to a mental hospital. Col. Dennis wrote us asking us to make representations to immigration people on humanitarian grounds. We had done this already and did it again to Ministers in Ottawa and Regina. All with no avail. The suggestion was made in London that possibly it might have a soothing effect upon the young man's mind if the father could visit him. Upon representation to this effect Col. Dennis was ready at once to arrange free transportation for The father went to England and visited his son daily for a month. On his return Mr. Cresswell of Montreal and an interpreter went to Ottawa with the father to see the Deputy Minister, who referred the case to the doctors at Southampton. It appears at present that in this case human help may be of no avail. I would emphasize what I have often said, that we cannot consider our work done as long as there is one of our Mennonite immigrants in a European country. Blame us if you like. But if there is yet an inkling of an honorable feeling in the hearts of the Mennonite people, let us not increase the difficulties of our noble friend. Col. Dennis, whose attitude to us has meant so much to our Mennonite people in recent years and who has always done all that he could possibly do for our immigrants. Let the blush of shame rise to tht face of him who would reward kindness and confidence with ingratitude and disloyalty.

Our best efforts will always have to be directed to help those who are detained. There are yet about 19 in Atlantic Park, several in Riga and a few in different parts of Germany. For the time being I think we have done the best for them that could possibly be done. Prof. B. H. Unruh has been asked to go to Atlantic Park

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I am glad to be able to report that our relations with the Canadian Pacific Railway continue to be very good. This is shown by their unlimited confidence in extending credit and their patience in spite of our large indebtedness to them, also in their treatment of those who are detained. The company has always been ready to do everything in their power in every respect, for those who were detained. There may at times be faults with lower officials, but as soon as proof of justified grievances are brought to the attention of higher officials, they are remedied. The trouble in many cases has been that immigrants would not state grievances in writing over their own signature.

I would like to cite one instance of the noble manner in which Col. Dennis deals with our immigrants. A young man, Nicolai Esau, was detained on account of a defective knee. The doctor's diagnosis was tuberculosis. This meant detention. The doctors in Shirley Warren Infirmary, Southampton, tried to cure the knee. Nicolai had to lie quietly on his back for months. The knee showed symptoms of improvement, but his mind became affected. He had to be taken to a mental hospital. Col. Dennis wrote us asking us to make representations to immigration people on humanitarian grounds. We had done this already and did it again to Ministers in Ottawa and Regina. All with no avail. The suggestion was made in London that possibly it might have a soothing effect upon the young man's mind if the father could visit him. Upon representation to this effect Col. Dennis was ready at once to arrange free transportation for Johann Esau, father of Nicolai. The father went to England and visited his son daily for a month. On his return Mr. Cresswell of Montreal and an interpreter went to Ottawa with the father to see the Deputy Minister, who referred the case to the doctors at Southampton. It appears at present that in this case human help may be of no avail. I would emphasize what I have often said, that we cannot consider our work done as long as there is one of our Mennonite immigrants in a European country. Blame us if you like. But if there is yet an inkling of an honorable feeling in the hearts of the Mennonite people, let us not increase the difficulties of our noble friend, Col. Dennis, whose attitude to us has meant so much to our Mennonite people in recent years and who has always done all that he could possibly do for our immigrants. Let the blush of shame rise to the face of him who would reward kindness and confidence with ingratitude and disloyalty.

Our best efforts will always have to be directed to help those who are detained. There are yet about 90 in Atlantic Park, several in Riga and a few in different parts of Germany. For the time being I think we have done the best for them that could possibly be done. Prof. B. H. Unruh has been asked to go to Atlantic Park

and remain there for the benefit of our detained people. He has been there for over a year now. The people have been encouraged and helped in various ways. Bro. Unruh he'ped to solve many difficult problems in connection with old cases. These poor people needed a spiritual advisor who would be a sort of a father to them and we believe that we could not possibly have made a better choice. To very few men the word of Isa. 50:4 may be as properly applied as to Bro. Unruh: "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." At present the C. P. R. is providing for Bro. Unruh and his family.

When last year in so many places in the West the crops were injured, we looked with apprehension into the approaching winter in view of the many people who would have to be provided with food and clothing. "Where can we get bread that these may eat" or clothes for the needy and how about our hospital accounts that will be sent in? The Lord provided in His own way. He put it into the hearts of so many of our brethren and sisters in the U. S. A. and they sent us what we needed to supply the greatest need. From August 1927 to June 23, 1928, we received at Rosthern 24,000 lbs. of clothing, 529 families, in all 2,557 persons, were supplied with clothes from our office. Clothes were also received and distributed from other places. These are not counted here.

In money we received from July first, 1927, to July first 1928, $16,198.00. We were thus placed in a position to give financial help to 402 families, some of them repeatedly. Hospital accounts wholly or in part could be taken care of. In mental hospitals we had on an average four persons for whom we had to pay a dollar per day, in Sask. 75c per day. We always have some patients in the tubercular sanatoriums and we have to pay $2.50 per day there. Then we gave substantial financial help to our detained in Atlantic Park and other places.

In connection with our relief work I cannot help but mention two names of brethren who have gone to their reward during the year. The old brother C. H. Regier of Elbing, Kanses sent us sums of money varying from $100.00 to $1000.00, always with a few words of kindness and encouragement.

Then there is Bro. J. H. Richert in whose place of business many pounds of clothing were packed for our needy immigrants. There are others too with whom I was not so well acquainted The Lord knows them all. We read in Matthew 25. "For I was an hungered and ye gave me meat— Naked and ye clothed me— Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Their works will follow them.

I cannot in words do justice to these brethren and others who have again and again encouraged us when the burden of responsibility seemed to be getting too heavy.

On our transportation indebtedness we were able to pay from July 1927 to July 1928 the sum of $97,000.00. Up to July we have now paid $689,000.00, (on notes about $40,000.00) and we still owe $988,853.03 to the Transportation Company.

Some progress could also be made in settling our people. A number of families were settled on land of our usual 15-year half crop payment plan. In many cases adjustments could be made, mostly for the benefit of the settlers.

We still are as deeply convinced as we were that by far the greatest number of our immigrants will do their very best to meet their obligations and to justify the confidence placed in them.

We are also firmly convinced that the Lord is with us. And knowing this, we shall to the best of our ability continue our work, with the prayerful support of our churches.

David Toews.

1. WHAT IS EVANGELISM? 2. REVIVAL PERIODS AND EVANGELISM 3. THE CALL OF TODAY FOR EVANGELISM

(Read at the Pacific District Conference, Colfax, Wash.)

The meaning of Evangelism is preaching or rather broadcasting the Gospel. The preaching can be, and often is confined to a little corner; broadcasting is more according to the will of God, Who is not willing that any should perish but all should come to the knowledge of the Truth.

Dividing the question into 5 parts, we have; 1. The Greatest Commander; 2. The Greatest Command; 3. The Chosen Qualified and Divinely Equipped Messengers; 4. The Greatest and most Important Message; 5. The Field, the Whole World.

Jesus, our blessed Savior, is the Son of God from Eternity. He was also divinely intended to become the Savior of the lost world, the King of Kings and Lord of all.

An office demands qualification. Jesus our Savior came into this world to qualify for His high offices, Prophet, Priest, and King. It was a qualification that called for the Supreme Sacrifice. The exchanging of His home in Glory, for a sin crushed and sin cursed world. The emptying of Himself, the assuming of the form of a servant, and be a servant indeed. Becoming of no reputation, hated, despised and rejected of men. The Man of sorrows and acquainted with grief. Obedient unto death, the most shameful and cruel death on the cross. Therefore, because of this all, God has highly exalted Him and given Him a Name which is above every name. Exalted Him far above every power and principality, might and dominion in this world and the world to come. From this exalted position, as the greatest Commander, in possession of all power asd authority in Heaven and on earth. He issued this greatest command: Go ye into the world and preach the Gosptl to every creature, or with other words evangelize the whole world.

3. The Messengers.

If the Lord Jesus would have selected His Disciples from the richer and educated class, then the poorer and illiterate would have a ready and justified excuse. Although He selected His messengers from the poorer and uneducated class, He did not reflect on preparation and education. See how particular He was in training and preparing them for their great mission. We also find that the qualifications of these humble fishermen was of two parts, a divine and human, 1 The Divine Call, 2. the human Decision in accepting the Call, leaving their homes, their boats, their nets, trade and prospects, to become followers of the meek and lowly Jesus. We also find that some of the Great Teacher's lessons were difficult, some of His actions perplexing. His words dark and mysterious, but He was always ready and willing to help and lead them over the difficult places.

By hearing His words, seeing His works, learning of Him, and observing that pure and holy life for about three years made and left an indelible impression. Yes they were witnesses of His power, His humility, His love and self-sacrifice.

Occasionally He sent them on short mission tours to the lost sheep of the house of Israel, which was much needed practice. All this was very important and needed but not sufficient. A thorough preparation, and entire consecration, how needed and important they are, after all mean but very little without the Pentecost blessing.

4. The Message—the Gospel

Preach the Gospel, the Good News, in fact the very best news, the lost world's only hope. Preach the Gospel, not only occasionally but all the time in season and out of season, under good and evil reports. The Gospel that was promised and started in Eden, finished on the cross and approved on Easter Morn. The Gospel that proclaims Jesus the Son of God, the unspeakable Gift of God, the greatest manifestation of God's eternal love, the Lamb of God that taketh away the sins of the world, who lived to seek and died to save the lost. Preach the Gospel, that invites without exceptions and guarantees acceptance to every one that cometh unto Him. The Gospel of Grace and Power to save every sinner from every sin, from the extreme to the uttermost. The Gospel that sees in every sinner, without a single exception, the possibility to become a child of God and an heir of God unto salvation, if given Him a chance. For whosoever believeth in Him shall not perish but have eternal life.

The Gospel is God's message to a lost and sinful race. It is a complete and perfect work. No demand for human improvements..

To add to it means to adulterate, to take from it means to weaken the Message. The Gospel, the pure unadulterated message of God has stood the severests tests. It has not lost its power nor attraction. It still saves, keeps and nourishes the soul and satisfies all the longing of the immortal man.

(To be concluded)

THE WISE MAN

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at eventide?"

The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way;
This chasm, that has been naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

THE MENNONITE

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EDITORIAL

Reports are sometimes thought to be so dry that they are passed over without examination by many readers. Yet, without reports of various kinds we would be at a loss to know exactly what is going on in the church and what has been accomplished. Any one who wants to keep up-to-date in church matters will welcome every opportunity he has for familiarizing himself with the active work of the church. It will be to these reports that we will turn in the future years when we want to know how we stand and how we have advanced to the position in which we find ourselves. In this issue we print one of supreme interest in the form of the Report of The Mennonite Board of Colonization to the Canadian Conference held at Rosthern, Sask., July 4, 1928.

Perhaps no Protestant church in modern times has been confronted with the serious difficulties that involved the Russian Mennonites since the World War. A mass migration seemed the only thing that would save our brethren and that had to be a mass movement of a ruined people who were without funds and broken in body and spirit by the War and the terrible famine and political upheaval that followed it. Mennonites are not wealthy and outside of Russia are few in number and widely scattered. The Russian Refugees had to be helped. The doors of the United States, the land of opportunities, were closed because of laws unfriendly to immigration, even though there was plenty of room to assimilate all the brethren who might come. Canada seemed to be the only door opened, but most of the Canadian Mennonites were only a generation separate from their immigrant fathers and, though comparatively prosperous, were not big enough to assume responsibility for the care of the thousands of refugee brethren waiting and hoping to enter their land. It was here that we saw the confidence the outside would sometimes show in Mennonite industry and character. The aid that a great Rail Road was willing to give in the shape of transportation and credit is an outstanding example of business faith, for it could only be the faith of this great institution in the willingness and ability of Mennonites to meet their obligations that made it possible for the eighteen thousand Russian Mennonites to locate in Canada and start life anew. It is a significant fact that, though scarcely five years have passed since they first arrived, so many have already proved their worth by paying off so much of their debts.

If anyone wants to read one of the most significant chapters in church history, particularly our own church history, let him carefully go over the report and in closing we are sure he will agree with us that there is a thrill in every line.

QUARTERLY REPORT OF THE BASNA MISSION

Basna, via Raigarh, C. P. India,
July 14, 1928.

Dear Members of the Mission Board:

During this last quarter we have passed through the hot season, and are now over a month already in the rainy season. One is always glad when the severe heat is over. It seems we had some exceptionally hot days, but we were able to carry on the work unhindered, but had to allow the working people a longer noon period of rest. Some of the time was made up again by working from sunrise on, and in the evening as long as it was light enough to see. We have been able to complete some of the buildings, or at least mostly. We have to go slow, because the funds are not there, but nevertheless we simply had to lay in stores of building material, if we want to accomplish anything during the coming cool season. By doing so necessarily some funds had to be tied up by that, but all has been done in good faith that the requested funds will be coming forth in due time.

The work at Basna is divided among three parties. Mrs. Burkhard has the boarding and school connected with that also the Zenana, or Biblewomen-work in the nearby villages. The Wengers have the district evangelistic and educational work All the evangelists at the outstations and the district schools are in his charge. We have charge of the station, the building work at the station and also at the outstations, and the medical work, and the station church. But we have to help out each other now and then, and so we have also visited all the outstations and baptized the applicants for baptism at three different places. Total baptism during last quarter is 15. Three more were received into the church by baptism last Sunday, but that belongs to the next report. The church work among these new Christians is a rather hard one, because they do not help God much neither resist the devil, and therefore so much has to be done with them. But we are plodding on and hope to reach a higher level with each day.

This congregation has built a church of its own. The costs will be a little over Rs. 900 when complete, but without benches, which we may not put in. At present boards have been put down on 4x4s, but when the board will be used for the building, some other plan will have to be made for sitting. The church is getting into debt, over 300 Rupees, but we are not asking the M. B. for help.

The small bungalow roof was reroofed with grass, a job I did not like, because such a roof needs relaying every few years.

The new well is now about 3 feet in the water level. We have not yet decided whether to lay the bricks now or later. If we can get some cement, we may do it in the near future. The bricks and lime for the well and also for Dr. Dester's dispensary are in stock. The barbed wire fence is being made which will separate the Zenana yard from two sides. The wooden posts will not last long, but we are doing the best we can. The boys from the different schools were hauling sand from the nearby creeks during their vacation and made themselves useful in that way. A few loads of building timber has been put in also for future building. The loose bricks from the garden which were used as fence have been taken away for the well, and a cattle fence of 4 feet is placed instead. The necesary screen doors for the large bungalow have been made and hung in, and also some windows have been screened. Some more wire screen is needed. The door fixture will be put on when no other work is pressing, and also the doors for the almirahs.

The medical work is coming on nicely. The forenoons are mostly taken up by this work. Had 675 people come here for treatment and medicine. One family of 6 persons were brought here all burnt badly. The father and both boys died in two days, but the mother and both girls pulled through. It was a terrible sight when those 2 carloads of burnt people were brought here one day early when it still was dark. To be free from the police runnings and reports, I took all the people during the evening to the Zemindary hospital in Saraipali where also police are stationed; but we went to see them twice. Mumps has been very general among the people of the station here. Now fever begins to appear.

Two small babies died during the hot season. This is a matter at which one is not surprised in India, knowing the conditions as they are in regard to poverty and cleanliness of the people.

The missionaries at this station have been fairly well. During the hot season Mrs. Wiens and I were alone here, but when Mrs. Burkhard and the Wengers returned, Mrs. Wiens went to Darjeeling where she is at present. Did not feel well for a few days but was able to carry all my work on nevertheless. Mrs. Wenger has fever spells now and then.

The Bible course is in session here since July 4th and may continue till nearly the middle of August. As the rains are fairly plentiful and at some places, may be, excessive, we hope it is God's will to provide grain and food for another year for the millions of India. We are glad for the spiritual hunger of a few, for Christ has all provisions to satisfy them; but we wish that there were more of such that have a real desire to serve and follow Christ. May the redemption of the non-Christians of India be on the heart of the churches at home, and so work and continue to work while it is today and the doors being open.

Greetings to all members of the Mission Board. from yours for Christ in India,

P. J. and Agnes Wiens.

The staff of the Berne Witness Co. Berne Ind., where The Mennonite is printed has been lessened recently by the resignation of a number of young people employed in the office. Mr. Harold Reusser will enter the Dayton Westminster Choir School, Dayton, O. Carl Luginbill and Verdi Reusser will enter Bluffton College, Miss Dessie Amstutz will take up nurses' training in the Mennonite hospital in Bloomington, Ill., Miss Arveda Wullman and Miss Caroline Nussbaum will enter the Fort Wayne, Ind., Bible Training School.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

I will not leave you orphans, I will come unto you. Jn. 14:18.

And I if I be lifted up from the earth will draw all men unto myself. Jn. 12:31.

JESUS AND I

I cannot do it alone,
The waves run fast and high,
And the fogs close chill around
And the light goes out in the sky;
But I know that we two
Shall win in the end—
Jesus and I.

I cannot row it myself,
My boat on the raging sea;
But beside me sits Another,
Who pulls or stears with me;
And I know that we two
Shall come into port—
His child and He.

Coward and wayward and weak,
I change with the changing sky.
To-day so eager and brave,
To-morrow not caring to try;
But he never gives in,
So we too shall win—
Jesus and I.

Strong and tender and true,
Crucified once for me,
Never will He change, I know,
Whatever I may be!
But all He says I must do,
Ever from sin to keep free.
We shall finish our course
And reach home at last—
His child and He.

A UNIFIED PROGRAM

"God is working His purpose out as year succeeds to year.
God is working His purpose out and the time is drawing near.
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the knowledge of God as the waters cover the sea."

In another poem, the hopes, the faith and the idealism of the poet says "The best is yet to be." Such is our faith in respect to the work of our denomination. The belief is prevalent that great things are ahead of us. A most certain sign of this is the way in which the young people are taking active part and interest in religious work.

Our conference have again met and the young people have taken a forward look in no uncertain terms. One instance of this was action taken in the Western District Christian Endeavor Convention where a Resolution was passed as follows:

Resolved that we, the C. E. Convention of the Western District heartily endorse and urge the progress of any definite program that the Young Peoples' Committee of the General Conference may plan towards a unified and objective program for our Christian Endeavor societies.

The next General Conference to be held during the summer of 1929 in Hutchinson, Kan., should accomplish great things and the young people should have a definite part in this for the load will be theirs in but a few years and it is not too early now to begin. Each church, Sunday School or C. E. Society should plan to send a young person to be their representative. Plans are already under way looking toward some definite time for the young people to sit in Conference session, perhaps one continuous day in length, and grapple with the problems of our church and put our shoulders to the wheel as best we can. That a unified program would be helpful no one can dispute and it is hoped this may materialize. In Christ's strength, "The best is yet to be."

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

Sunday, Sept 16, 1928.

Topic: The Service of Science to Human Life." Psalm 8:1-9.

Bringing the Scripture Down to Date

Scientists use microscopes to see tiny specks; astronomers use telescopes and see distant stars—the Christian looks at the world and sees God.

Think of it! Ninety-three million miles to the sun. The distance from the Sun to the other side of the path of the earth is just as far. It is too much for us. Yet God knows and remembers each one of us tiny specks.

Man has dominion over the works that God has put at our disposal. Science has been employed. God not only gives us dominion, but also power to exercise dominion.

The Prayer Thought

We need to thank the Lord for the natural laws and forces that keep us; for ability to discover laws of science; for patient men who work long in faith to discover laws of science; for the aid of science in fighting disease.

We have reason to ask the Father for: such scientists who remain humble and faithful; for the readiness to accept the conclusions of true science; for toleration and cooperation between science and religion.

Dividing the Subject for Assignments

1. Science and the Decrease of Infant Mortality.
2. Science the Victor over Climate and Weather Handicaps.
3. Inventions and Human Progress.
4. Science and Improved Agriculture.
5. Science and the Manufacturing World.

The Open Forum

1. What are some of the ways in which science has helped the church?
2. In what ways has science hindered the church?
3. Has science made our homes better, or only more comfortable? Why?
4. What four men have been the greatest scientists?
5. Does science tend to increase or diminish our faith in God? Why?

Science and Service

The writer of these lines had the opportunity of making two inspection tours while in Chicago. One tour took a company of us through one of the largest meat packing plants in the world. Science was manifest everywhere from the speed that was maintained, to the converting of the formerly useless parts of the hog, sheep or beef, into an article of usefulness. The guide told us that the science of chemistry enabled the company to make profit.

Another tour we took was through a large Public Health Institute, where more than a score of competent physicians give aid to thousands of patients daily. Again Science was everywhere evident. In this Institute the cost of medical aid was greatly reduced.

One might see the aid of science in many other fields for the benefit of human life. Space will not permit more. .

Illustration

One of the most skilled surgeons in Johns Hopkin's University, said that he always takes time for a brief prayer before he performs a difficult operation.

MY GENERAL IMPRESSION OF THE BLUFFTON RETREAT

Rebecca Reusser

To me, one who has never attended the Retreat before, it has shown God in every instance. It was an opportunity which I had to only worship Him and leave all cares behind.

The studies in the classes were the most interesting part of the daily routine. They not only impressed me very much but brought forth a new view in which to look at Christ.

We were very fortunate to have such competent instructors and leaders who conducted a Retreat which will long be remembered by all those who attended.

The recreational side of the Retreat was conducted in a most splendid fashion and showed the ability of our leader. I am sure we can all say we enjoyed every minute of our recreational hour because it was not only the type of fun which was wholesome and good but also beneficial.

The main thought brought out in the Retreat was, "We would see Jesus." As a result of this thought we have been coming in closer contact with our Master, and we have also seen in others the qualities of Christ. This made our social life of the highest type of Christian fellowship.

KIND HEARTS IN OTHER RACES

Luke 10:30-37. In the time of Jesus on earth, hatred of foreigners still existed among the Jews. Long persecution and intense sufferings for their faith had embittered the Jews against other nations. Hatred against the Samaritans was particularly intense, for a sort of neighborhood feud had long existed among these people. The Samaritans were a mixed race with a mixed religion. They had wished to join the Jews in building a temple after the return of the Hebrews from the bondage in Babylon. They had been refused. In the time of Jesus the Jews would not speak to Samaritans and avoided passing through their country when making a journey. Jesus shocked the Jews and surprised the Samaritans by ignoring these foolish customs. He traveled through the country of the Samaritans; He healed their sick; and He talked to the Samaritan woman at Jacob's well, to the astonishment of His own disciples.

One day when a lawyer asked Jesus whom one should regard as a neighbor, to be loved as one's self, Jesus told the story that has influenced the thoughts and attitudes of men toward one another more than any story ever told or written,—the parable of the good Samaritan. In this story Jesus showed that many a foreigner has a kind heart.

Martha Jantz, Odessa, Wash.

RELIGIOUS PROBLEMS

By Raymond Hilty

This course under Dr. Langenwalter at the Bluffton Retreat was aimed for the more advanced students for the sake of solving the problems that face thinking young people. For this purpose Dr. Langenwalter proved a genius and more. With an entirely different appproach to these questions he layed down a constructive view of life entirely free of dogmatism but with the conviction of one who has experienced and knows whereof he speaks.

The course was based upon the following outline. This outline can give you some idea of the line of work done, but no description of the work alone can be adequate. One must know Dr. Langenwalter to begin to appreciate the wonderful experience this group had.

THE STUDENT AND RELIGION

I.

Relationship—Life—Religion
"To thine own self be true."
"Love thy neighbor as thyself."
A. What is this "self"? Who am I?
  A Being:
  rational, growing
  unsatisfied, seeking satisfaction
  free, meeting limitations
Psalms 8;139;32;51;121.
B. Why am I?
  Can I know?
  Who determines?
  Are all human beings responsible?
Gen. 4:3-16; Jonah 9; Acts 26; Jer. 1:1-10; Isa. 6; Dan. 1:6; John 1:4.
C. What have I?
  Capacity
  to understand,
  to make myself understood.
  Capital, material with which to work
  a universe to understand, master and interpret.
Gen. 1-3; Psalms 19.
  Character, what I am in the sight of God
  Am I "the Master of my fate?"
Ps. 1; Phil. 4:4-8; Rom. 12.

II.

Relationship—Life—Religion
"Thou canst not then be false to any man."
"Thou shalt love thy God, . .thy neighbor."
Who is my "neighbor"?
Who is not my "neighbor?" ..
My self and other selves:
A. Others on my own plane:
  Parents,—V. Commandment
  Playmates, play instinct, rights and opportunities.
Work mates:
  Work as an activity to give expression to worthwhile aims.
Life mates:
  Home, parents, children, friends of each.
  Jesus and the Bethany home.
Friendships:
  Incidental
  Those sought for
B. Others not on my plane:
  Less than human
  Human nature and Nature
Greater than human:
  God:
  King, benevolent or tyrannical monarch.
  Cause, impersonal
  Father!
  Jesus Christ as the living Interpreter of the living God to living men.

WORLD THOUGHTS

From the World's Convention

* * * *

We are growing to like to live together.

Jesus abolished the divinity of remoteness and made fellowship the supreme characteristic of God.

Our patriotism must be purged from contempt of other peoples.

Liberty is freedom to do not as we please but as we ought.

One third of the human race is under twenty years of age. Herein lies our hope for changing the world.

The tide of the kingdom of God is rising. The tide is sure to win. —Dr. W. C. Poole, London, England, President of the World's Sunday School Asociation.

A WISH

Do you wish the world were better? Let me tell you what to do:
Set a watch upon your actions, keep them always straight and true;
Rid your mind of selfish motives, let your thoughts be clean and high;
You can make a little Eden of the sphere you occupy.
Do you wish the world were wiser? Well, suppose you make a start,
By accumulating wisdom in the scrapbook of your heart.
Do not waste one page on folly; live to learn and learn to live;
If you want to give men knowledge, you must get it ere you give.
Do you wish the world were happy? Then remember, day by day,
Just to scatter seeds of kindness as you pass along the way;
For the pleasure of the many may be ofttimes traced to one,
As the hand that plants the acorn shelters armies from the sun.

—Ella Wheeler Wilcox.

THE THRILL OF THE SERVICE

Luke 10:17-20

In the return of the seventy from their expedition there was no complaining of the fatigue of their journeys, nor of the opposition and discouragement they met with, but a rejoicing in their success: especially in casting out unclean spirits.

In their commission the healing of the sick is only mentioned, yet no doubt casting out of devils was included, and in this they had wonderful success. Christ is given the glory of this: It is through Thy name. In His name we must enter the lists with our spiritual enemies and whatever advantages we gain, He must have all praise: if the work is done in His name, the honor is due to His name. With the comfort of it they entertain themselves and speak of it with an air of elevation. The triumphs over Satan are to the Saints the greatest joy and satisfaction.

He confirmed what they said as agreeing with His own observation. His heart and eye went along with them, and He took notice of the success they had—saw Satan fall as lightening from heaven. They triumphed in casting devils out of the bodies of people; but Christ sees and rejoices in the fall of the devil from the interest he has in the souls of men.

He not only repeated but ratified and enlarged their commission: "Behold I give you power to tread on serpents. To him that hath, and useth well what he hath, more shall be given." Christ entrusts them with greater power for they had well employed their power vigorously against Satan. Power to tread on serpents, scorpions and bad spirits, the old Serpent—also the defensive power that nothing shall hurt them.

He directed them to turn their joy into the right channel. Do not rejoice because the spirits are subject unto you, that they have been so, and shall still be so, but rather rejoice for your names are written in heaven and you are chosen of God to eternal life and are the children of God through faith.

First of all, what is meant by thrill—It is the Christian's privilege to have a deep, permanent joy that outweighs any passing emotion. To better understand the word thrill—lead others to Christ, notice how prayers are answered, and comfort people in sorrow. By so doing you will understand the real meaning of the Thrill of Service.

Josephine Jantz.
Ruff, Wash.

"CRANKS"

For they said, He is beside Himself. They didn't know. Folks never know. Especially those who are nearest and most intimate (see John 4:10; Luke 19:42). Some years ago a quiet, inoffensive sort of fellow moved into a town up the Williamsport way. Folks put him down as a "nut." He had a "crazy scheme" for cooking sawdust and offal wood, which made all the smart lumber folks up that way laugh their heads off. An old friend of Father's took pity upon the "poor crank" and fed him and let him sleep in the barn (maybe it was the wagon house) and work on his "crazy idea." The Poor Crank one day disappeared and turned up in the soft pine woods of Michigan. He got his "crazy idea" to work somehow or other. He recovered alcohol and other valuable products from the enormous waste of the saw mills. The last time I heared, Poor Crank was a multi-millionaire who could buy and sell all the folks who laughed at him up there in the Williamsport country. While we are mixing our shellac with his wood alcohol, boozing fools are going blind or into the ground by the same liquid. Yes, this is a queer world, and you never know. The same Lord has said, "Judge not." When anyone calls you a "crank," just laugh and jog er-long —remembering a crank is a piece of machinery forever useful, and is always doing something. No motion, no progress without a crank, whether a sewing machine, a locomotive, or an automobile! Almost every one whose inventions have blessed mankind has been rated by his neighbors as "beside himself." Goodyear, the rubber man; Edison, the light man; Jenner, the smallpox man; Stevenson, Fulton, Henry Ford, Cyrus Field, and a whole host of them So has it been with these through whom has come spiritual blessing. So, Mr. Crank, plug right along. You have a splendid example. Your Saviour knew what it was to be called crazy, to be misunderstood and ridiculed. Tie up to Him and have the last laugh.—S. S. Times.

THE S. S. LESSON

Sept. 23

The Christian Basis of Total Abstinence

I Cor. 8:1-13

Golden Text: "Let no man seek his own, but each his neighbor's good" I Cor. 10:24.

The matter of meats that had been offered to idols became a serious matter to the consciences of the Christians in Corinth. Animals offered to idols in sacrifice were not entirely consumed on the altar. Only hides, hoofs and other parts not fit for food were generally burned. Of the meat that might be eaten a greater part became the property of the priests, some was used by the offerer in a feast that he gave to his friends and a large portion of it, particularly that which came to the priests, was sold to the public in the markets, often at a considerably lower price than the regular article could be purchased. Meats of this kind were practically the only kind that the poor people could afford to buy. The Christians naturally refrained from joining in idol feasts that were held in heathen temples or had a particularly pagan significance, but, if they wanted to eat meat, it was not always easy to avoid complications, especially when dining with friends who were not Christians, or when going into the market to buy it. With the Corinthian Christians it became a matter of serious consideration whether to eat meat at all and thus run the risk of eating meat that had once laid on the altar of an idol god. To do so some maintained would make one a participant in heathen worship. Paul was troubled about this matter because of complaints that had come to him from Corinth. His answer was that the Christian was an enlighted person and knew that there could be no such a thing as a god, such as idols represented, and so the eating of meat, per se, did not make him a worshipper of idols—yet there was danger that there would be more pride than sense on the part of those who ate the meat in contempt of the idols. Pride of knowledge is a very dangerous thing, since at best we know very little. There were two general rules laid down by Paul concerning the eating of meats, if invited to the house of a friend they were to eat asking no questions. If, however, their friend were to tell them that the meat had been offered to idols they were to leave it alone. Another matter was impressed on the Christians. They were to consider the weakness and the consciences of others. Should their partaking of meat offend their weaker brethren, out of love for them they were to abstain from eating it even though the matter was not one that troubled their own consciences. Furthermore, Paul expresses the sentiment that if eating of meat would cause a weak brother to stumble he would never eat meat.

The problem with us is no more one of eating meats. Conditions are such that the problem will never bother us, but the principle here is to be applied to other things. The weak brother is to be considered in love by the stronger one. No man lives to himself. His individual conduct has a bearing for good or bad on others, even though what he does is not in itself a wrong. The wrong enters when what he does hurts another rather than himself. The personal habits of an individual Christian in a way reflects upon the entire body of Christians. They must therefore be considered as something to be guarded with care in the interest of the whole church. The example of every Christian is a valued asset of the church. No one can afford to ignore its worth. Amusements, associates, the gratification of certain tastes, participating in sports, etc. may not in themselves be very dangerous to the individual who has power to control himself, but they may set a very bad example for those who cannot command the same poise. A drink of wine may not intoxicate, much less make a drunkard of an individual, but the example may lead another to drink who does not have the power to control himself and that which does not hurt the one whose example he follows may be fatal and in many instances has been fatal. Like Paul, in all things that may be injurious to another it is the part of love to say and act the determination, "If meat make my brother to offend I will eat no meat while the world standeth."

Christian freedom is a wonderful thing. We are not under law but under grace. This means that we do things, not because we must, but, because we believe we ought. What ought we to do with regard to the brethren who are not as strong as we are? Certainly, we ought to set a good example and should refrain from those things that are on his conscience and cause them to stumble.

There is one line of conduct about which there can be no doubt. We are free to follow our own conscience but we are particularly free to do right and doing right means doing everything that will help rather than hinder our weaker brethren in their struggles with temptations. Our freedom is not so limitless that we are free to disregard our brethren. Their problems are our problems. We must enter into them and help them solve them. It is the eternal good of others not the gratification of our own individual inclinations that must be our concern.

REPORT OF THE 32ND ANNUAL SESSION

Of the Pacific District Conference Held in the Mennonite Church Near Colfax Washington June 10-13, 1928

Sunday, June 10th. being Mission Festival, after a few words of welcome by the local pastor, Rev. P. R. Aeschliman, each of the following brethren delivered an inspiring missionary address, Prof. Jacob Quiring, of Bluffton College and Rev. Lester Hostetler of the First Mennonite church of Upland, Cal.

The Sunday afternoon session was given over to Sunday School work at which time a number of pastors, young people's workers and Sunday school workers gave short talks along the line of young peoples work in the church and Sunday school.

Sunday evening Rev. M. J. Galle, of Aberdeen, Idaho, president of the conference, preached the conference sermon, basing his remarks on Matt. 4:19, (Follow me and I will make you fishers of men).

Monday morning after the Introductory Devotion conducted by Rev. S. S. Baumgartner, of Portland, Oregon. the conference proper opened its session. The conference theme being EVANGELISM, around which all conference papers and discussions centered.

The resolutions as recorded in the previous minutes were read, and as the previous minutes as a whole had been published in the church papers they were adopted as such without any alterations.

Then followed some preliminary business, such as appointing of temporary committees and fixing the time of the morning, afternoon and evenings, after which the delegates' certificates were received, which showed 15 churches represented in all totaling 189 votes. Complimentary votes were extended to Dr. J. W. Kliewer, Newton, Kans, Dr. Jacob Quiring, Bluffton, Ohio, Miss Catherine Niswander, recently of Chicago mission, now Portland, Oregon mission, C. A. Lehman of Chicago, Rev. J. J. Kliewer of Newport, Washington, and Mr. and Mrs. Bartel, on their way to Canada to do evangelistic work.

Next followed a paper by Rev. P. R. Aeschliman on the topic: What is Evangelism, revival periods and Evangelism, The call of to day for Evangelism, succeeded by an open discussion.

Monday afternoon, after the devotional conducted by Rev. J. J. Kliewer, of Newport, Washington, a paper was read by P. A. Kliewer of Monroe, Washington, on the topic: The power of Prayer in Evangelism, First, in past history, Second, What should it be today. The next topic: The Holy Spirit and Evangelism, was presented by Rev. S. S. Baumgartner, of Portland, Oregon. The last topic of the afternoon: The function of the Church College in Evangelism was presented by Dr. J. W. Kliewer, of Bethel College.

The Monday evening session was given over to Ladies Missionary Societies and they rendered a creditable and inspiring program. Talks were given by Miss Catherine Niswander, for many years active in the Chicago mission, now to take up the work to be undertaken in Portland, Oregon. She spoke about the work in Chicago, some of her personal experiences and how the Lord had blessed the undertaking and how His presence had been experienced in may ways.

Miss Talitha Neufeld for many years active in the China Mission field, spoke of the work there and presented the conditions as they exist in that field today.

Tuesday morning after the usual devotional period, conducted by Rev. Albert Claassen of Los Angeles, Rev. F. F. Janzen, of Paso Robles, Cal., read a paper on the topic: Ways of reaching the young; 1st, by Evangelism in the Sunday school, 2nd, by Evangelism in the Christian Endeavor Societies, 3d, by Evangelism in Catechism.

The next paper was presented by Rev. Albert Claassen of Los Angeles, on the topic: The Laymans part (or work) in Evangelism. After this a paper was read by Rev. Lester Hostetler, of Upland, Cal., on the topic: What is Evangelistic preaching, and how does it differ from other preaching?

After each paper, there was an open discussion concerning the topic under consideration. All papers read, that were handed in to the secretary, were by him sent to the editor of The Mennonite for publication as far as space will permit and he so desires.

Tuesday afternoon and evening and Wednesday forenoon were given over to the Washington Mennonite Sunday school and Christian Endeavor convention

Wednesday afternoon was devoted to the business affairs of the conference and the time allotted to this work was much too short in the estimate of the secretary.

After the appointment of two sets of tellers, the report of the Evangelization Com. of the conference for the year ending June 1928 was presented with its recommendations after a general discussion of this report and the adoption of the nine recommendations made therein in their numerical order and separately the report and recommendation were adopted as a whole.

(The report and recommendation are enclosed herewith and are marked exhibit—A—to be printed as a whole in this report.)

The report of the treasurer was then called for and after being presented was turned over to the appointed Auditing Com. consisting of John C. Jantz and Ernest Aeschliman and after being approved by them was adopted.

In connection with the discussion of the opening of the Portland Mission, Bro. P. B. Amstutz of Pandora, Ohio, a visitor at the conference, pledged $5.00 annually toward the support of the Portland mission. This pledge was received with thanks by a rising vote.

Rev. M. J. Galle representative of the Pacific District Conference on the Bethel College Board when called upon for his report, requested Dr. J. W. Kliewer, president of Bethel College, who was present, to make this report, which he did. This report being oral there is no record of same.

There was no report of the Retreat Com. presented or available.

The report of field secretary H. B. Dirks was read by Rev. Albert Claassen and adopted with the exception of No. 6 therein which suggestion No. 6 was temporarily laid on the table by the following resolution: Resolved that we keep suggestion No.6 of the field secretary report before the churches for prayerful consideration and reserve action thereon until the next conference session.

The following officers were elected for the ensuing year: President, Rev. D. D. King, Lind, Washington; Vice president, Rev. F. F. Janzen, Paso Robles, Calif.; Treasurer, Jacob Krehbiel, Lind, Washington; Secretary, Harry Krehbiel, Lind, Washington.

As representatives on the Pacific District Conference on the Bethel College Board the following were recommended, Rev. M. J. Galle and P. C. Jantz.

Rev. S. S. Baumgartner, of Portland, Oregon, was reelected to serve on the Evangelization Com.

Rev. M. J. Galle, of Aberdeen, Idaho, was elected to serve on the Business Com.

Miss Catherine Niswander, of Portland, Oregon, was elected to serve on the Retreat Com.

Miss Emma Ruth, of Reedley, Calif., was elected as field secretary.

The following resolution was adopted: That the depositing or the temporary disposition of the moneys in the treasurer's hand be left to the Evangelization Com. discretion.

It was voted that the secretary have 500 letter heads printed for the Pacific District Conference and distribute them among the officers of the conference, for their use in connection with conference correspondence.

Rev. Lester Hostetler, editor of the Christian Exponent, was asked in short to present the policy and object of the paper to the conference which he kindly did.

The Resolutions Com. presented the following resolutions which were adopted.

The total regristration, not including children under six years of age was 126.

The neglect of the delegates to secure invitations from their respective churches and no invitations being extended for the next meeting place of the conference this matter was referred to the Business Com. of the conference.

After a few closing remarks by the president the conference adjourned to meet again next year. The place to be announced later.

Secretary of the Conference.

A few days after the close of this conference, occurred the sudden and as it would seem to us the untimely death of president elect Rev. D. D. King, in an auto accident.

Again we are reminded, that in the midst of life we are in death. The secretary wishes to record and extend the sympathy of the conference to the deeply bereaved family.

RESOLUTION OF PACIFIC COAST CONFERENCE OF MENNONITE CHURCHES

Held at Colfax, Washington, June 10-13, 1928

Resolutions:—

I. Whereas the subject of evangelism was emphasized during the sessions of our conference and we were reminded again of our obligation as Christians to spread His Gospel and to extend His Kingdom,

BE IT RESOLVED, that as a conference we make greater evangelistic efforts in the home and in every phase of our church activities, and

BE IT FURTHER RESOLVED, that we express our gratitude to the committee who arranged this program and to the officers of the conference and the speakers on the program who through the power of the Holy Spirit inspired and instructed us.

II. Whereas, our brother and fellow laborer, Rev. H. J. Krehbiel, is unable at present to continue his active work in his home church at Reedley, as well as in the churches at large, on account of sickness,

BE IT RESOLVED, that we express our deep appreciation for his more than twenty years of faithful service in this conference, that we extend our sympathy to him in his affliction, and pray that our heavenly Father might speedily restore him to health in order that he might continue his ministry of love and service in the church.

III. Resolved, that we express our gratitude to the people of the Onecho community for their unselfishness and splendid hospitality which they manifested in caring for the needs of all who attended the conference and that as visitors we express our special appreciation for the privilege we have had meeting in the home church of Rev. P. R. Aeschliman, whose faithful service of over thirty ears to the church at Colfax as well as to all the churches of the Pacific Coast District have brought untold blessings to us all.

IV. Be it resolved, that we express our thanks to Prof. Jacob Quiring, of Bluffton College, and Dr. J. W. Kliewer, of Bethel College, for their presence with us and for the inspiring messages which they brought before the conference.

V. Whereas we belive that some of the discussions in this conference would be of interest to sister churches in other parts of the country,

BE IT RESOLVED, that we instruct the secretary to present to our church periodicals for publication the papers that were read at this conference or parts thereof as he deems advisable.

Committee: Lester Hostetler, P. C. Janz, Emma Ruth, Sadie Wenger.

TO FRIENDS IN THE HOMELAND

There is a German proverb „Gottes Mühlen mahlen langsam, mahlen aber trefflich fein." In our Lord's work in India we have seen this proverb hold true many times. After much effort, patience and prayer one sees the "fine flour" and rejoices over the fact that God's blessing is on the work. Last Sunday, July 1st, we could baptize the wife of our brother Masihdas from Taldevri. Masihdas accepted Christ as his Saviour about two years ago. But his wife held back. Several times it seemed as though she would drag him back into heathendom again, yet the spirit of Christ prevailed.

After the baptismal services we could observe holy communion. Ninety-four brothers and sisters took part. It was indeed a solemn occasion. Every one was as attentive as one hardly ever finds Oriental audiences. One could feel sure that the Spirit of God had the upper hand.

Just before this joyful Sunday we had two days church business meeting (Brüderberatung) during which everything was ordered for the next half year. We have two Sunday School organizations, Senior and Junior. And the same two divisions in our C. E. work.

There are certainly many bright sides in connection with mission work. Though there are evil sides too. And sometimes the evil comes so suddenly that it seem like a thunderbolt out of the clear sky. Just after that fine communion concerning which I write above, news came to me that one brother, who piously took part, was guilty of gross immorality. That put the damper on our joy. Nevertheless, as for me, I love to do the work of a foreign misionary.

Fraternally yours,

J. Thiessen.

Professor H. H. Ewert, of the Gretna Institute, Gretna, Manitoba, who is summering in Europe, recently visited the old church home in East Prussia and preached in the home church from which he and his parents moved to America 54 years ago. Professor Ewert's father was the elder of the Bruderthal church near Hillsboro, Kan.

Dr. E. E. S. Johnson, pastor of the Hereford, Pa., church, who is also a professor in the Hartford Theological Seminary, while abroad this summer has had opportunity to hear Bro. Albert Penner, of Mt. Lake, Minn., preach in Manchester, England, before an audience of at least 1,700. — He will be a senior in Hartford Seminary next year while he is also President of the Student Association. During June and July he was serving the Wesleyan Evangelical Association in Manchester through a special fellowship created for the purpose by friends of the HartfordTheological Seminary. Dr. Johnson and Bro. Penner visited Altona in Germany and called on the son of the late Rev. H. van der Smissen. They also shared the same cabin on the S. S. Olympic on their return. Bro. Penner returned to Mt. Lake with his wife, who met him in New York on his return.

JOTTINGS

Missionary and Mrs. H. J. Brown, have been spending three weeks among the Canadian churches. They have returned to Freeman.

The East Swamp, Pa., church has found conditions so favorable in the church treasury that it was resolved to raise the minister's salary.

The date of the Sunday School convention of the Eastern District conference has been changed from Labor Day to September 29. The convention will be held in the East Swamp, Pa. Mennonite church.

Rev. and Mrs. W. S. Gottshall of Freeman, South Dakota, who have been on an extended trip East, returned last week. Rev. Gottschall preached at his usual appointments. A class of seventeen young people was baptized at the North church at a service last week.

Irwin H. Bauman, of Sassamansville, Pa., a graduate of Bluffton College and a member of the Hereford church, Bally, Pa., returned from Europe last week. For two years he has been the John S. Wells Fellow of the Hartford Theological Seminary and as such was a student at the University of Giessen in Germany, he laso studied one semester in Berlin. In July he successfully passed all his examinations and University of Giessen conferred upon him the degree of Doctor of Philosophy, **magna cum laude.** This is a very great honor and his friends will rejoice to hear of his success. Mrs. Bauman, who is a gradnate of Bluffton College of the class of 1926, has also become a thorough student of German.

Prof. Jacob Quiring visited the church at Aberdeen, Aug. 16, and gave addresses at the afternoon and evening services.

Rev. P. P. Wedel, president of the General Conference, is enjoying a well earned vacation. He will spend several weeks in the Ozark mountains.

The First Mennonite church of Christian, Kan, has had two visiting ministers in the past weeks. Prof. John Moyer of Bethel college preached week before last and Rev. John C. Goering last week.

Bro. Howard T. Landes who has recently accepted a call to become pastor of the Germantown Mennonite church will be ordained to the ministry on the evening of September 6 in the church. Rev. A. M. Fretz, president of the Eastern District Conference and the pastor of Bro. Landes will officiate at the ordination and installation. This year it will be 245 years since the beginning of the Germantown settlement. The congregation is preparing to mark the event with special services for the first and second Sundays of October.

On Sunday, Aug. 5th, Henry J. Unruh of Denver Pa., was ordained deacon of the Bowmansville, Pa. church, by Elder in charge A. M. Fretz. Regular services were held in the morning; in the afternoon the ordination took place, following a very impressive sermon on the duties of the deacon and the mutual relations with the congregation, by Rev. D. J. Unruh, of the Mechanic Grove church, brother of the candidate to be ordained.

Bro. P. P. Wenger, superintendent of the Noble, Iowa, Sunday School, paid a visit to the South church, Freeman, South Dakota, where he gave an interesting address in the Sunday School.

It is reported that the attendance at the Young People's Meeting of the Hutterthal church, South Dakota was a record breaker. The meeting was attended by Rev. and Mrs. P. R. Schroeder, who sang a duet, "Keiner wird zu schanden." Rev. Schroeder has recently been called to the presidency of Freeman College.

The Fretz family in Eastern Pennsylvania held their 40th anniversary and reunion on Aug. 11 at the Deep Run Mennonite church of which Rev. Allen M. Fretz has been pastor for forty-five years. Many of the members of this church are by descent or marriage connected with the family and it was considered proper to have the family gathering at the shrine where the fathers and mothers worshipped and where their remains lie interred. The Fretzes are well represented in the Gospel ministry. Their ancestors came from the Palatinate in the early part of the 18th century. On this occasion Rev. Irvin Letherman of Lyndon, Ill., whose great-great grandmother was a daughter of John Fretz, one of the immigrant brothers, and whose grandfather Leatherman's three sisters married Fretzes, two of them brothers, was one of the speakers.

Rev. William C. Rhea, of Chicago, preached last Sunday in the Berne, Ind., church. Rev. Chester Hawk, of Medina County, Ohio, took part in the service. The Ladies' Choir of the Berne church gave a sacred concert in the United Brethren church of Portland, Ind.

The West Zion church, Moundridge, Kansas, dedicated its new parsonage with appropriate exercises on the evening of Aug. 21. The new house is a beautiful story and a half structure, modern and conveniently finished. It is a credit to the West Zion church and will be occupied some time this month.

Rev. H. R. Voth, who took over the work of Lehigh, Kansas church while the pastor, Rev. Frey, was resting on account of his health, will retire again in favor of Rev. Frey. Bro. Voth is a busy man, spending about half of his time in travel for the Western District Conference. Last week he left for Coy, Ward and Tologa, Okla. At Coy there is a prosperous little congregation which he organized before taking up the work at Lehigh, and which he occasionally visits. He has also made frequent trips to brethren in N. W. Kansas and N. E Colorado (Colby, Kirk and Vona). His family continues to reside in Newton.

The Coming
of the
Russian Mennonites
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Russia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes - Kansas
8. Establishing Frontier Homes - Dakota
9. Establishing Frontier Homes - Manitoba
10. Transplanting a Bit of Russia
11. The Little Red School House
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, SEPTEMBER 13, 1928 No. 36

ORDINATION AND MISSION SERVICES

The Tabor Church, Goessel, Kans. herewith invites all mission friends to come and take part in the ordination service of Bro. and sister W. F. Unruh, who are to go to India this coming October. While this is a new couple of workers, it does not mean an increase of the total number of missionaries on our field, because another couple, Bro. and Sister Neufeld, are stepping out of the work and will serve in the home field among the churches. Whatever the work is, these missionaries need our prayers and support. We plead for this, and hope for rich blessings on the day of ordination, Sunday, Sept. 9th, 9:30 A. M.

On the afternoon, beginning not earlier than 2 o'clock, will also be a mission service, and all are invited.

In order to give the sisters of the local congregation also a chance to take in all the blessings, only hot water and coffee will be served the visitors during the dinner time. Let all bring along a basket dinner, and if any should forget about it, there will be provision made also for those. A tent will be put up to provide room for all visitors

In the name of the Foreign Mission Board and the Tabor church.

P. H. Richert.
Secretary.

MENNONITE MISSION STUDY COURSE

PART III
Cheyenne Mission Field

A number have been waiting for the above Mission Study course to be used in their Mission Classes. We are glad to state now, that this little pamphlet prepared by Miss Anna Stauffer is now in print and may be had from the Mennonite book Concern. May this pamphlet be a great blessing to all classes in adding interest to our work in the Cheyenne Mission Field. May it increase the prayers in behalf of our workers in this field.

M. J. Galle
Sec. Publ. Board.

ANNOUNCEMENT AND REQUEST

The time for the twenty-fifth session of the General Conference of the Mennonites of North America is rapidly approaching. The conference is to be held at Hutchinson, Kansas, beginning on the evening of Tuesday, Aug. 20, 1929.

In order that the conference session may meet theneeds of the conference churches most fully ministers and leaders of the churches are requested to send in timely topics for discussion at the conference and other helpful suggestions to the program committee.

The committee further requests the churches to remember the coming session of the conference in their prayers requesting God to add His richest blessings to the deliberations and work of the conference.

In the name of the Program Committee,

E. J. Hirschler, Bluffton, Ohio.
Secretary.

1. WHAT IS EVANGELISM? 2. REVIVAL PERIODS AND EVANGELISM 3. THE CALL OF TODAY FOR EVANGELISM

(Read at the Pacific District Conference, Colfax, Wash.)

(Concluded)

The Field The World

The field the World as it is today. Although sinful and defiled full of obstructions, still God's domain; not the devils as some fanatics say and induce others to believe. The Bible says: the earth is the Lord's and the fullness thereof, but we find nowhere that God ever did release or disclaim the ownership. Sin can and will, if given the chance, allure, defile, deceive and blind a poor soul, but can not rob that soul of its opportunities and possibilities because God lives, His grace can save and restore a sin ruined soul. The blood of Jesus Christ can cleanse and the Holy Spirit can raise the fallen and dead sinner into new life in Christ Jesus.

Why did Jesus send His disciples into all the world with the Gospel? because God's love includes every sinner in the whole world, because they were given to Him, Jesus, because Jesus is interested in our temporal and eternal welfare and happiness; because all are in need of the Gospel, because the Gospel of Jesus Christ is the Power of God unto Salvation to all that believe it, because the Gospel is the world's only hope.

The great command was given to His Church, the Church built upon the Solid Rock, Christ redeemed, purified by His blood, sanctified by the Holy Spirit to execute the divine will of God.

The Church of Jesus Christ, although divided in many divisions or denominations, has but one great aim, to Christianize the whole world. The Church of Jesus Christ as never before, not only realizes the great opportunity of the Gospel but also the great responsibility divinely imposed upon the follower of Jesus.

It would be unwise for one unit or denomination to spread its means and works over the entire field. It is also un-Christian for a sect or unit to intrude a field already cleared, the hard sod broken, the soil prepared and the good seed sown. A definite plan and the observing of the Golden Rule is also needed in the mission field.

Revival Periods

The house that is at all times kept perfectly clean and in a normal condition is not in need of a special house cleaning or overhauling. The Church in a normal spiritual condition is not in need of special Revival but where is the Church that comes up to God's standard? consequently the need of Revival Periods is a general need, that is if the plan and motives are pure. If the aim and plan of the revivals is to preach doctrines to make proselytes or rob other Churches of their members, then better go without them.

The pure Gospel of Jesus Christ has never yet broken up a Church. The pure Gospel will separate sin and sinners but will not separate God's people, but bind them closer together, bring them nearer to God and make them more like Jesus.

Preaching doctrines will result in division and separation. We are living in an age when so many, many different winds of doctrines are blowing. It is a risky affair to admit to our pulpits any one who carries the Bible under the arm and claims to be an Evangelist. Many a Church got wiser through such sad experiences. As a rule such a one will not preach doctrines at first but first win the confidence of his hearers, then get them interested in doctrines. It is possible for a thief and a robber by petting the sheep, of another shepherd, to win their confidence and induce them to follow him.

It is true we expend in foreign lands in the heathen countries and have marvelous results, but we do not near enough of that work in the home land. The Church that succeeds in bringing the children of the Church families into the Kingdom has a future, but the Revival should not be confined to the Church alone. Experience and observation teaches that the hardest to reach with the Gospel are the No-christian or Backsliders, who live in a Christian community, stay near a Church. To hear the church bell or the singing or to see their friends and neighbors pass by on the way to church is a strong appeal and calls for a decision, and a decision for the wrong against the right, will not pass over without leaving its mark on the conscience. So near and yet so far.

What is to be done? Shall we despair over them? abandon and forget them? or pass over on the other side like the Priest and the Levite? Would that be Christ-like? Would Jesus do so?

Christian friends, we have an open and direct acceess or way to the very Throne of Grace, where we can make known all our sincere requests. God our heavenly Father has given us the Promise and guarantee that He will hear and answer our petitions according to His holy will. Impossibilities are unknown in Heaven. Now why not make the above mentioned the very subject of our prayers. They are the ones who need them most. God surely will answer our prayers and speak to them.

The Call of Today for Evangelism

Shall not attempt to write much concerning this most important part of the topic, but rather leave it open for discusion. great and urgent although this may not be seen, felt nor realized. Shall simply refer to Luke 10:41 and 42. We see that in the times of Jesus there were also things, many things that caused needed and needless cares, and that the many cares already exerted an influence over the One Thing needful. We are living in the age of inventions, discoveries and abundant production. The many things Martha cared and worried over were but small and few alongside of the numberless things of today. Although these many things of modern inventions and discoveries are supposed to make life work easier, bring satisfaction and happiness into life and home, which to a certain extent is a fact, but the tendency is the same as of old: Many things, many cares.

If the material things are getting so numerous that they call and claim all our time, thoughts, attention and means, what will become of the soul? Will it still grow, develop and get stronger, will it still remain the positive part of our being? Although the material, physical and intellectual wants and needs have kept and are still keeping pace with the inventions, discoveries and productions, the needs of the soul, the inner man are the same as they were 2, 4 or 6 thousand years ago and the one thing needful is the Christ, the All in all.

P. R. Aeschliman.

FIELD SECRETARY'S REPORT, PACIFIC DISTRICT CONFERENCE

Dear Brethren:

In making this report I am limited by the fact that the field secretary work for this past year has been left largely undone. I have been kept from more active service by the demands of my regular occupation as teacher and student.

I have gladly, though hesitantly, sent out issues of the Bulletin. I have received no criticism and very little commendation or approval. I do not know, therefore, what it has meant to others.

I regret not being able to visit the churches. A field secretary should be able to do that, but I could **not** under the circumstances.

I recently sent out statistical blanks. Thus far only a few of them have been returned. Our church workers tell me, however, that they have already filled out such reports for the conference secretary, D. C. Krehbiel. That being the case duplication is likely to occur. I am, therefore, not enclosing a statistical report. I will turn the reports over to the new field secretary as soon as I receive his name and address.

I enclose pages five and six of the last Bulletin. You might post them and perhaps some conference visitors will find something interesting in them. The statistics given are about two months old. Perhaps the Monroe statistics could be filled in and other necessary changes made.

From my correspondence with different individuals in the conference area I have gleaned and now present the following suggestions to the conference:

1. That we pray for the outworking of God's plan with us as individuals, as churches, and as a conference of churches.

2. That we pray for a definite awakening: the revival and quickening of the saints and the salvation of sinners.

3. That as individuals and as churches we reaffirm our faith in the Bible as the inerrant and infallible Word of God and only rule of life and conduct.

4. That we cut loose from all entanglements with the world even as we are admonished by the Word. "Come ye out from among them and be ye separate."

5. That we strive earnestly to win over young people for whole hearted surrender to, and service for, the Lord.

6. More specifically I would suggest the employment of a Spirit-filled, evangelistic and efficient man to spend from one to four weeks in each church in the Conference and also visit the scattered groups of Mennonites to preach the Gospel to them and to help them along in their S. S. and other Christian work.

A part of such a man's work should be in the form of evangelistic meetings. I am convinced we need them sorely, both Christians and unbelievers.

He should also conduct conferences with the S. S. and C. E. workers. From such an experience he would become increasingly useful to the churches. A Bulletin from such a man should then prove much more beneficial than it is now.

Respectfully submitted,

Henry B. Dirks,

646½ E 78th St., Los Angeles.

Wüstenfeld

The latter days of Menno Simons were spent in Wüstenfeld near Oldesloe in the county of Tresenburg between Hamburg and Lübeck in Holstein. Here he and his persecuted brethren found a refuge on the estate of the nobleman Bartholomew Von Schlefeld, who protected them and it was here that other refugees joined them in forming a little congregation that was permitted to exist unmolested.

REPORT OF THE EVANGELISTIC COM. TO THE PACIFIC CONFERENCE
For the Year Ending June, 1928.

Dear Brethren: Truly the harvest is great and the laborers are few. therefore pray the Lord of the harvest that He may send forth laborers into the harvest.

To the numerous calls, some distinctly expressed, some but timidly plead—your committee could answer 29 distinct times. These times varied from one day, usually a Sunday, to one month in duration. Eight different Brethren were active in 18 different places in our extensive field.

Schafter, Cal., was visited four times by the Brethren Aeschliman, P. A. Kliewer, H. J. Krehbiel and Aeschliman a second time. The small camp at Shafter is divided into two groups. each holding to the leader of their respective preference. The object of the visiting Brethren was to establish the unity in the Spirit in the bond of peace and forbearance and to help them to a leader, who being on neutral grounds, could command the respect of all. Such a person could, to the present time, not be found. So Shafter at present like Abraham and Lot have separated, each having a different place of worship.

Woodlake was visited by H. J. Krehbiel. Our Brethern at Woodlake have either placed their membership with the Reedley church or with the local church of another denomination.

Rock Springs, Wy., This new settlement has been visited three times by J. Toevs and once by M. J. Galle. This promising field is looking to us for spiritual care.

Newport, Wash., At this place regular services could be arranged since Bro. J. J. Kliewer has cast his lot with the sturdy pioneers. Bro. Aeschliman has been requested to continue his bimonthly visits. So the Bro. has called on them 5 times the past year. The two churches at **Aberdeen, Idaho,** extended a call to Bro. Aeschliman for a ten days' evangelistic service and Bible study to which he responded. That God richly blessed the work is evident in the favorable reports. Just recently the Emanuel's church at Aberdeen, Ida., came with the request to Bro. Aeschliman to ordain Bro J. Toevs to the eldership which took place Sunday, June 3.

Some time ago the **Eastern Wash.,** churches, Ruff. Menno, Colfax, made arrangements with Bro. M. J. Galle for evangelistic services which were richly blessed.

Monroe, Wash., extended a call for a ten days' evangelistic service to J. M. Franz. The attendance and interest in the meetings was reported good.

Dallas, Ore., was visited by the three Brethern, P. A. Kliewer, Aeschliman and Baumgartner. The pious church is now holding its meetings in a rented Adventist church in Dallas, on a six month tryout. This change has made it possible for the Brethern of our constituency to attend and it has increased the attendance by one third. This change, however, has brought greater responsibility upon them. Services must now be held every Sunday and vigilant pastoral and personal work is necessary. The prune crop is a total failure. So Dallas is looking to this conference for help. The arrangement they have made with their present pastor to preach every alternate Sunday does not suffice. A resident minister is needed there.

The **most extensive trip** in the evangelization work was made by Bro. Aeschliman in which he visited Monroe, Portland, Dallas, Salem, Reedley, Shafter, Los Angeles, Paso Robles and Willow Creek.

Portland—Just a year ago at the conference at Upland, Calif., the resolution was adopted to open church extension work in

(Continued on page 6)

THE MENNONITE

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EDITORIAL

On another page of this issue will be found an article by Rev. W. S. Gottshall, of Freeman, S. D., on "The Lot." Few of the members of the churches of the General Conference have had opportunity of witnessing this very solemn ceremony to which our fathers were given and in which they thoroughly believed. It served well the needs of our fathers and we believe that the Holy Spirit's blessing was evident in the many noble ministries that came into being because of it. In those days a minister's tasks were less complex than they are in our days and as he served in a limited field among brethren whose needs he was able to supply it was not particularly necessary that he should be prepared to do more than the simple work within the limits of his own little circle. Mennonites then were a 100% a farming people and in their little isolated congregations nearly every one was related to every one else. The ministry was paternal rather than a teaching or administering calling. It emphasized the shepherding of the flocks, experience in the Christian life rather than erudition was the chief requirement. The lot served well its day, we would not discredit it any way. Rather would we feel that it was a source of strength to the church. This does not however mean that its continuance is called for in our time. Even in the day when it was practiced it was not always practical to proceed according to it. Often there were special considerations that called for its omission. Today, the pepole of our church need, as much as ever, men of piety in the ministry whose lives are outstanding examples of Christian faith and effort, but, they also need teachers whose help will be of greatest value to them in their contact with this larger world in which we live and in meeting the difficult problems with which the spiritual life of the whole church is perplexed.

The country has been stirred recently by exposures concerning notice of the defiance of liquor laws brought before the Grand Jury of Philadelphia. It appears that "bootleggers" and "Racketeers" have been spending millions in corrupting police officals who enabled them openly to defy decency in the country and the community. It has also developed that machine guns and other implements of murder have been sold openly to gun men who have made the streets of our great cities battle fields on which rival gangs fought it out for supremacy. A fearless Judge and District Attorney who honestly set about doing their duty have had no great difficulty in exposing the methods of the "bootleggers" and bringing them to account before the proper authorities. This shows that the American people hitherto have been exceedingly careless in entrusting the enforcement of law into the hands of conscienceless men whose chief interest was the graft they could collect and who were either out of sympathy with the laws they were sworn to enforce or who did not seriously regard it their duty to bring law breakers to justice. All this has been twisted as an argument against the Eighteenth Amendment of our Constitution. It is nothing of the kind. It only demonstrates the fact that when the people surrender the maintenance of law to the tender mercies of politicians they will surely be sold out to the law breakers who are able to pay the price they demand in graft of support. With a candidate for the Presidency advocating opposition to the Constitution and law breakers falling into line to support and elect him, if possible it is high time that the decent citizenship rise up in their might and make it impossible for men of this character to hold office and bring to justice those violators of the law upon whom they depend for support in their efforts to seize public offices and administer them without regard to the basic law of the nation. Foreign people are saying that the Government of the United States is a failure. The failure will surely be demonstrated if it should happen that the next Presidential election is a victory for the "Wets".

THE LOT

W. S. Gottshall

One of the methods used many years ago in our Eastern congregations for selecting a minister was the lot. This has been abandoned so long that our younger generation know little or nothing about it. So far we know the writer was the last one so chosen in the Eastern Conference. And about the time this article is published it will be forty-four years ago.

Some people seemed to take it rather lightly and regarded it as a peculiar, even a superstitious way of finding the right kind of a man whom God had determined as His embassador. And once in a while the lot fell on a person who was not qualified for the position and who proved a failure. but this can also be said of every other way by which men enter the ministry. On the whole it was a very satisfactory method and avoided much criticism because the majority of the members regarded it as an act of Providence. And in this way the congregation received some of the ablest and most gifted leaders, men who were a power in their witnessing to the Gospel and in the affairs of the church.

When a minister was to be chosen, the congregation was instructed from the Epistles as to the character of the man they should look for. And then for several weeks the congregation was urged to pray earnestly for the guidance of the Holy Spirit in this important matter.

Then on two succeeding Sundays the ballots were received by the Elder in charge. Usually several candidates were proposed, and sometimes there were men in the list who received only one vote, but for a long time they were all admitted to the lot. Later it became customary to call all the candidates together and such who received only a small number of votes were given the privilege to withdraw and only the two who had the highest number of votes were declared as candidates.

A day was appointed on which these two were to draw lots. In the case of the writer it was a matter between two brothers, sons of the Elder of the congregation. The church was filled to its capacity. Several visiting ministers were present, one of them delivered an appropriate sermon, setting forth the duties of the minister of the Gospel, and the mutual relation between pastor and congregation and their duties toward each other.

After the sermon two of the ministers took two hymn books and went out into the anti-room and in one book was placed a slip of paper on which was written the following verse; "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33. The other book was left empty. Both books, which were exactly alike, were then placed on the altar in front of the pulpit and the candidates were requested to select their book. After the books were taken, the Elder in charge came down from the pulpit and received the books from the hands of the candidates and opened them. The candidate who held the book with the slip of paper in it was declared elected and was asked to step up to the altar and he was immediately ordained as minister of the Gospel. The fact that he had participated in the exercises was regarded as sufficient evidence that he was willing to assume the important office.

It was a solemn occasion, and many a sigh and silent prayer was lifted to the Throne of Grace, and not infrequently the handkerchief was raised to the eyes to wipe the tears. The father of the two candidates was most visibly affected for it was certain that one of his sons was destined to be his successor. The feeling of the son on whose shoulder fell the father's mantel can better be imagined than described. Not only tears but big drops of perspiration appeared on his face and a fearful weight of responsibility was laid on his heart that has not left him to this day.

Although at this time much is made of the training of a minister, and present conditions demand it, yet the old method has something in its favor. The calling of a minister was made a very solemn occasion, perhaps more so than today. Ministers so called had to rely on his resources from above rather than on those received from schools and books. Their was much prayer and humiliation. And those old fashioned preachers wore longer before they were worn out than the average preacher of the present time.

Missionary H. J. Brown's book "Chips of Experience" is now on the press. It is a good sized cloth-bound volume having about three hundred pages of thrilling experiences mostly on the China Mission field and is well illustrated. The Foreign Mission Board favors the publication of this book but it is financed entirely by Bro. Brown. It sells for $1.75 which means that there will be no gain in it for the author whose only desire is to bring vivid pictures of the work in China to the attention of the readers.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
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Halstead, Kansas.
A. J NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

THE PATTERN

Not until the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful,
In the weaver's skillful hand
As the threads of gold and silver
In the pattern he has planned.
—Selected.

HOW READEST THOU?

'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing too to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.,

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of being taught. —Selected.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander
September 23, 1928
Topic: "How Missionary Interest Broadens Our Knowledge."
Acts 14:19-28.
(Missionary meeting)

If possible have a missionary home on furlough speak at the meeting, or have a message on the subject from one.

Bringing the Scripture Down to Date

All missionaries have had to meet opposition. Did you? or haven't you been a missionary?

Missionaries certainly learn to know the likes and dislikes of the people with whom they work. Do you read their letters?

Preaching gets results. Paul had many disciples. Some missionaries work many years with small results. Let us support them with our prayers.

In our China field some native teachers had been appointed. May they continue faithful.

The Prayer Thought

We need to ask the Father: for a willingness to learn some things from the people with whom we are working; to increase the zeal for giving to help us to wipe out our deficit; to bless our native workers especially in China.

We have many reasons to thank the Lord for: the progress we have been permitted to make in Cheyenne translation work; our oppertunity to serve in the Leper work in India; that we have been able to proclaim the Gospel in several large cities.

Dividing the Topic for Assignments

1. Interest in Africa as a result of Livingstone's work.
2. What Dr. Grenfell taught us about Labrador.
3. Missionaries as messengers of Peace. Give Illustrations.
4. Mission Schools in the South and Our Knowledge of the Negro at Home.

The Open Forum

1. Tell the society what book or incident aroused your interest in Missions.
2. What Missionary's life have you read? Will you buy a book soon to study some life?
3. Have you ever tried or succeeded to have a Mission Study Class in your church? Why or why not?
4. What missionary materials do you have in your Society? —paper—books—a mission committee?

Missions—Reading—Interest

Many a person's horizon is pushed back, and the scope of interest is enlarged when a relative or friend goes to a mission field.

I feel sure that we as Mennonites know more about the difficulties in China since we have a Mission Station there, than we would know otherwise.

Did you know that we had a Mission in the mountains of Pennsylvania among miners? Have the miners a right to strike —or should the Company be made to pay them better wages?

Did you know that the missionary Jackson increased the wealth of Alaska greatly, by introducing the reindeer to the natives?

Do you use the Missionaries home on furlough to inform you on vital questions of the native church, the custom of the people, their living conditions, their natural resources? If not, why not?

YOUNG PEOPLE'S DAY OF THE MIDDLE DISTRICT CONFERENCE

By Delvin Kirchhofer

"Young People's Day" at the Middle District Conference has become one of the most important days of the Conference. This year was no exception as was manifested by a large attendance and increasing interest that was shown during the Wadsworth Conference.

The theme for the day, "making Jesus Visible" was well chosen and fitted in very well with the Scriptural thought of the conference "We would see Jesus," as found in John 12:21.

Raymond Hilty, the President of the Young People's Organization, made a plea that we, as delegates, might enter fully into the Worship Service which was to open every session of the day. These proved to be very valuable, putting us into proper mental attitude to appreciate the remainder of the program. The first Worship Service was led by Rev. Henry Schrag wo represented the Iowa churches.

After a few committees had been appointed, an address, "making Jesus visible as our forefathers tried," by Miss Elva Schrock of Nappanee, Ind., was in order. Miss Schrock was unable to be present but she prepared a splendid paper which was read by Miss Lily Bachman of Pulaski, Ia. We sing "Faith of our fathers," but do we really know what that faith means? Here we saw how our forefathers had to suffer for their religious beliefs. Why, then, should we not be willing to sacrifice some things which seem precious to us?

The next topic, "Making Jesus visible in international relations," dealt with the Peace Problem. Miss Vivienne Musselman of Bluffton, who was a member of the Peace Caravan last year, presented this address in a very capable manner. "Foreign people say: 'We want your Christ, but not your Christianity,'" said Miss Musselman, "Until we use the Golden Rule in our dealings with other races, we cannot hope to make Jesus visible in international relations."

Monday afternoon the Worship service was led by Miss Melvena Gerber and Miss Vivienne Musselman who represented the churches in the community of Bluffton and Pandora, Ohio.

After some business had been transacted Miss Della Sprunger of Dalton, O., spoke on the topic, "Making Jesus visible to the ends of the earth." Since both of these young people are Student Volunteers and the topic was concerning Missions, they naturally emphasized some very important thoughts. God is a universal God and we, His followers, must bring the Gospel to our brothers on the other side of the globe. The thought was also presented that a Christian's life is observed more carefully than the words he speaks. So if we would make Jesus visible to others, our lives must be guarded carefully.

The closing address of the afternoon was given by Mr. E. M. Kennel who is the Financial Secretary of Bluffton College. His subject was the familiar Bluffton College slogan, "The truth makes free." Mr. Kennel presented this topic in a very appealing manner, stating that we need not only education but Christian education. Education brings responsibilities so a Christian education brings added responsibilities in church work.

Each topic created some discussion among the delegates of the various churches. After this service the young people gathered at the home of Rev. W. S. Shelly for a social time and a picnic supper. A spirit of fellowship and good will prevailed throughout this social hour.

At the beginning of the evening service Miss Wilhelmina Bixel of Bluffton played the prelude after which the representative from the Salem church led in the Worship service.

After a business session and some special music the closing address of the day was given by Rev. I. R. Detweiler of Goshen, Ind. Among other things he presented some good thoughts from Psalms 8:4: "What is man, that Thou art mindful of him? and the son of man that thou visited him? Mr. Detweiler then gave us some scientific facts about the stars and other planets, to show us just how insignificant man really is when you compare him with God and some of the things God has created. What we need today is not more money but more of God's spirit within us and working through us that we might "live the Christ life today."

The officers chosen for next year are:
President. E. M. Kennel, Bluffton, Ohio.
Vice President. Elizabeth Habegger, Berne, Ind.
Sec.—Treas. Elma Locher, Bluffton, Ohio.
Program Committee:
Glen Hilty, Pandora, O.
Elva Schrock, Nappanee, Ind.
Martha Moser, Dalton, O.

THE STRUGGLES OF A DOWN-TRODDEN PEOPLE

By P. A. Wenger.

Sitting at my desk one evening preparing my lesson for the next day's classes in the Bible Course, a bug came buzzing round the coal oil lamp and finally landed with a thud on his back on the old Ford wind shield which I have on my desk. After a few frantic efforts, kicking and fluttering of his wings, the bug righted him self and began to investigate his newly found territory. Just as he was about to rise again for another series of circles around the lamp, I turned him over on his back again with my pencil. For a few moments he lay absolutely still, then very slowly one leg after another began to move, and shortly he was putting all his efforts in trying to right himself. But this time it took longer than the first. Again he was thrown over, but immediately began to struggle, however each time with decreasing success. The process was repeated perhaps half a dozen times, with the result that as I left my work to retire, the poor fellow was on his back seemingly down and out with only an occasional faint struggle.

In the morning as I resumed my work at the desk my eyes lighted upon the poor victim of the evening before, still lying on his back. After being prodded a few times with the pencil he began to move his legs. He was helped upon his feet but could not stand, as the transparent underwings were not properly folded, which kept his hind feet from touching the glass desk top. After a moment or two of faint struggle over would go. No amount of help seemed to avail.

Finally he was lifted up from the glass and placed on an account book nearby. Here his feet could catch hold and he was able to stand upright without help. Thus endeth the story of the bug. No, not quite, the strain had been too great for him, he died.

The Gonda caste from which most of our Phuljhar and Deori district come, claim that at one time they were Big Bugs. That is they claim to be the descendants of a certain King Kue Bhaj, who was of the warrior tribe or Kshatria caste. This caste is, as you know, next to the Brahman, which is the highest of the four original castes.

Their story is as follows. In the Province now known as Orissa there was a king by the name of Kue Bhaj. The king had many wives and consequently many children. He was very cruel and made many heavy demands from his subjects. They became his enemies and thirty-six subcastes banded themselves together and killed the king. The younger brother of the king began to travel from place to place, singing the blessings at funerals, and reviewing the past with his song and drum chose the life of a wandering bard, rather than to be reconciled to the enemies of his brother. This seems to be the beginning of the musical inclinations of the Gondas. The sons of the king having been driven out of their possessions, and increasing in numbers began to wander from place to place. They became a despised people and as no one would give them aid, they began to weave cloth, thus trying to get on their feet.

Finally at the time of a great famine all castes were forced to eat the flesh of dead cattle, which to the Hindu is the most degrading thing. The Gondas who were already a despised people completed their downfall by continuing to eat carrion after the famine was over. It was an easy way of filling their stomachs, but as a result they became outcastes, and no wonder. As they wandered about from place to place in search of a means to make a living, their musical talents increased especially along the lines of evil songs and dances. Even to the present day they are called to furnish the music at Hindu weddings, funerals and other special occasions. In the month of September they have a holiday which is spent in dancing and song. Part of the day is spent outside the village in some open space, singing such filthy songs that the women and children are not allowed to attend, vile as they are.

So we find them today, filthy, ignorant, grossly immoral, quarrelsome, often wanted by the police, down-trodden, cheated, tricked, despised, forsaken by all castes, truly an outcaste with all that is implied in the word.

You people have undertaken to lift such as these up out of their sin, degradation and bondage, into the glorious light of our Lord Jesus Christ. Some of them are struggling to get on their feet, but fall back into the filth again and again. It is very difficult for them to get the right perspective having been so long down-trodden, very similar to the Israelites after their long period of bondage. They often do not understand the love shown them, and often help seems to make them all the more helpless. Their self-respect is entirely gone. What they need most is to be helped to help themselves.

What a wonderful picture comes to us from the fortieth Psalm. "He brought me up also out of a horrible pit, and out of the miry clay, and set my feet upon the rock and established my goings. And he hath put a new song into my mouth. Many shall see it and trust in the Lord." As the bug found his footing on the book, so these people are finding their footing upon Christ the rock. And we rejoice greatly. But what about the establishing of their goings. Can we expect the new song until their way is established? Can they get self-respect on any empty stomach? What are we going to do? Will they die as the bug did?

ONE WAY TO FINANCE THE SCHOOL

A small Midwestern Sunday-school that had been meeting in an old, once-abandoned church building in the country felt that they must have a new stove, some new shingles for the roof, and other repairs before they could go into the winter. But when they tried to raise a fund for the purpose, they got scarcely enough to buy coal.

It was a good corn year; but corn was bringing a low price, wages were high, and some of the corn was "down" and hard to pick. Good pickers had left the neighborhood for easier work.

The women thought of a plan. They would take the school boys and girls of a Saturday, go into the worst "down" fields, and pick corn all day for what they could get, by the bushel. Although they could have but two wagons for the whole crowd, they started in taking five rows to the wagon, and those who could not have a wagon piled their corn on the ground to be picked up later. Some of the women and older girls had husked corn before, and altogether they managed to earn nearly thirty-seven dollars that first Saturday.

They were so pleased with their success that they determined to do the same the following Saturday. The men and boys who were husking regularly every day were not going to be outdone by the women. They all volunteered to husk corn one day and give what they earned to the fund. Since they were mostly experienced pickers their combined earnings for one day more than equaled what the women and children had earned in two days.

This gave them enough money to buy a stove and coal for the season, do the repair work necessary, and buy materials to give the outside and inside of the church a coat of paint.

—S. S. Times.

THE YOUTH OF THE WORLD FOR CHRIST

"Nationalistic and race antagonism is not inherent in young people but is a product of environment and education.

"Youth and its psychology in all races is essentially one. We can interpret youth of any race to youth of another race.

"The youth of today wants life in all its fullness. It was life that Jesus Christ came to give.

"The Great Commission is our first responsibility. Let us tackle the problem by Christian education of the world's youth in our generation.

"The Sunday-school must be a movement for the creation of real Christian character for Christian service."

—From an address by James Kelley, Glasgow, at the World's Sunday School Convention.

IT IS EVERYBODY'S BUSINESS

That honest men shall be elected to office.
That the poorest boy shall have a chance at an education.
That no man shall be permitted to debauch public morals for gain.
That every man's daughter shall be safe on the street.
That the poor and unfortunate shall be cared for.
That the law shall be enforced.
That religious institutions shall not fail.

THE S. S. LESSON
Sept. 30

Review

DevotinalReading: Phil. 4:4-8, 19,20.

Golden Text: "Christ liveth in me" Gal. 2:20.

Lesson I. Early Life of Paul. Brought up in a pious Jewish family in which the traditions of the faith were fostered, including the keeping of all the usages of the Jews, synagogue training, the learning of a trade etc. He also came in contact with heathen customs, literature and life. All this was a preparation by Providence for the great work in which he afterwards was to be engaged. Particularly was his training under Gamaliel in the Scriptures to be valuable. His Roman citizenship enabled him better to evangelize in the vast Roman Empire.

Lesson II. Saul and Stephen. As a persecutor Saul was energetic. That same energy when he became converted would be consecrated to the service of Christ. Stephen's death in the eyes of Saul, must have made him think deeply and ask himself the question: Can these people be right after all? Stephen's death was not an unmixed evil, for it scattered the Christians and was responsible for groups of believers locating in many places to sow the seed.

Lesson III. Conversion of Saul. It was sudden, yet was the consummation of a long period in which Saul must have been thinking deeply on the faith and the sufferings of those whom he was persecuting. When the call came there was surrender and an immediate willingness to do the Lord's bidding. The same Saul who opposed Christ with great energy was now to serve Him with greater energy. Annanias is an obscure Christian, but his part in bringing Saul into relation with the work of Christ made him an important New Testament character.

Lesson IV. Early Ministry of Saul. Note that he began "Straightway." He began where he was in the face of danger and never avoided dangers. There follows a long period of waiting for his larger work. He must go to Jerusalem, then into retirement after which he is called to lead in the revival at Antioch. No doubt he was busy during this time gaining a larger knowledge of the Word in constant prayer.

Lesson V. First Foreign Missionaries. Christianity is a missionary religion. Jesus commanded it to be so. The church at Antioch gave its best for the cause. Barnabas, the friend of Saul, and Saul were particularly fitted for foreign missions because they had proved their fitness in the home church. Barnabas thought first of his home country Cyprus.

Lesson VI. In a Pagan Country.. The power of Christ was shown in the healing of the cripple. The Gospel is for all the miserable. Paul and Barnabas meet with terrible persecution by those who would first have regarded them as gods. It was one of the occasions when Paul was near death. But the experience made him all the more determined to proclaim the Gospel.

Lesson VII. Council at Jerusalem. Paul meets the heads of the church as the champion for the admission into the church without becoming Jews. Peter here comes to the defense of Pauls methods. He too had led Gentiles into the church and entered into fellowship with them. The Holy Spirit has blessed his efforts and this was an evidence of God's approval of admitting the Gentiles into full membership.

Lesson VIII. Paul Carries the Gospel into Europe. Had Paul been called east instead of west the story of Christianity would have been different, and, instead of our sending out missionaries we would be receiving missionaries from India, China, etc. It is significant that the first European convert was a woman. Christianity owes more than can be estimated to the efforts of women on its behalf.

Lesson IX. In a Roman Prison. He was imprisoned for doing good. Jesus told His followers that they must expect persecution. Paul and Silas could sing songs in the night in spite of their miserable condition. There was much to be happy, even though they were in great bodily distress. The conversion of the Jailor brings an answer to the most important question that may be asked. The only way to be saved is to believe on the Lord Jesus Christ. He was a converted man and therefore the Jailor was a changed man and tenderness took the place of harshness in him. Conversion changes the base things in man to the better things.

Lesson X. In Thessalonica. The usual thing followed when Paul came to this city. He attended the Synagogue service and preached Christ. Some believed and others disbelieved and persecution followed. The preaching of the Gospel will ever uncover believers and persecutors. In Berea we find a more noble audience in the Synagogue. They turned to the Scriptures. This was right. The Holy Scriptures are our only rule of faith and life.

Lesson XI. Athens and Corinth. Not many confessed Christ at Athens, the center of culture. Not many wise and not many noble were chosen. The ofscouring, as Paul calls them in Corinth, were more willing to accept. Pauls trade helped him to carry the Gospel abroad. We find others who were helped in the same way. Here again the Jews rejected and the Gentiles accepted Christ. In this unpromising place Paul found a field of labor and established a strong Christian church.

Lesson XII. Paul Writes to To Corinth. Paul emphasized our unity in Christ and shows how all have a part in building up the church. It must be built only upon one foundation, namely, Christ. We are workers together. All kinds of material is used, but God gives the increase.

REPORT OF THE EVANGELISTIC COM. TO THE PACIFIC CONFERENCE

(Continued from page 2)

Portland with the request to the Home Mission Board of the General Conference to provide us with a worker. The Lord has prospered this cause in such a way that Sister C. Niswander is here now on her way to Portland with the purpose to begin this work.

Port Angeles is a resort across the sound from Seattle in a place where a number of our Mennonite families have settled. P. A. Kliewer has visited them a number of times.

Recommendations

1. We recommend that our people in Eden valley, Wy., and those at Paul and Minnedoka, Ida., be under the spiritual care of the Brethern of Aberdeen, Ida.

2. We recommend that Bro. Aeschliman continue his visits to Newport and Quincy.

3. We recommend that Bro. Kliewer of Monroe look after the spiritual welfare of our people at Port Angeles.

4. We recommend that the church at Dallas be assisted in providing for pastoral care and preaching service every Sunday in their new and increased responsibilities and opportunities.

5. We recommend that the Brethren of the churches in California lend willing assistance and counsel to the churches at Shafter in arranging for occasional pastoral visits.

6. We recommend that Sister Niswander who is now on her way to her field of work in Portland visit the churches of our conference. With the Word of Romans 16, v. 2, receive her in the Lord, as becometh saints.

7. We further recommend that Sister Niswander shall have the liberty to resort to or to call for any help for arranging preaching service in Portland from our Brethren in Wash. and Oregon and this conference allow for a remuneration for such incurred expenses and time.

8. Since the General Conference has assumed to take care of the salary of Sister Niswander and the Pacific Conference, as per resolution, will take care of the running expenses such as rent, light, supplies, etc., we recommend that our C. E. and S. S. have a definite part in the equipping the prospective place of worship.

9. We encourage and recommend evangelistic meetings in our churches, also vacation Bible schools and religious instruction.

"BECAUSE I TELL YOU TO"

Ethel Peterson

He was about four, I should judge, and had come down-town with his mother on the street car. As they got off he spied one of those machines that hold balls of gum, wrapped in black, red, and yellow. You deposit a cent, push a rod and—lo and behold!—as if by magic a ball of gum drops into your hand. Can't you see how fascinating it might be to a child?

The little chap rushed toward it crying, "Mama, please give me a penny; I want some gum."

"No!" returned Mother, walking right along briskly.

Perforce her son had to follow, but tearfully he persisted, "Mama, can't I have just one?"

To which his mother replied brusquely, "I said, 'No!'" an I started across the street, with the boy wailing lustily beside her.

Well, maybe Mother didn't have a penny, or possibly she didn't approve of the gum habit for small boys, or she might have been in a great hurry to accomplish her shopping and get back again. But just think back to the days when you were a child—what would such a short brusque denial as "I said, 'No!'" have done to your emotions? Wouldn't you have felt injured and rebellious? Even now, with an adult consciousness, how do you react when some one makes a short, dogmatic statement, without proof, in refutation of your opinion? It doesn't "set well", does it?

My mother invariably when I pressed her as to an adequate reason for her insistence on my doing something I did not want to do said "Because I tell you to." For her that ended the matter, and many a scolding I received because I sulked afterwards. But to my childish mind it did not seem a sufficient reason for having to do something that I disliked. Now, I would apply the word "arbitrary" to such a statement, and though my vocabulary did not then contain that word, my thought was the same.

I noticed another arbitrary mother on a street car the other day. She ordered her little daughter to come and sit by her. The child was sitting quietly rigth across the aisle, looking out of the window, and the car had few people in it. The child evidently enjoyed being alone—perhaps playing that she was going shopping by herself. Her brow clouded, and she asked, "Why, Mother?" I too, wondered, and then I heard, "Because I tell you to."

It seemed to me, privately, the only reason the mother could give — she was merely showing her authority in public. The little girl obeyed reluctantly, all her pleasure gone. Tears filled her brown eyes, and she cried softly until her mother threatened to punish her when they got home if she didn't "straighten up."

My sympathy was entirely with the child. None of us like to be ordered peremptorily to do things, and the stronger our personalities, the less we can endure it. Why not, then, be reasonable with the children? Don't deprive them of innocent pleasures for no real reason, and if you have a reason that the child has not appreciated, why not try to explain so that he will understand?

Children are becoming increasingly restive under any restraint, and the more rebellion they store up in their souls while they are little, the sooner they will break away from discipline in adolescent days. But even the tiny ones are surprisingly logical, and while they resent unfairness and arbitrariness, they appreciate justice and fairness quite as much.

RULED BY HIS HEART

There are several steps that may be taken in the direction of the child-heart. We have to be born from above, that we may come again to the purity, simplicity and love of childhood. The child is ruled by his heart. He loves more than he knows. He is content to let mysteries unravel and reveal themselves. He allows others to gird and carry him, confessing his own helplessness. As we grow older we increasingly resent having things done for us, but a child leaves others to care, whilst it lives in faith and joy. Such a life of dependence upon God is also the safest and happiest. The ivy clings to the strong support of the oak, and can better endure the storm than the oak that fights it. To such a nature God can add many other gifts that will not conduce to pride. The soul will still rest, and rest more and more, on the might, wisdom and guidance of its heavenly friend.

—Meyer.

DEATH

Wittrig:— Mrs. Elisa (Wittmer) Wittrig was born to John and Anna Wittmer in Elsasse, France on December 4, 1854, and departed this life at Noble Iowa, on Wednesday evening, August 29, 1928 at the age of 73 years, 8 months, and 25 days.

At the age of 13 her parents and family migrated to America and located in the Stringtown community, near Noble, of Washington County, Iowa.

In her early youth at the age of 15 she was haptized by her uncle, the late Rev. Benjamin Eicher, and united with the Emmanuel Mennonite Church near Noble, Iowa, where she remained a loyal and consistent member throughout the rest of her life.

On October 21, 1875 she was united in marriage to Joseph Wittrig, with whom she shared the joys and sorrows of a Christian life for nearly 53 years. This entire period of life, was lived near Noble Iowa, with the exception of about 14 years when they resided in Kansas.

To this union ten daughters and one son were born. The son and two daughters preceded her in death; also two brothers and five sisters.

She is survived by her husband, and by 8 daughters, 61 grandchildren, 15 great-grandchildren three sisters and one brother, besides a great host of relatives and friends survive to mourn her departure.

Funeral services were held on Saturday, September 1st, at 2 P. M. in the Emmanuel Mennonite Church near Noble, and was in charge of her pastor, H. J. Schrag who was assisted by Rev. Elmer Basinger of the Wayland Mennonite Church, and by Rev. Simon Gingerich of the Sugar Creek Mennonite Church.

Interment was made in the Eicher Cemetery near the church.

CONTRIBUTIONS

REPORT OF THE EX. COM OF MISSION SOCIETIES FOR AUG. 1928

Foreign Missions Gen'l Treas.

Sew. Soc. Donnellson, Iowa, $33.00; Mission Soc., Bethel College Ch., Newton, Kans. $30.00; Dorcas Soc., Wayland, Iowa. $50.00; Bethlehem Sew. Soc., Bloomfield, Mont., $37.50; Bergtal Sew. Soc., Corn, Okla., $10.00;

Miscellaneous:

Dorcas Soc., Wayland, Iowa, teacher, India, $50.00; Sew. Soc., Ft. Cobb, Okla., native worker, India, $9.00; Ebenezer Sew. Soc., Goteho Okla., Evangelist, India, $25.00; Mrs. B. A. Friesen, Rosthern, Sask., Orphan, India, $10.00; Miss Justina Friesen, Rosthern, Sask., Orphan, India, $10.00; Salem Ladies Aid, Marion, S. D., hospital, India, $98.50; Alexanderwohl Ch. Sew. Soc., Goessel, Kans. Do., $48.30; Bethlehem Sew. Soc., Bloomfield, Mont., Do., $18.75; Do. Bibles, India $18.75; Mrs. J. Moeschberger, El Reno, Okla., Widow's Home, India, $100.00; Silberfeld Sew. Soc. Waldheim, Sask., Famine Sufferers, China, $32.50; Sew. Soc., Wisner, Nebr. Do. $18.36; Mission Soc. Bethel College Ch., Newton, Kans., Gen'l Treas. Home Mis., $30.00; Dorcas Soc., Wayland, Iowa, Lane Deer Station, Mont., Christmas, $50.00; Gnadenberg Sew. Soc., Whitewater, Kans. P. Löwen, Germany, $10.00; Eden Sew. Soc. Inola, Kans., Basna Station, India, $30.00.

Total $716.66.

Greatfully acknowleged

Mrs. J. G. Regier, Treas.

RECEIPTS FOR THE TREASURY

Of the Pacific District Conference from May 24, 1928 to August 28 1928.

Sunday school at Pratum, Oreg., $21.50; Church at Oneco, Wash., $39.48; Port Angeles Wash., $6.50; C. E. & S. S. Convention at Oneco, Wash., $17.56; Church at Menno, Wash. $13.90: Church at Ruff, Wash., $8.07; Zion Church at Dallas, Oreg., $8.29; Church at Menno, Wash., $15.93; for Retreat (registration and collection) at Oneco, Wash., $113.67; Received from P. B. Amstutz for Portland Mission at Portland Ore. $5.00; Church at Ruff, Wash., $7.56: First M. Church at Upland, Cal., $31.68; First M. Church at Monroe, Wash., $14.00; Sunday school at Monroe, Wash., $19.86; Mrs. J. D. Toevs. $2.00: Church at Pratum Ore., $12.80; Emmanuel Church at Los Angeles, Cal., $36.58; Church at Paso Robles, Cal., $13.70; Church at Ruff, Wash., $15.50; Church at Oneco, Wash., $57.60; Church at Menno, Wash., $11.95; Church at Paso Robles, Cal. $20.60; Church at Escondito, Cal. $10.00; Emmanuel Church at Aberdeen, Idaho, $10.00.

Jacob Krehbiel, Treas.
Lind, Wash.

FOREIGN MISSION RECEIPTS
For August, 1928

S. S., First Menn. Ch., Berne, Ind., $35.00; Interest, (Voth Legacy) $104.00; Herold Church, Bessie, Oklahoma, $9.48; Zaron Church, Orienta, Okla., $5.00; Menn. Church, Greensburg, Kan., $17.00; Menn. Church, Inman, Kan., $41.08; S. S. Ebenezer Church, Bluffton, Ohio, $200.00; Herold Church, Morden, Man., $10.30; Bethesda Ch., Langham, Sask., $19.80; First Menn. Church, Mt. Lake, Minn., $22.40; S. S. Bethel Church, Wolf Point, Mont., $15.29; Dr. C. T. Bahler, Walnut Cr'k, Ohio, $25.00; Menn. Ch., Wadsworth, Ohio, $7.00; C. E. Society, Bethel Ch., Wolf Point, Mont., $4.70; Grace Intermediate C. E. Society, Pandora, O., $30.10; Eden Church, Inola, Okla., $38.55; First Menn. Church, Newton, Kansas, $461.02; C. E. Society, Bergtal Church, Corn, Okla., $25.00; Fonda Station, Canton, Okla., $114.45; Friend, Moundridge, Kan. $30.00; C. E. Society, Bethel Church, Inman, Kansas, $35.00; S. S., Eden Church, Inola, Okla., $45.00; Peter J. Stahl Freeman, South Dakota, $60.00; David P. Dick, Burrton, Kansas, $100.00; Menn. Ch., Winkler, Man., $79.51; A. M. Church, Milford, Nebr., $32.86; S. S. Menn. Ch., Beatrice, Nebr., $100.00; C. E. Soc., Hoffnungsau Ch., Inman, Kan., $31.00; C. E. Soc., First Menn. Ch., Mt. Lake, Minn., $25.00; Bergfeld Church, Mt. Lake, Minn., $71.89; S. S. Bethel Ch., Inman, Kansas, $40.85; Menn. Inmig., Lena, Man., $7.40; Hebron Church, Buhler, Kan. $45.10; Menn. Church, Hutchinson, Kan., $6.46; First Menn. Church, Halstead, Kan., $95.51; Grace Menn. Church, Pandora, Ohio, $69.09; Interest, (Immigrant Note) $7.50; Agatha Claassen, Newton, Kan., $10.00; Guadenberg Church, Whitewater, Kan., $43.30; Menn. Church, Buhler, Kan., $43.64; S. S. Bethel Church, Fortuna, Mo., $14.07; Zion Church, Donnellson, Iowa, $82.50; Menn. Church, Hillsboro, Kansas, $66.86; First Menn. Church, Upland, Calif., $39.55; Bergtal Church, Corn, Okla., $18.03; Engish S. S., Henderson, Nebr., $10.58; Conference Trust Fund, $500.00; Collected by W. C. Voth, at different places, $9.71; Swiss Church Alsen, N. Dakota, $10.10; Menn. Church, Nerhein, Mont., $7.00; Menn. Church, & S. S., Pratum, Oregon, $27.30; Angelina Society, Halstead, Kansas, $30.00; East Swamp Church, Quakertown, Pa., $7.00; Mission Friend, Marion, S. Dak., $100.00; Hoffnungsfeld Church, Moundridge, Kansas, $62.58; Emmaus Church, Whitewater, Kansas, $190.75; Menn. Church, Arlington, Kansas, $13.25; Rosenort Church, Laird, Sask. $28.66; Menn. Church, Deer Creek, Oklahoma, $12.00; Menn. Church, Goessel, Kan., $58.50; S. S. Menn. Church, Goessel, Kansas, $6.80; H. D. Schmidt, Cordell, Okla., $5.00; Bergtal Church, Pawnee Rock, Kan., $30.72; Menn. Church, Burrton Kan., $6.00; Bethesda Church, Henderson, Nebr., $132.02; C. E. Soc., Eicher Church, Noble, Ia., $32.00; Menn. Church, Hanston, Kan., $12.10; Ladies' Aid West Swamp Church, Quakertown, Pa., $150.00; Salem Church, Dalton, O., $42.00; Zoar Church Langham, Sask., $22.28; Menn. Immig., Gruental, Man., $8.00; Hereford Church, Bally, Pa., $143.40; S. S., Brudertal Church, Hillsboro, Kansas, $82.86; Menn. Immig., Milden, Sask., $12.75; Christian Church, Moundridge, Kansas, $33.55; Ruth & Rachel Epp, Henderson Nebr., $1.10; Rudolf Mueller, Halstead, Kansas, $15.00; Hoffnungsau Church, Inman, Kan., $151.20; Menn. Church, Pulaski, Iowa, $14.13; From First Menn. Church, Berne, Ind.: G. A. Linscheid's Missionary address, $1.75; Miss Lehman's S. S. class, $7.13; Intermediate Mission Drive, $71.00; A church member, $1.25; Mission Boxes, $11.00; Half of monthly mission collection, $341.85; Bethel Ch., Fortuna, Missouri, $19.00; Bethesda, Church, Marion, South Dakota, $24.34; Greenfield Church, Carnegie, Okla., $13.50; Ex. Com. of Mission Soc. (Receipted by Mrs. J. G. R.) $557.12: Total, $5 401.57.

Bal. in bank, Aug. 1, 1928		$ 403.51
Gifts for—		
General Fund	$3,237.79	
Orphans, Teachers, etc.	513.10	
India Station	1,059.33	
China Building Fund	6.00	
China Relief	361.90	
Sundries	5.00	
Interest & Rents	218.45	$5,401.57
Bal. and Total Receipts		$5805.08
Paid on orders during the month	$1 866.17	
Paid on debt during the month	3,000.00	$4,866.17
Bal. in bank, Sept. 1, 1928		$ 938.91

On September 1st, 1928, our Board has a debt of $5,000.00.

Gratefully Acknowledged,

J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton, Kansas.

JOTTINGS

A Catechetical class has been organized in the Hereford church, Bally, Pa., of which Dr. E. E. S. Johnson, is pastor.

The recent Middle Conference held at Wadsworth, Ohio, elected Prof. P. E. Whitmer chairman, Rev. E. J. Neuenschwander, vice-chairman. The 1929 meeting of the Conference will be held at Wayland, Iowa.

There was a meeting on Aug. 12 at which the Mennonite settlers of the vicinity of Newport, Wash., organized themselves into a congregation which is to be known as The Mennonite church of Newport. John J. Kliewer was selected minister and elder and Henry Kliewer deacon.

The new parsonage of the West Zion church, Moundridge, Kan. is nearing completion. It is one of the marks of a progressive church when it provided a home for its minister. The practice should be general in the Mennonite church and if followed the results would be beneficial to both the churches and pastors.

Rev. Hertzog, pastor of the Mennonite Brethren in Christ church, Allentown, Pa., is booked to address the September meeting of the Adult Bible class of the East Swamp, Pa. church. Rev. G. A. Linscheid, of the Cheyenne Mission in Okla. was the guest of the East Swamp church some Sundays ago. The Home coming services held Aug. 4 and 5 were a rousing success, many visitors were present on that occasion as well as several former pastors.

Rev. C. H. Suckau, returned missionary from India has accepted the temporary pastorate of the Berne, Ind. church and arrived in Berne last week. At a recent meeting the C. E. society of the Berne church had the pleasure of being an audience to a family orchestra of six children. They were the children of Noah Sprunger of Wadsworth, Ohio, who happened to be in Berne on a visit.

The pastor of the Deer Creek, Okla. church, Rev. A. S. Bechtel, reports the following activities in his congregation: The Sunday school held its annual picnic in the grove near Deer Creek several weeks ago. A short program was given and the committee had arranged some good sports for the enjoyment of all. A fine basket dinner was given. An oncoming thunder shower caused all to leave for home in a hurry. A splendid music service was given Sunday evening Aug. 19 under the Chorister, Mrs. Otto Moyer. Choir numbers, Ladies Octette, Mens Quartette, Orchestra and solo numbers contributed to making this a truly splendid service of worship. Communion was observed, Aug. 19. It is a custom in this church to hold this service just before the young people leave for their work in school. Ten of the young people began their work as teachers and students during the first week in August. Five of these are engaged in teaching, one in Freeman college music department, three in high school and one in grade school. Five are away to college, four of these in Bethel College and one in A and M at Stillwater, going there because she could not get the desired training elsewhere. Many of the families are also represented with students in the high schools.

Bro. Howard T. Landis, a member of the Deep Run, Pa. church and a graduate of the Philadelphia Bible school, was ordained and installed pastor of the Germantown, Pa. Mennonite church Thursday evening Sept. 6. The order of services on that occasion comprised the reading of the Scripture by Rev. Freeman Swartz, of Schwenksville, Pa., Prayer by Rev. S. M. Rosenberger, of Quakertown, Pa., vocal solo by Mr. W. M. Graham, sermon and ordination at which Rev. A. M. Fretz, officiated. Prayerr by Rev. N. B. Grubb and Rev. R. Landis of Philadelphia. The church was beautifully decorated with cut flowers and a reception by the members of the church for the new pastor and his wife, followed the service. The address of Rev. Landes is 1436 N. 17th St., Philadelphia, Pa.

A number of very interesting events have taken place in Grace church, Pandora, Ohio. The Juniors prepared a friendship bag for a Mexican boy and the Intermediates for a girl. A joint "Mexico" program was given as a farewell to these bags when they were sent to Mexico. On June 7 Prof. Albert Schmutz, who until last spring was dean of the music department of Bethel College, gave, a very enjoyable organ service. All were very glad to have him at the morning service also. Another very pleasing program that was greatly enjoyed was the one rendered on Sunday evening, Aug. 18, by the Community Choir, of which Prof. Lantz of Bluffton College is director. The choir consisted of members of five different churches and sang at the Union Meetings which were held on the school grounds during July and August. These services proved to be a great success. Every Sunday evening a large crowd of people gathered to attend them. The people of the community believe that such meetings will help to unite the people of the community who are all striving to attain the Kingdom of God. The pastor, Rev. J. M. Regier, spent about two weeks in June in Saskatchewan, Canada attending a meeting of the Home Mission Board. Upon his return he gave an account of conditions as he found them among the Russian Mennonites. He reports that the work among the girls at Winnepeg is very encouraging. However, the need of clothing is very great among some of the immigrants. Many young people are eager to go to school to prepare for useful service but money is scarce so that they cannot go. Loans to educate these people would be very much appreciated by them. In July, the fourth of a joint Sunday school picnic was held with the St. John's school. All who were present enjoyed the day. A number of the young people attended the Retreat held at Bluffton College. All who attended felt grately helped. The people of the community are grateful for a profitable summer and although there is little wheat the other crops are plentiful.

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4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, SEPTEMBER 20, 1928 No. 37

MISSIONARY SEWING SOCIETIES!

These are a few things the Executive Committee wants to call your attention to at this time.

1. All goods sent by freight, intended for Birney, Mont., should be addressed to Rev. R. Petter, Lame Deer, Mont., via Forsyth. Anything by parcel post goes directly to Lame Deer. Bro. and Sister Petter are in charge of the work at Birney.

2. All societies of the Northern, Western, and Pacific Districts should send their goods intended for the hospital at Champa, India to Mrs. E. P. Ruth, 1061 West Ave., Reedley, Calif. The societies of the Middle and Eastern districts send theirs to Mrs. E. A. Luginbill, Berne, Ind. The freight charges are 15c per lb., so please send the money to the ladies in a separate letter when you send your things.

3. Most important of all—Please send your Christmas money for India and China to Mrs. Regier as soon as possible. If she gets it by Oct. 15 she can send it to the missionaries in time so that they can make their purchases. Please attend to this matter right away so that there need be no delay. The missionaries in China expect to be back on the field to celebrate Christmas, so don't forget them.

With kind greetings,
Mrs. P. R. Schroeder, Sec.

SISTER BURKHARD'S REPORT

Basna via Raigarh, C. P. India.
July, 11, 1928.

Rev. P. H. Richert. Sec.
Goessel, Kans.

Dear Bro. Richert and members of Mission Board:—

Greeting.

Another quarter has passed by. April 17th I left for Champa and Janjgir. Spent a few days at Champa visiting and then went to Janjgir to attend the Teachers' Conference which began April 24th. This was very interesting and profitable. Nearly all the teachers from all the schools were present. I sent three of mine and kept the new Head Mistress at home because it would have been very hard for her to make the trip with her two little children and besides I did not want to close the school as yet. Getting the loan of Philip and Dhobui from the Evangelistic work for the time I could have it go on. These teacher Conferences are certainly worth while. We were fortunate in being able to have as the main speaker a man who has had experience in putting across new methods of teaching so much needed in our Indian schools.

Mal 1st, I left for the hills—**Darjeeling with Bro. and Sister** P. A. Penner. The Thiessens also left that day for Kashmir and were with us as far as Calcutta. My stay in Darjeeling was very helpful. How one enjoys the cool air of these hill stations.

I was very glad for the Religious Conference, the three sessions of the Missionary Conference, and the four days Convention and the special prayer meetings while I was there. Perhaps the most thrilling was the afternoon when Rev. Reid, a delegate to the Jerusalem Conference told us about that interesting meeting. Rev. Charlton gave us unique and spiritual and most helpful messages in the Convention. On returning I felt I had received more benefit from the rest than I realized while there. I left the hills June 7th hoping to get through to Basna on a quick trip, by motor from Champa as Mr. Wiens had gone in to take Mrs. Wiens who was going to Darjeeling. I arrived Saturday morning at Champa and we rushed off hoping to get to Basna that evening but lo it had rained Friday night and when we got 17 miles beyond Mauhadei we could not cross a small river, the water was too high. We hoped it would be passable by morning so we could go on, went back as far as Mauhadei and stayed there but it rained again that night—the monsoon was on us. Mr. Wiens took the motor back to Champa to store it and I left Monday morning in the Mission cart on its way through and arrived at Basna Wednesday morning, safe and dry; the chief trouble being fear and anxiety lest I should be held up some lonely place without accommodations. I slept on the cart both nights so apppreciated a house and bed on arrival.

Mr. Wiens and the Wengers arrived that following Saturday evening also by cart.

School and Boarding opened June 26 after seven weeks vacation. With two regular teachers and others as substitutes at least temporarily. This week a cart has gone to bring a young couple from Mauhadei, just secured, who are to teach and take care of the boys.

There are twenty-eight boarders and about 50 enrolled in the school. I am glad to report progress in efficiency and stability of this new school. There is a great improvement over conditions two years and even one year ago.

Everything is green. Plenty of rain, sultry weather and heat. After a good shower it is cool for awhile.

Bible course is on . I am not teaching it this year. We have fewer grades of people to teach so less classes. This gives me more time for the school and I am teaching some of the Bible in that. We have daily Bible classes. The children are very interesting and a great joy.

Sincerely,
Mary Y. Burkhard.

REPORT OF THE NORTHERN DISTRICT CONFERENCE

Held in the Salem church, Wisner, Nebr., June 10-12, 1928.

The attendance of the conference was good. And in spite of the fact that the visitors and delegates outnumbered the members of the local church everyone will agree with me that we received first class entertainment.

The Sunday morning was devoted to Missions. Rev. N. F. Toews delivered the Home Mission sermon based on Gal. 6:9, "And let us not be weary in well-doing; for in due season we shall reap if we faint not." Especial emphasis was laid on "doing." Missionary H. J. Brown from China chose for his subject "Trying Days." Bro. Brown has not lost confidence in our Chinese Missions. He believes that much of the responsibility can be turned over to Chinese Christians. At the close an offering was taken for Missions.

The Sunday afternoon was devoted to the C. E. Convention. Three topics were very ably discussed. First topic: What can the young people do for the upbuilding of the spiritual life of the church? By J. A. Boese, Springfield, S. D. Second topic: The need of a daily quiet hour. By Miss Aganetha Loewen, Mt. Lake, Minn. Third topic: The social life of the young people and how it can be directed consistently with our Christian profession. By Prof. A. R. Eshleman, Freeman, S. D. An offering for Home Missions was taken at the close.

In the evening the S. S. Convention was held. Here also three topics were discussed. First topic: The means of training the devotional life of a child. By Miss Bargen, Mt. Lake, Minn. Second topic: The S. S. a soul-saving institution. By A. F. Duerksen, Marion, S. D. Third topic: The Sundayschool in the church and the church in the Sundayschool. By J. J. Friesen, Henderson, Nebr. At the close a collection was taken for the work of the Evangelization in the Northern District Conference. There was good singing and music at all the meetings, by the local people and the Freeman College quartette.

The Monday and Tuesday morning and afternoon sessions were then devoted to the business part of the conference plus four Bible lectures by Rev. A. H. Lehman from the Moody Bible Institute, Chicago. The subjects for his addresses were: Sin, Atonement, The Lord's Return and The Christian's Charge.

On Monday evening the Ladies' Societies gave a program. The speakers were: Mrs. W. S. Gottschall, Rev. and Mrs H. J. Brown from China. The program was rich in music and singing.

Tuesday evening the Ministerial Conference was held. Two addresses were given; one by Rev. J. J. Balzer on "How may the churches of the Northern District learn to know each other better and cooperate? The other one by Rev. A. P. Waltner on "Is pacifism and nonresistance the same?

If not, what is the difference? After this program there followed the ordination of Bro. J. C. Kaufman to the eldership by Rev. J. J. Balzer. Rev. Kaufman has done evangelistic work for the Northern District for several years, and the Conference desired to have Bro. Kaufman ordained in order that he be in every way qualified to perform all ceremonies in the fields to which the Conference sends him.

Of the more important resolutions passed at this conference I shall just mention three. First, A unified plan for the insallation of evangelism and ministers of the Conference was adopted. Second, an examining committee was elected, composed of three ministers, for the examination of beginner evangelists and ministers of the Conference. The members of this committee are: W. S. Gottschall, Marion, S. D.; A. P. Waltner, Marion. S. D; J. A. Tieszen, Dolton S. D. Third, resolved that the business committee be instructed to prepare a program for the young people not only for Sunday afternoon and evening but also for all day and evening on Monday for the next Conference. (This may be the first step toward a Northern District Conference Retreat.) The regular Conference meetings to be held Tuesday and Wednesday.

The Northern District Conference is composed of 21 congregations with a total membership of about 3500. The next session of the Conference will be held in Henderson, Nebr.

The officers of the Conf. are: Pres. Rev. W. S. Gottschall, Marion, S. D., Vice Pres. Rev. J. J. A. Schrag, Marion, S. D., Secr. Rev. I. J. Dick, Mt. Lake, Minn., Treas. Rev. D. A. Schultz, Avon, S. D., Statistician Rev. A. A. Wiebe. Delft, Minn.

I. J. Dick.

Ruff Salem Menn. Ch., Sept. 9, 1928.

Dear Mennonite:

This is the time when many of the young people, who have been at home for the summer vacation and have been active in C. E. as well as S. S. work have left again for school to prepare for life work. Our small congregation is also missing a number of the young people that were active church workers who have left for school at various places.

We have had the privilege to have the following visitors speak in our church. Rev. P. R. Aeschliman visited us twice this spring. Rev. H. Riesen working for Bethel College visited our church and members a day. People in the West are interested in Bethel College, for they see that the Mennonite churches must look to our schools for our future ministers. Bro. W. Claassen and Miss Niswander, both in home mission work in the Pacific District visited after the Pacific District Conference Colfax, Wash.

Our church has felt the loss of Rev. D. D. King very much. We very often cannot understand why such a needed strong worker in God's vineyard had to be called so suddenly. What Rev. King has meant to our church cannot be expressed in words.

Since the death of Rev. D .D. King a number of ministers have visited our church. Dr. Jacob Quiring was the first one to speak comforting words in our church a day after our brother had departed. Rev. P. R. Aeschliman and Rev. S. S. Baumgartner who have been very kind in arranging time to come have served a number of times in bringing us the Word of God. May God bless the efforts made in bringing the Gospel to our church. Bro. Clyde Dirks, a member of our church who has been attending different Bible schools in the past few years, was ordained as minister of the Gospel Aug. 12, 1928 by Rev. P. R. Aeschliman. Bro. Dirks also served a few times in our church this summer.

We are looking forward to the time when our new minister Rev. M. J. Galle and Mrs. Galle can be with us. They are not strangers in our church, for they have served in our church before.

God has also blessed us richly in our physical needs. In spite of the fact that we did not receive a rain more than a sprinkle since last February we had an average wheat crop. At present it is still very dry. A good rain in September in order that the farmers could sow wheat would be a great help to the farmers of this part of the state.

Sincerely, Corr.

TO HELP LEPERS

More than a million American women rolled bandages and made surgical dressings during the Great War.

The war may be over, but leprosy isn't, although the American Mission to Lepers is bending every effort to secure the world cooperation of governments, of scientists, and of all intelligent and considerate people to put an end to this age-old menace. While the wheels are turning to bring about these large results, the intimate needs of the destitute lepers in rescue stations in twenty countries must not be overlooked. One of the greatest of these needs is for bandages.

To stand by a doctor's side and watch a number of dressings required for even one patient makes one wonder just how a missionary doctor manages 12,000 miles from "Johnson and Johnson" and with insufficient funds to buy dressings locally, even if they could be obtained. Yet they do manage, and incipient case of leprosy are being cured and the suffering of incurable cases is being eased, and the sound bodies of little children of lepers, who fortunately do not inherit leprosy, are being safeguarded in separate Homes.

If these doctors, serving without special compensation and handicapped by lack of equipment and trained assistants, are willing to carry on, the women of America who pride themselves on leading in so many good causes will surely be willing to help them.

Strong bandage material for outer dressings can be washed and used again and again. Any firm cotton or linen cloth is suitable for this. Old sheets or table linen are excellent—cut into 2-inch strips, rolled, and fastened with that great national instrument, the safety pin. Even the pin will be used. It will sparkle like a brooch while it holds together the edges of a shawl pinned across the painracked shoulders of some leper recipient of your generosity.

If you are willing to prepare a parcel of bandages or merchandise material, let the American Mission to Lepers send you the address of a medical missionary to whom you can ship direct by parcel post. Write for a free circular "Material Gifts for Lepers" to W. M. Danner, General Secretary, The American Mission to Lepers, 156 Fifth Avenue, New York.

DAVID LIVINGSTONE MEMORIAL

There is gradually taking shape at Blantyre in Lanarkshire, Scotland, a dream that many have nourished but that seemed far from accomplishment. The restoration of David Livingstone's birthplace is now actually in progress on a worthy scale; and the eye of faith, still needed at this stage, can see arising a new place of distinction for which future generations will call ours blessed. It is a most practical 'dream' that has acquired not merely Livingstone's own house but the picturesque Shuttle Row adjoining; that has secured round these a large area of park-like ground; and that is now making of them, while re-creating the simple atmosphere of days gone by an attractive place of resort as well as a place of pilgrimage. The house exteriors and the rooms identified with Livingstone are being stored exactly as they were one hundred years ago; but elsewhere in the large tenement there is found ample space for a "Livingstone Gallery" of a unique kind; for a display of those relics for which a permanent home has been badly wanted; and for a much desired exhibit of that amazing development of modern Africa in which our church has played its own not undistinguished part. The most striking feature of the complete scheme is the "Livingstone Gallery." The idea of selecting some eight dramatic incidents in Livingstone's life for pictorial representation has been entrusted to a sculptor of national fame, and every resource of lighting and color will be made use of to produce the dramatic effect.—Witness.

SPIRITUAL POWER

1. It is like electricity—an exhaustless store, always on hand, waiting to be used.

2 It is not dependent on manmade theology or elaborate religious rituals.

3. Its sources are a clean physical life, a love of prayer, a study of God's truth, a longing for the salvation of men, a hatred of injustice, a meditative and quiet mind, a faith in the Holy Ghost, and personal love of Jesus.

4. It is possible for every member of the church to draw from these sources.

5. But spiritual power cannot be found in an atmosphere of supreme love of money and pleasure.

6. What can spiritual power do? It can change wrong definitions of life and give the soul its supreme satisfaction.

7. It can quench doubt, revive faith, and restore the soul's confidence in the love of God.

8. It can make a church a place of reverent devotion, and fill its program with a passion to redeem

9. If spiritual power is so great a thing, why does not the church have more of it?

10. Because it does not seek it where it may be found, and prefers earthly to heavenly power.

11. But we need this power in order to earn the right to be called the Master's disciples.

12. "Spiritual things are spiritually discerned" The world will never be saved until the church is spiritualized for the task.

—Dr. Charles M. Sheldon.

THE MENNONITE

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EDITORIAL

The nation whose people do not carry their national interests to the throne of God in prayer is to be pitied indeed for God is the God of nations and, as He is righteous, it is demanded that the nation be righteous. An unrighteous nation spells its own doom. Politicians are telling us that we had better forego our religious prejudices. This, of course, is their demand on those who are not Roman Catholics; to the Catholic they are pointing out that now is the time to show whether a Catholic may fill our chief executive office or not. In other words, Catholic prejudices may not be disturbed and should if possible not be excited. If Protestants who forget they are Protestants just now they will soon find themselves under the yoke of an unholy alliance of Rome with the selfish and lawless element that has contributed so much to the shame of our country. Rum shops, whatever name they give them, will dot the country and no one will be able to get near the White House for priest, bishops, cardinals and what not.

Announcement is being made from Chicago that a great parliament of religions, to be attended by clergymen and lay workers from all over the world will be the feature of the part that churches will play in the Chicago World's Fair Centennial Celebration in 1933. It is not enough that the last World's Fair featured such a parliament in connection with its "Midway" and other questionable ventures. Those of Christian connection who participated in that one simply joined in helping pull down the flag of our faith and making it equal with other socalled religions, while strange characters appeared from obscure corners of the earth to show what an inferior thing Christianity really is and exhalt their superstitions to something superior to the Gospel of Jesus Christ. Many shallow minded persons no doubt will permit themselves to be blinded with phrases such as "comparative religion" etc., but the true Christian will not compromise with anything that professes to reject the Lord Jesus Christ or is against Him. There will surely be considerable newspaper publicity given to such a parliament and the careless readers will be made to feel that another great advance has been made in modernizing religion, but the man or woman who pins his faith for his salvation and for the salvation of the world of sinners on Jesus Christ will shun the whole matter as an unholy thing unworthy of His confidence or consideration.

A DAY OF PRAYER FOR AMERICA'S CRISIS

A Call for a Day of Fasting and Prayer on Sunday, November 4th—Victory Through Prayer in Other Lands

On the 6th of next November the people of the United States will face the greatest crisis since the civil war; and one of the greatest in the 152 years of the nation's existence. The party issues involved are merely an incident. The real conflict is not political, but spiritual and moral; and the victory, if achieved, will be won in the spiritual realm.

The battle is a titanic struggle between the powers of light and darkness. It is a conflict between the hosts of Satan and the forces of righteousness and truth. It is a warfare "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the coming contest carnal weapons will be of small avail. Spiritual forces must be countered by spiritual forces. The only certain pathway to victory lies in intercessory prayer. The advance must be made on our knees in our closets, and in united prayer groups.

Hence God's children who are alive to the peril that is facing our nation must cry earnestly day and night for the victory. It is suggested that Sunday, November the 4th, should be observed as a Day of Fasting and Prayer by individuals, and whenever possible by united meetings for prayer in churches, mission halls, and homes.

In other nations great crises have been won in the spiritual realm. During the past century Great Britain has faced at least three great perils to her national existence. In each case a Day of Prayer was appointed and observed throughout the land, and each time disaster was averted by confession and united intercession.

It is scarcely necessary to recall how the recent world-war went on and on with no apparent prospect of ending; but within six months after the Day of Prayer appointed by Congress, and three months after the nationally observed Day of Prayer in Great Britain, the Armistice was declared.

A year and a half ago it seemed as if Russia had China completely in her power. The military leaders were her pawns, and the missionaries were fleeing for their lives from their fields of labor. But the tragic events in the land of Sinim drove Christians all over the world to their knees in intercessory prayer; and in addition to the great volume of individual petition, a special Day of Fasting and Prayer on behalf of China was observed in that and other countries on Armistice Day last November. On that day in one Chinese city of less than fifty thousand inhabitants the Christians held a continuous prayer meeting for ten hours, and so fervent was their spirit that nearly one hundred people scarcely moved from their seats during the entire period.

Within six months the Russians had been expelled, the military and civil rulers were doing their utmost to stamp out Communism, and most of the missionaries in China had returned to their stations. And no less significant is the remarkable fact that missionaries who have been in China for ten, twenty and thirty years, are declaring with one accord that the hearts of the people have never been so tender and receptive to the gospel message as at the present time. It is a fresh addition to the victories of faith recorded in the eleventh chapter of Hebrews.

At the present moment the people of Sweden are facing the greatest crisis of the past hundred years. The Socialists and Communists are combining their votes at the polls in September to secure the control of the country. Realizing that it is only prayer that can defeat the foe, one of the foremost Christian leaders of the country has sent out appeals for earnest intercession to save the nation from disaster.

In view of the great crisis which is facing us in our own land on the 6th of next November, shall we not, like Ezra and Nehemiah and Daniel of old, confess before God our national and individual sins and failures and cry earnestly and fervently to Him day and night for forgiveness and deliverance and victory? And on Sunday the 4th of November shall we not gather in churches, and halls and homes for hours of united confession and intercession and petition before the Throne of Grace?

PURIFIED BY FIRE

Rev. Wm. Biederwolf, D. D.

There comes to my mind the story of the historic fire that swept the city of London in the year 1666. The loss was staggering in life as well as property. The firemen fought the devouring flames with a heroism that to the deliberations and the work made the whole world applaud, but in spite of all that could be done not until one-third of that greatest city in all the world was consumed could the fire be stopped. But something was accomplished by that fire that before had baffled all efforts of human skill and knowledge. It was only the year before, in 1665, that an equally historic epidemic of a dread disease had spread throughout the city. Death was taking toll in frightful numbers so that trenches were used instead of graves to lay the dead away. Thousands left the city and weeds grew in streets once busy with traffic. Physicians were baffled, and each morning ordinary street cars rolled by the houses and drivers shouted, "Bring out your dead!" Medical help arrived from other cities but still the epidemic spread. And when every effort to stop it failed and the city was about to give up in despair, the fire broke out, and wherein medical skill utterly failed, that the fire accomplished and there the flames worked wonders. The fire halted the plague. It destroyed the germs of the malignant disease. It renovated the city with its purifying power and the health and happiness of the people was restored.

Do you know there is such a thing as the "baptism with the Holy Ghost and with fire?" and without this baptism we too shall find ourselves powerless before the plague of sin that works with such disaster in this life of yours and mine. Try as we will, without this purifying and quickening power from on high, no one knows like ourselves how miserably we have failed. Oh, for the Baptism of Fire! —Expositor.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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HOW HE CAME

When the golden evening gathered on
the shore of Galilee
When the fishing-boats lay quiet on
the sea,
Long ago the people wondered, though
no sign was in the sky,
For the glory of the Lord was passing
by.

Not in robes of purple splendor, nor
in silken softness shod,
But in raiment worn with travel came
their God,
And the people knew His presence by
the heart that ceased to sigh
When the glory of the Lord was passing by.

For He healed their sick at even and
He cured the leper's sore,
And sinful men and women sinned no
more,
And the world grew mirthful hearted
and forgot its misery
When the glory of the Lord was passing by.

Not in robes of purple splendor, but
in lives that do His will,
In patient acts of kindness He comes
still.
And the people cry with wonder,
though no sign is in the sky
That the glory of the Lord is passing by.—Selected.

EDITORIAL

"THRILLS" UP OR DOWN: WHICH

Freedom is a highly treasured gift of God. All of us want to be free. The world has one idea of freedom—absence of restraint. This however leads men into the most abject slavery. Christian freedom liberates us from the power and domination of Satan. John 8:36 "If the Son shall make you free, ye shall be free indeed."

Sometimes the road is rough and uphill. In ordinary travel we get tired and some may never attempt such a road. In our religious life the way may be hard, but Christ can give us the thrill of hope. Rom. 5:5 "Hope putteth not to shame."

The Christian life offers another uplifting thrill; it is the thrill of winning a soul. This is such a blessed experience, that it will never be forgotten. Any Christian Endeavorer can have this joyful experience, if he trusts in Jesus Christ. See James 5:20.

A verse that gives me a thrill every time I read it is: "I call you no longer servants but friends" John 15:15. Friendship in the Christian religion is a wonderful bond between man and man as well as between man and Christ. The friendships formed in Christian circles are uplifting and helpful. We treasure to be a friend of a great man, how much more ought we to treasure the fact that we can be the friend of Christ.

The thrill of a wild party, or the thrill of an unlawful pleasure leave a heavy and a burdened heart, while the above named thrills give joy and pleasure and blessings forever.

A. J. N.

CHRISTIAN ENDEAVOR MEETING

September 30th
A. J. Neuenschwander

Topic: "Goals for our Society." Galatians 5:22-26; 6:10.

The Scripture Brought Down to Date

Christian Endeavor to be worthy of its name, must be directed by God's Spirit. Following the leading of the Spirit produces rich and desirable fruits, as described in verses 22 and 23.

If a Christian Endeavor does not raise the tone of living among its members, something is wrong. Either the program is too indefinite or the consecration to Christ is missing.

The Spirit leads to service and usefulness. Has your society proved its usefulness?

"As opportunity presents itself." The Christian Endeavor life is to be one that is natural, not forced, let the impulse come from within—as guided by the Spirit.

The Prayer Thought

We need to thank the Lord for: Christian Endeavor, for the goals set before us, for the growth of life and character that has resulted, for the training given, for the widening of religious interests.

Seriously let us ask God together: to help us in choosing right goals, to set proper values on attainments, to help us see wherein we still fall short, to work more in harmony, to deepen the spiritual life, to serve the Church and community better.

Dividing the Topic for Assignments

1. Goals for our Society to meet during the next six months.
2. Goals for the individual members in Christian life and Service.
3. Goals our Society should reach in serving our community.

The Open Forum

1. What one phase of activity receives most attention in your society? Should that continue so? Or not?
2. Review the goals last year. Were they reached?
3. Should your goals include church attendance, participation at C. E. Rallies and Conventions? Give reasons.
4. What are some of the essentials to help us reach our goals?

What Goals Have You?

Church service helps us to worship, the Sunday school gives us instruction, and in Christian Endeavor we have an opportunity for expression. How we express our impressions from worship and instruction, determines what worthy goals we are striving for in Christian Endeavor.

A society should have definite goals. Just to go on on a dead level is to become stagnant and useless. Since expression is a main function of C. E. we need goals that assist us in that direction. We need goals for new members. We must properly advertise our work. Your goal should be to enlist young members into the society, and to permit old faithful members to retire in favor of the new ones. Have you a financial budget that trains in systematic and careful giving? Every member ought to make a pledge and religiously keep that pledge. Another goal is to have boards or officers' meetings regularly. Religious and church work ought to be done systematically. Have you any goal for your evangelistic work? If not, you are lacking in a most vital point. It is not enough to make a general appeal—some specific work needs to be aimed at. And so one might enumerate many other goals.

Illustration

The Standard C. E. chart is a most excellent thing to have in your society. On that chart the various functions of the society's work are outlined. One can easily check up to see whether the society or individuals are fully rounded or onesided in their Endeavor work. If you do not have such a chart, write the United Society and order one, then see what goals you need to set for yourself.

GWEN'S SCISSORS

It was Gwen's eighth birthday and when the postman left a big parcel addressed to Miss Gwen Torrens, she knew it must be from Aunt Laura, for Aunt Laura's present was the only one that came by mail. She could scarcely open the parcel her fingers shook so much. You see this was because she was excited about what was in it.

" Mamma, mamma, come here and see my darling workbox, wasn't it dear of Aunt Laura to send me the very thing I have been wishing for?"

"It certainly was," answered Mrs. Torens, with a smile; she knew that Gwen was going to get this present, for Aunt Laura had written to her to ask what Gwen wanted for her birthday.

Gwen kept on uttering exclamations of delight as she examined the beautiful work basket. The silver thimble fitted her exactly, and she longed to have some sewing that she might use the pretty and useful things in her work basket. First, though, it would be better to write and thank Aunt Laura. It was difficult to tell which article she admired the most, the ivory needle case filled with needles, the pretty emery for polishing the needles which looked like a real strawberry, or the lovely. scissors. They had silver handles, just like the pair Celia Jones owned, and her father was the richest man in town.

Gwen thought this was the nicest birthday present she had ever received. She found that everything worked perfectly except the scissors. The little screw that held them together was loose and she lost it. This made the scisors useless until she either found the screw or else got a new one.

"Do you think if I took them down to the store where you get yours sharpened, that Mr. Thomas could fix them for me?"

"I think he could if you had the screw. He might not have one the same size, so you had better hunt and see if you can find it," answered her mother.

After a long search Gwen found the screw and hurried down to see if she could get her scissors fixed. Mr. Thomas knew Gwen very well, and he told her that he could fix the scissors in a short time, so she waited to take them home with her. While the scissors were being fixed Mr. Thomas entertained Gwen by telling her all about his pets. He had three squirrels that came to his door every morning for breakfast. Then he had a lame pigeon that had been rescued from a cat and a dog with a broken leg. It had been run over by an auto but that had been rescued from a cat was almost as well as ever.

"I guess your pets love you because you have been so kind to them."

"Perhaps they do, at any rate they do not seem to want to leave me."

"If you get many more you will have a zoo."

"I think I would have to get a great many before you could call my collection by that name," said the old man as he handed the scissors to Gwen.

"How much do I owe you for fixing them?"

"Nothing at all, dearie, I am only too glad to help you out with a little job like this. You may be proud of them for they are a fine pair of scissors. You should always remember that they are no use unless they are joined together. They are something like God's will and ours. When both work together they can accomplish great things, but if you separate them they will not work right at all. I think we might call the screw that holds them together 'Faith.'"

"Thank you so much Mr. Thomas, I will try and always remember what you told me about scissors. For I know how bad I felt when they would not work because I had lost the screw."—S. S. Times.

HOW CAN THE C. E. BE INSTRUMENTAL

In Providing Christian Administration of the United States?

By Dwight Ensley

Fellow workers and delegates to the "Open Door C. E. and S. S. Convention," I desire to unite with my wife, who is at this time on her bed of affliction, in extending our sincere love and greetings.

We are sure that every one here present realizes very largely the great magnitude and the fundamental importance of the topic in hand. In the very beginning permit us to say that we feel our own inability to meet this question in all its intrinsic bearings; but with your help and prayers, we trust something may be said that will help to put into action dormant elements of helpfulness within reach of every Christian worker at this time and place

We are further sure that the same feeling is shared by all that the guiding hand of "The Great God of Love" is the greatest imperative need in the administration of national affairs as well as in the way of Christian living. One of our historians (Froude) has well said, "All that we have in the way of civilization in a sense which deserves the term is but a visible expression of the transforming influence of the gospel of Jesus Christ."

Is it not natural, humanly speaking, that we look upon our own land and country with just a little greater degree of adoration and love than we do on the other countries of the world? Why is this true? Why do the Chinese, the Japanese, the Hottentots of Africa, or the inhabitants of any other land have this tendency? There must be reasons for this. Ah! yes! Home is there, interests are there, father, mother and loved ones are there. So in like manner if you were born in the highlands of Scotland, memory will often recall the old home surroundings and the varied experiences before leaving for America. If you were born in Norway or Sweden, you are apt to remember with vivid recollection the many skee races you have witnessed or have taken part in in that land of beautiful snow clad mountains and ice covered lakes. If you were born in Germany, you will take pride in having learned your valuable trade in that land also the thrift habits so persistently taught by your father and mother under the old roof tree. If you were born in Switzerland, as we note a number of you here were, fond memory will often call you back to the home of childhood—the Alpine mountains—the many times you have driven the dairy cattle to and from pasture in the green hills and along the shores of the beautiful lakes. But now you are rearing your families in America, the children are growing up to love the things of this country as you loved the things of youth back across the Atlantic, this being true it behooves us to use every means possible to make our land — the United States — the place God would have it to be.

Let us, by way of remembrance, cast our thoughts in a retrospective manner upon some of the incidents in connection with the birth and subsequent formation of our country. Can one not easily discern the hand of Providence in the whole program from the discovery by Columbus down through the early colonization by the Pilgrim fathers and others who sought both religious and political freedom in the New World?

The formation of the original thirteen colonies, the oppression of the mother country, the Declaration of Independence, the Revolution. Washington praying for his little Continental army in his improvised headquarters while the poor soldiers left blood prints on the snow as they marched during that awful winter at Valley Forge: all this in behalf of a righteous cause which was backed by the prayers of noble fathers and mothers contributed in no small degree to the final success and the formation of the infant United States of America.

In this connection, it would be unfair not to give recognition to the inspired, Christlike conception of our national forefathers. The Articles of Confederation had failed, the Constitution was drafted and adopted with its three main departments of Law Making, Law Executing, and Law Interpreting. The union was established; but "God must rule." Voicing the sentiment of the best of these early national patriarchs, Daniel Webster sounded the keynote of power when he uttered the following memorable words: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

We call to mind, at this point, a few of the words of the poet:

"Thou too sail on, O ship of state!
Sail on, O union, strong and great,
Humanity, with all its fears,
With all its hopes of future years
Is hanging breathless on thy fate."

So, you see, there may be said to still exist a breathless suspense. Does God still rule? Is the Bible the guide-book of our national affairs?

This, by way of introduction, leads to the topic: "HOW CAN THE CHRISTIAN ENDEAVOR BE INSTRUMENTAL IN PROVIDING CHRISTIAN ADMINISTRATION OF THE UNITED STATES?"

Let us consider this question from four viewpoints: (1) Needs and conditions to be met in providing Christian Administration, (2) Materials in possession of the Christian Endeavor to meet the needs and conditions, (3) Methods and plans of work, and (4) Desired results.

NEEDS AND CONDITIONS: It would be impossible in the twenty minutes time given us for this topic to touch all the needs and conditions. All of us are familiar with many of them.

Passing from the early period of our history, when the population was not more than three million, down to the present with the number close to 120,000,000, gives us a condition to be taken into consideration with great numbers from every quarter of the globe.

We are living in a time of wonderful prosperity, yet it is an age of rush and greed. The sciences and modern inventive genius are advancing at a tremendous speed. With all this, cannot the prophetic voice of warning be heard? Yes! I believe this signal cry is sounding louder than we sometimes think. The United States is undoubtedly nearing a very critical point, perhaps the most dangerous of it's career.

Looking at the general condition of affairs—the individual life, the home life, the educational life, the national life, the international life—all, largely speaking, it occurs to me, are being rocked in what might be termed "The Cradle of Scientific Evolutionary Repose." Please do not misunderstand me. I believe God wants us to make all the advancement possible in every line of science and research; but this advancement should never displace the higher and nobler ideals of a living Christ, who came to redeem lost and dying souls. The fundamental truths of the birth, the death and resurrection, and the saving Christ of Nazareth are being explained out of the lives of human beings. If you have been reading the serial story in the Christian Endeavor World—"Blue Ruin"—by Grace Livingston Hill, you will understand my point of view.

All is at a point where God should be consulted as never before. Other needs and conditions might be mentioned, as corrupt politics, the capital and labor question etc.; but time will not permit further discussion.

MATERIALS: It is said that the Christian Endeavor membership in the United States is approximately 2,500,000. Its members are the best, and highest type of young people—yes! and older people young in spirit to be found in the community or the world. Another advantage is that the Endeavor is inter-denominational in practice and creed.

The wonderful help of modern conveniences, such as the telephone, the telegraph, the railroad system, steamship lines, the automobile, the air-plane, to say nothing of the numberless helps and appliances, when dedicated to Christ and His service, cause one to marvel at what might be the result if such a dedication were to be realized.

(To be continued)

THE S. S. LESSON

October 7

Paul in Ephesus

Acts 19:8-10, 18-21; Eph. 4:11-16.

Golden Text: "We are His workmanship, created in Jesus Christ for good works, which God afore prepared we should walk in them." Eph. 2:10.

Paul's long stay in Ephesus began, as it usually did, with his appearance in the Synagogue. As Ephesus was a great commercial city it naturally followed that there was an important synagogue here. As Ephesus was also a great center of heathen worship there was a field for preaching God not made with hands who would have all men redeemed through His Son Jesus Christ. Paul seems to have been tolerated longer by the Jews in their synagogue here than in most places, for we note that he spake boldly for the space of three months. Perhaps the number favorable to the Gospel was greater here than in many places. He followed two methods, namely, "desputing" and "persuading." He disputed with that which was false and appealed to the reason of those who might be persuaded. A person who is persuaded is generally coaxed. We may well imagine that with many it was a long and laborous process by which they were led to come out boldly for Christ. The same two principles enter into preaching the Gospel in any age; the false and the wrong need to be boldly met and their right to oppose the Gospel desputed. The timid and the hesitating need to be appealed to and reasoned into accepting Christ as their Lord. Some, perhaps a small number, stood in the way of Paul. They "spake evil of that way." Slander, untruth and suspicion do not need many to wreck a work. It did not wreck Paul's work; it caused him to move. It broadened the field in which Paul could work. Opposition to the Gospel, or persecution on account of it, may disturb things, but, they do not silence the truth. Paul was too resourceful to be defeated just because the synagogue doors were closed to him. Just what kind of a school Tyrannus kept we don't know, but, we do know that the school had a new kind of a teacher who was a decided improvement on the old one for the salvation of his hearers. Tyrannus means a tyrant. There are tyrants in many schools today who ruin rather than edify their pupils. What many schools need is teachers who, like Paul are not ashamed of the Gospel of Jesus Christ which is the power of God unto salvation.

Paul continued his work in the school of Tyrannus for the space of two years. These must have been among the two busiest years of his life. All who dwelt in Asia, that is in the province of Asia of which Ephesus was the chief city, heard of Jesus. The city was evangelized. Sometimes an evangelist thinks he has done all he can do for a city during a two or three weeks' campaign. It took Paul over two years to accomplish his purpose. Cities need today, more than anything else, the persistent preaching of the Gospel. There is as much iniquity in them now as there was in the cities on Paul's time.

The results of Paul's efforts were visible. Preaching, when done by consecrated servants of God, will show like results. The proof of godly preaching is shown when bad men and women renounce their sins and break with their old ways. In this case there were, first, confessions. Confession of sin is the beginning of conversion. Next, the evil books were burned. It would do the world good if some of the books that are responsible for so much unbelief and sin were burned today. These books had cost a great deal of money. Most people, whether they see it or not, are paying dearly for their sins. It should not be a sacrifice but a privilege to destroy everything that corrupts us and keeps us from being servants of God. There is a triumphant note in the words, "the word of God prevailed." Give it a chance anywhere and it will prevail.

In the selection taken from the Epistle to the Ephesians we get an idea of the organization and activities of this church through whom the word of God prevailed in the city. It was an organization that provided many kinds of activities for many kinds of people. Some were Apostles, that is those sent out, or missionaries; others were prophets, that is, they spake in God's name; others were Evangelists, or bearers of good news, others pastors, or those who shepherded the flock and others, again, were teachers, or those who imparted what they knew and trained the brethren for larger influences in the church for Christ. If we could once organize our modern churches that all the talent of the members would be available and as faithfully consecrated as they were in Ephesus we would shake our communities and confessions, conversions and a breaking away from old lives of sin would follow. There was a three-fold object in the organization of the Ephesian church, namely, the perfecting of the saints, the work of the ministry and the building up of the church, or the body of Christ. It was a looking forward the unity of the faith, the greater knowledge of God, the perfect manhood in Christ, and a co-ordination in Christ Jesus that only love could produce.

WHAT DOES SUNDAY SCHOOL EDUCATION CONSIST OF?

The complete secularization of public schools has given the church educational program an added significance and responsibility to which I dare say it has not adequately responded. Secularization of public schools has led to the complete exclusion of religious elements in public education, and the very general exclusion of the study or even the use of the Bible and all religious literature. Thus a problem of very great importance—that of religious education is presented. The state has definitely turned this over to the church, and if it fails all other education will suffer. In fact other education will be almost futile, for education of the mind is of no value to society if the heart be not also educated.

The religious educational program of the church is carried on under two classes of organization. The first class consists of Sunday Schools and C. E. societies. The second class consists of parochial schools and colleges, although a pupil may and does attend both in the same period of life. The parochial school of the elementary grades is fast disappearing, hence the S. S. is becoming more and more important, for the pupils in it are in the formative period of life, their habits are flexible, and will yield to form a character and personality very similar to those whom they may look to for guidance. If the S. S. fails in its part of the church program it is not very likely that the church schools of higher education will succeed. At least their work will be much more difficult.

It does not help us to deny the fact that at least in a measure the S. S. has failed, for an altogether too large percent of our young people pass through the consecutive grades of S. S. without any appreciations of its ideals, and without any lasting wholesome effect on their character and personality. I do not wish to disparage the work of the S. S, for I am aware that it has rendered an invaluable service to society. I simply mean that there is room for a great deal of improvement. The failure of the S. S., can in a large measure, I think, be explained by the fact that some leaders and teachers have failed to take heed of and apply pedadogical and psychological principles applicable to any educational program and recognized by leading educators in both state and church circles.

It was not until the time of of Christ that the child was really discovered. He was the only man of His time who really knew child psychology. Even His followers were surprised when Christ said: "suffer the little children to come unto me, for of such is the kingdom of Heaven." Christ discovered the child, but after His ascension the child seems to have dropped into oblivion again, for we can read page after page of church and even state history, and really find practically no trace of the child. We might say, in fact, that modern psychology has rediscovered the child, but the church and even state schools have been altogether too slow to apply the principles that modern psychology has proven are so vital to education. Physically, the man is father of the child, but speaking from the point of view of personality and character, the child is the father of man. If we are to evolve Christian men and women whose personality and character is like the ideal of Christ, if we are to evolve men and women whose ideals will ever reach out and strive for that which is noble and wholesome to the human soul, we must thus educate the child, for the child is the father of man. I speak now of education in its broader term.

Fundamentally the pedagogical and psychological principles involved in S. S. teaching or education are identical with those involved in any other education, for the childs mind and body respond to any stimulus in the S. S. and the public school in much the same way. The subject matter in the S. S., curriculum is, of course, different from that of secular schools.

Since the principles involved in all education are much the same let us see what education really consists of. Dr. Cubberley of Stanford University says, "Education is the taking of an individual possessed of a bundle of inherited instinctive tendencies to action and the slow modification of these tendencies by emphasis, repression, redirection, and substitution so as to produce a result not only more or less different from what nature unaided would have produced, but one also of a type that organized society desires and approves." To the student of education it not only is familiar but is for the most part accepted as a truism. Fundamentally this definition involves the principles and precepts advocated by John Amos Comenius the great Moravian educator of the 17th century, as well as by our own great Mennonite educator of the 18th century, Christopher Dock, "The Pious Schoolmaster of The Skippack." For Dock education was the "development of innate powers, potentialities, and capacities of the pupil toward the definite social goal, namely a full and complete Christian personality in the Kingdom of God, a socially adjusted individual, one with right relations with God, fellowmen and himself.

Now the question naturally arises: what are these fundamental educational principles, and just how are they applied in the S. S. classroom so as to lead the child's instinctive tendencies to action, producing a result which will be approved by Christian society. It is impossible to do justice to these questions in the very short time we have allotted to the subject, but a few remarks may help clarify the answer somewhat. Concerning the results to be produced I quote Dr. Hartzler who says "the aim of S. S. education is to teach pupils the lessons of the truths concerning the Bible (notice that he does not say to teach them the mere facts of the Bible), to instruct them in their duty toward God and fellowman, to lead them early to love God and to keep His commandments and thus prepare them to grow up to be good and useful members of the Church of Christ."

One of the psychological principles always to be remembered in a S. S. class is that the teacher must at once make all pupils feel welcome in the classroom. They must be relieved of all unnatural strain and embarrassments. A pupil's mind can never be receptive to anything as long as he experiences a strain of any kind. If a pupil can sit in a S. S. classroom Sunday after Sunday without experiencing any strain or embarrassment he will gradually grasp the idea of the Fatherhood of God and the brotherhood of man, and make it a part of his philosophy of life. He will appreciate the fact that he has much in common with all men, that Christ died for all mankind. When the child first steps out of the family circle he enters into what appears a strange and cold mass of humanity, and his faith in fellow men sometimes is weakened. Lack of faith in men among men causes much of the grief of the world, which could otherwise be prevented if the idea of brotherhood of man were firmly entrenched in the hearts of all men and women. The S. S teacher must so conduct the class that all the pupils will feel welcome and enjoy real Christian fellowship which will cement in their hearts a faith and trust in each other which cannot be shaken easily. This the public school has difficulty in accomplishing because it lacks the one element very vital in building faith between men, namely Jesus Christ and His teachings. Faith in fellowmen is not only vital to social stability, but also absolutely necessary in the building of the Kingdom of God.

Very early in life a child reveals its instinctive tendency to imitate. First it imitates its parents in talking and everything they do. As it grows older and begins to reason it tries to imitate only those people who it thinks ought to be imitated, and very soon unconsciously imitates some person or group of persons which it calls its own. A very large percent of our actions and even ideals are formed through imitations. It should be remembered that books are a source of imitation In this matter the child is in one sense helpless, for it cannot imitate those things which are not brought to its attention. Unless the child has a wholesome character to imitate it cannot possibly form a wholesome character. If its environment does not provide the right kind of stimuli it cannot respond in the desired manner. This imitative period is recognized by most psychologists as being most prominent shortly after birth until the age of sixteen years. Here then is where the S. S plays a very important part, for it has under its direction and care, children who are in this imitative period, and it must provide for them an environment which is worthy of the child's imitation. It must provide worthy individuals as teacher, who in turn must present wholesome literature, chief of which is the Bible. Very early the S. S., should create in the child a desire which should almost grow into a passion to imitate Jesus Christ as nearly as possible in their manner of living. This desire should for the most part be unconscious on the part of the child. The child's instinctive tendency to imitation should be redirected toward the man whom it shall know as the brother and Savior, Jesus Christ. This the child will not do until it loves Christ, hence the S. S. must create in the child a love for God and His Son Jesus Christ, and thus through imitation keep His commandments.

In order to get a better understanding of what S. S. education should consist of, and to point out what I consider is the greatest fallacy in the idea of S. S education of most people I want to attack the problem from a negative point of view, for a moment, and briefly review what S. S education does not consist of. To have pupils simply read the lesson or a few chapters from the Bible or some other book, to have them memorize or recite certain passages and the Golden text, or to simply talk about the facts of the lesson to the class, does not constitute S. S. education, far from it. Indeed this may be a necessary part of the program and has some intrinsic value, but it is only a remote aim. To do these things without causing the child to know, consciously or unconsciously, that in the lesson is a principle which is not only applicable to his life, but that without this application he cannot reap the benefits of a happy Christian life in the largest degree is not educating the child. We cannot deny the fact that all of us have more than once attended a S. S class, heard all the details and facts relative to the lesson, and yet have gone away from the class lacking the possession of an added principle to make us more useful members of society and the Church of Christ. Why does this happen? Simply because the teacher does not understand the psychological and pedagogical principle involved in carrying out the aim in S. S education as it should be.

We cannot expect to mould Christian boys and girls by simply giving them the cold facts of the Bible or even making them memorize verse after verse. Montaigne once said: "To know by heart is not to know at all; it is simply to keep what one has committed to his memory. A boy should not so much memorize his lesson as practice it. Let him repeat it by his actions." It might be further stated that this boy will not know how to practise his lesson or be able to repeat it by his actions unless he is shown how the application can be made by his teacher. Again, no principle can be made part of a boy's actions and practice unless it is done through the avenue of a natural tendency to action.

To sum up my discussion I should say that S. S., education consists of taking an individual possessed with a bundle of inherited instinctive tendencies to action, and through the modification of these tendencies teach them the lessons of the truths concerning the Bible, instruct them in their duty toward God and fellowmen, lead them early to love God and keep His commandments, and thus prepare them to grow up to be good and useful members of the Church of Christ.

Marie Stucky.

HAS THE DEVIL TRIUMPHED?

Evolution is of the devil. Insofar as Evolution has won its way in the realm of education, Satan has the victory. Darwin made heaven a dream and hell a laughing-stock. That is what the Evolutionists say. The trouble with Darwin was that he never proved his theory. If he had proved it, he would have overthrown God. He attempted to do the impossible, and made a fool of himself. God catches the wise in their own craftiness. The wisdom of man is foolishness with God The Bible proves that the devil has an easy time with the people who think they have brains. It is the humble who get saved. Not the proud. Darwin no doubt led a great procession of puffed-up intelligentia down the slippery road to hell. The laugh is not on the Bible and its hell. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Satan is having his day and his deluded followers rejoice in his power. But his power is limited God's true followers need not fear. "Let God arise, and His enemies be scattered."

G. A. C. in the Methodist.

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JOTTINGS

Almost 200 students enrolled at Bethel College first week.

The opening of Freeman College, Freeman, S. D., occurred on Sept. 9th. Rev. P. R. Schroeder, the new president was installed.

The five churches, Hillsboro, Lehigh, Friedenstal, Johannestal, and Bruderstal have invited the Western District Conference to meet in Hillsboro, Oct. 17 and 18.

Rev. H. H. Ewert, of the Gretna, Man., Institute, who has been summering in Europe and visiting churches, relatives and friends in Germany, arrived at his home in Gretna on Sept. 15.

The Male Chorus of the Ebenezer church appeared in a sacred concert in the First church, Bluffton, O. Their work was greatly appreciated by the large audience that filled the church.

Through the accidental death of Rev. D. D. King of Lind, Wash., another vacancy was caused in the General Conference Board of Trustees. Bro. J. J. Eymann of Reedley, Calif., has kindly accepted the request of the Executive Board to act in this capacity until Conference meets next year. C. E. Krehbiel, Sec.

Porf. Quiring of Bluffton College made the first chapel address at the opening of the school year in Moundridge, Kansas. The main thought of the speech was "What doeth it profit a boy or girl, a man or a woman, if he or she gains all the knowledge, but loses his or her own soul?" The object of education he maintained, should not be so much to accumulate knowledge, as to form character and train for citizenship. Education should aid one in finding his relationship to God.

At the opening day of Bluffton College was an enrollment of 200. Of these, 70 were registered as freshmen. The enrollment was expected to continue for some days which will bring the number of students considerably above the number of the first day.

President Hartzler delivered the opening address at Witmarsum Seminary. Twenty-four students were registered on the opening day which is equal to the attendance of last year, which was the largest in the history of the institution.

Rev. and Mrs. Suckau met with an automobile accident in Newton, Kan., in which Rev. Suckau was severely bruised but no bones were broken. They were preparing to leave for Berne, Ind., where Rev. Suckau will be the temporary pastor of the Mennonite church.

With the opening of Bethel College a number of improvements were noticed, the most conspicuous of which was the Memorial Gate presented by the class of 1928. A long felt need has been supplied in the form of a fire proof vault for the preservation of the college records. Gas heating had been installed in all the buildings and dormitories.

The Sunday school convention of the Eastern District conference will be held in the East Swamp church, Sept. 29.

The Anniversary of the Home for the aged, Frederick, Pa., will be held Sept. 22. This will give visitors an opportunity to observe the progress being made in increasing to capacity of the institution.

The Ladies organizations of the Eastern Conference maintain an Orphan's Society which holds an annual meeting. The meeting this year will be held in the Schwenksville church, Oct. 13.

The Bergthal church, Pawnee Rock, Kansas invited friends to a Farewell Service to be given in honor of Rev. and Mrs. William Unruh which will be held Sept. 23.

On Sunday, Sept. 23, the First Mennonite church of Allentown, Pa., will celebrate its 25th anniversary with special exercises. The services for that day will be as follows: Sunday school at 9:30 followed by the morning worship, with a brief Review of the outstanding events that have taken place during a quarter of a century. A Family Dinner in the basement of the church will be followed by the afternoon session at which service all former pastors and workers will bring messages. The evening service will be in charge of the pastor, Rev. V. B. Boyer, assisted by visiting ministers. On Wednesday evening Bro. Irvin Bauman Ph. D., will deliver an historical address under the auspices of the local Brotherhood. Sunday, Sept. 30, will mark the closing service with an all day Sunday school Rally. The special music will be in charge of Mr. Thomas Glose by the male chorus and the ladies chorus.

A union Ministerial Conference is to be held in the Auditorium of Freeman College, Freeman, S. D., beginning Sept. 16 and continuing for two weeks. Among the speakers will be Rev. Reimer of Kitchner, Ontario, who is one of the Russian Mennonite refugees located there and Dr. Lang of the Chicago Moody Bible Institute.

The Young People's meeting held in connection with the Middle District Conference brought together a crowd of young people. Rev. I. R. Detweiler of Goshen, Ind. gave an inspiring address which was well received. The Young People's Convention decided on the following budget for the coming year: $500 for China, $500 for India, $250 for peace work, $1,000 for Bluffton College, $200 for Home Missions and $50 for the Retreat.

The First Church, Bluffton, Ohio, has enjoyed the presence of a number of visitors in its pulpit during the summer months. Rev. and Mrs. Linscheid spoke Sunday, July 22, telling of their work among the Cheyennes. Dr. J. H. Langenwalter preached August 5, Rev. A. Smith, who is in mission work in the Twin Cities in Minnesota, on Aug. 12 and Rev. Arnold Funk preached in the absence of the pastor on Conference, Sunday, August 26.

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WOMEN'S WORK

REPORT OF GRACE MISSIONARY SOCIETY, PANDORA, OHIO

During the past year 11 regular meetings were held. One meeting was held jointly with the other three Mennonite churches in the community.

The following missionary ladies spoke at the different meetings: Miss Elizabeth Hilty, China; Miss Fanny Baumgartner, China; Miss Loretta Lehman, India; Mrs. S. T. Moyer, India; Mrs. V. C. Voth, China; and Mrs. S. J. Goering, China

Such addresses are always an inspiration to the society. Surely, those who attended the meetings were richly blessed.

The Society sewed for the Korba station in India, also for the hospital at Champa, this year.

The sick were remembered with flowers and some of the sisters went to sing for them.

Two of our sisters have left us during the past year and gone to their heavenly abode: Mrs Katherine Gilliem and Mrs Abr. Lugibihl

The sixth annual mission sale was again held in December in the high school building. Many nice articles were brought and sold for a good price.

Over $450 were collected during the year. We are glad to help along in this great work

Sincerely,
Sec.

TWILIGHT HOUR OF PRAYER

(Pray without ceasing. I Thess 5:17.)

Missionaries' Birthdays

Oct. 1—Mrs. C. F. Sawatsky, Laird, Sask.

Oct. 3—Mrs. Wm Harley King, Flagstaff, Ariz.

Oct. 4—Dr. Herbert Dester, Birra, India.

Oct. 6—Mrs. J. R. Duerksen, Korba, India.

Oct. 7—Mrs. J. B. Frey, Tuba City, Ariz.

Oct. 10—Mrs. G. A. Peters, Girl's Home, Winnipeg Man.

Oct. 10—Mrs. G. A. Linscheid, Canton, Okla.

Oct. 12—Mrs. Martha Burkhalter, Janjgir, India.

Oct. 16—Mrs. H. J. Brown, Marion, S Dak.

Oct. 16—Rev. H. T. Neufeld, Meno, Okla.

Oct. 23—Dr. A. M. Lohrenz, Freeman, S. Dak.

Oct. 25—Rev. Franz F. Enns, Lena, Man.

Prayer Time at Home

Though one abides in other lands,
And one afar doth roam,
There comes an hour at morn and eve
When all are gathered home.
Then, thought, triumphant over space,
Wings over land and sea
To the one place of all the earth
Where each desires to be.
What though an ocean rolls between
That spot and those afar?
United still are minds and hearts
By golden chains of prayer.
Though life-tides sweep us far apart,
One group we still remain;
Where'er we go the hour of prayer
Brings us back home again.

Ida Reed-Smith.

Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won; for where communion between God and His people is broken, the true source of life and power is cut off

Andrew Murray.

Vacations are over. The first meetings of the local missionary societies have been held. Have we a real, definite goal for which all will be working? Why not **go forward?** This was the command of the Lord to the children of Isreal centuries ago. Is the Lord still speaking today? Oh, yes—

"God is not dumb that He should speak no more;
If thou hast wanderings in the wilderness
And findest not Sinai, 'tis thy soul is poor.
There towers the mountain of the Voice no less
Which whoso seeks shall find, but he who bends
Intent on Manna still, and mortal ends,
Sees it not, neither hears its thunder roar."

"If each one of us is not hearing God speak, it is because we are not within hearing distance. No one can doubt that God is sending out the same command today—**go forward.**"

May we not examine our own hearts, and get within hearing distance of God through daily Bible study and "quiet time," so that we may reorganize His command, measure our individual growth and see whether each is a real factor in causing the local society to go forward.

"If every other member were just like we are— if they attended meetings as regularly, or irregularly—if they were as enthusiastic about the society and about missions, if they gave their gifts of money and prayer on the same scale how successful would each society be?"

"In the work of the Lord, how much we lose and how much the world loses, if we are unfaithful, if we do not do our utmost. Will we each be an 'utmost' member this year?"

We want to gain new members and a great many new Mennonite subscriptions, but a member kept and put to work is as good as a member won. "To hold members requires more tact and more wisdom and 'if any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be **given him.**'"

"It's the toil you give a thing—
The sweat and blood and care—
That makes the kind of argument
That has to back our prayer."

There are still societies who have not told us of their beginnings, their growth in numbers and work done, victories won and sometimes discouragements and temporary failures experienced We urge presidents or secretaries to take us into their confidence and tell us their story through "Woman's Work" columns.

Many societies have already reported, not once only, but oftener, and we have rejoiced with them in their accomplishments for the Church and Missions, and for the schools and community in the name of our Master These societies are pressing onward "toward the mark," Phil. 3:14, and will tell us of new victories in Christ Jesus, and how they were accomplished.

"The Christian at God's disposal is the only person who has the guarantee of a successful life."

May we forget ourselves; may we take time to shut out everything that distracts; and may we indeed learn to **Know Him.** Then shall we joyfully obey our Lord's command— **Go Forward.**

MIDDLE DISTRICT CONFERENCE

Sunday Morning

The conference assembled at Wadsworth, Ohio, August 26-29.

The conference theme was "Living the Christfilled Life" it was based on John 12, 21: "We would see Jesus."

The morning service was opened by singing a hymn out of the new Mennonite Hymnal, which was used for all of the meetings.

Rev. Wilmer S. Shelly, pastor of the Wadsworth church, spoke words of welcome, which was followed by an opening prayer by Rev. S. M. Musselman, president of the conference. We all felt thankful to the excellent choir of the congregation, who rendered special music at many of the meetings.

Rev. J. E. Amstutz from Trenton, Ohio, preached a very appropriate sermon on I. Cor. 11:23 24, in connection with the communion service This was conducted by the pastor assisted by Rev C. von der Smissen and S. M. Musselman.

Sunday Afternoon

In the afternoon there was a missionary program Sister Loretta Lehman led the meeting. Missionary S. J. Goering preached a sermon based on John 4: 41, 42. He said: The eyes of the world are set on America for help. This means the greatest opportunity a single nation ever had. The harvest fields however are not all found in foreign countries, but some are within our own doors. Among these are our youth and the immigrants. Sister F. Sprunger reminded us of our opportunities in China. Sister E. Goertz, also from China, said that happiness is never complete unless we enjoy it with oth-

ers. This is the joy of missionary work.

A male quartet from the Grace church, Pandora, O., favored us with an appropriate song.

Sunday Evening

In the evening after the devotionals which were led by Rev. E. S. Mullett from Nappanee, Ind., the conference sermon was preached by the president of the conference. The thoughts of this sermon were based on Luk. 9, 23: "If any man will come after me, let him deny himself and take up his cross daily and follow me." Among other thoughts he brought out the following: That we should learn how to follow the problems of life as Jesus did. This leads us to two outstanding characteristics found in Jesus, namely a passion for souls and tolerance hor human inperfections. To follow Him means self-denial and simplicity of spirit.

He reminded us, that if our educational institutions are to live, we must support them. The sermon ended with a thought which was a challenge that Jesus should not be made to bear the cross alone.

Monday Forenoon

Monday was the day for the S. S. schools and young people's societies. The secretary of these societies will report.

Report of the 40th session of the Middle District Conference held at Wadsworth, Ohio, August 28-29, 1928

The conference was opened by a short song service led by E. A. Luginbill. The devotional service was conducted by Rev. E. S Mullett of Nappanee, Ind. John 1:35-42 was read.

Dean P. E. Whitmer of Witmarsum Theological Seminary, gave his first lecture on: We would see Jesus.

These lectures were very much appreciated, they were instructive and uplifting.

Following the lecture the delegate certificates were received and read as follows:

Apostolic, Trenton, O., 243 members 9 votes, Otto Augsburger and wife, Rev. J. E. Amstutz; Bethel, Fortuna, Mo., 135 members, 5 votes Rev. J. D. Warkentin; Chapel, New Stark, O., 59 members, 2 votes, C. H. Hilty, Ezra Baumgartner, Opal Cook; Ebenezer, Bluffton O., 438 members, 15 votes, Sam S. Bixel Allen Amstutz, Rev. E. J. Neuenschwander; Emmanuel, Noble, Iowa, 258 members, 9 votes, Rev. and Mrs H. J. Schrag and Martha Graber; Grace, Pandora, Ohio, 325 members, 11 votes, P. C. Suter, Sal. Baumgartner Edith Steiner, Melvina Gerber and Rev. J. M. Regier; First Mennonite, Berne, Ind., 1025 members, 35 votes, E. A. Luginbill, J. Eicher, Ben Sprunger, Jerry Liechty and D. J. Sprunger; Bluffton, O., 427 members, 15 votes, Noah Moser, Amos C. Geiger, E. J. Hirschler, Rev. P. E Whitmer, Rev. S. M. Musselman, Dr. S. K. Mosiman; Chicago, 55 members, 2 votes, Rev. C. Rhea; Nappanee, Ind., 140 members, 5 votes, Rev. E. S. Mullett, Anna E. Mullett and Emma Bleile; Pulaski, Iowa, 212 members, 8 votes, Lily Bachman, Mrs. Lily Reese and Wallace Reese; Summerfield, Ill., 150 members, 6 votes, Rev. D. E. Welty, John Hirstein; Wadsworth, O., 185 members, 7 votes, Rev. Wilmer S. Shelly, Harry G. Weber, Clayton Barlett, Mrs. A. J. Krehbiel, Vernon Sprunger, Mrs. Jenny Mensch, Mrs. Walter B. Schaub; Wayland, Iowa, 352 members, 12 votes, Rev. Elmer Basinger; Salem, Dalton, O., 215 members, 8 votes, Rev. A. R. Keiser, Mr. and Mrs. J. H. Tschantz, Dan Kirchhofer and Delvin Kirchhofer; St. Johns, Pandora, O., 281 members, 10 votes, C. C. Steiner, Rev. and Mrs. A. S. Rosenberger, Mrs. Hiram Kohler, Mr. and Mrs A. C. Diller, and Edna Diller; Zion, Donnellson, Iowa, 200 members, 7 votes, Rev. and Mrs. J. E. Kaufman, Mr. and Mrs Ed Krehbiel.

The minutes of the last conference held at Pulaski, Iowa, were approved as read.

The following order of the day was adopted: 9-11:30 a. m., 1:30-4:30 p.m.

The following temporary committees were appointed:

For complimentary votes: Dr. S K Mosiman, Rev. W. S. Shelly and Rev. J. E. Kaufman.

Resolution committee: Rev. J. F. Amstutz, Rev. Elmer Basinger, Rev. A. R Keiser.

Auditing committee: Br. S S. Bixel, E. A. Luginbill, E D. Krehbiel.

Teller committee: Rev. Delbert Welty, Rev. John Warkentin, Br Carl Landis.

Nominating Committee. Rev. J. W. Regier, Rev. H. J. Schrag, Br. E. J. Hirschler.

The committee on complimentary votes reported the following names: Rev. W. Wilbur Miller, Rev. C. van der Smissen, Rev. Jonas Kreider. Rev. N. O Blosser, Rev. J. H Janzen, Sister Loretta Lehman. Elizabeth Goertz, Frieda N. Sprunger, E. W. Baumgartner.

Rev. C. van der Smissen was appointed German secretary. Rev J. M. Regier gave an address on the subject: "What is it to be a Christian?" and Rev. J. E Amstutz opened the discussion. Which was followed by several others.

We were reminded, that to be a Christian, Christ must be able to work in and through us.

The meeting closed with prayer by the president.

Tuesday Afternoon

The devotional service was led by Miss Vivienne Musselman.

Dean Whitmer gave his second lecture Subject: We would see Jesus in His teachings. He said: Jesus was a teacher with authority, therefore His teachings took hold.

A male quartett from the Berne church sang.

The Evangelism committee gave a verbal report. The financial report was given as follows: N. 1.

The following resolution was passed in connection with the report of the Evangelization committee.

This Picket Co. matter deals with a call which came from there through the Evangelization Committee The call was for a man who should act as sup't. of schools and $1500.00 to finance him. Our conference could also choose three teachers to work in connection with the sup't. It was thought by the committee that this would open a fine chance to do home mission work However because of the money not being on hand nothing could be done in the past year. Therefore the resolution.

I.

Rev. W. W. Miller gave an address on the subject: What does it involve, to live the christfilled life under modern conditions Rev. H. J. Schrag opened the discussion and others followed. One of the thoughts was, that we must still follow the same principles under modern conditions as Jesus Himself laid down, when He was upon this earth.

Dr. S K. Mosiman gave an address on the subject: The place of higher education in promoting the christfilled life. E. Baumgartner opened the discussion, others followed.

Among other things we were reminded that higher education must preserve the truth already known and try to find out truths not yet known.

Rev. A S. Rosenberger gave a verbal report as general chairman of the Bluffton College campaign committee. He made an appeal not to fail Bluffton College.

The meeting was dismissed after prayer.

At six o'clock a ministerial conference was held at the lawn of the church, where some problems of the ministers were discussed.

Tuesday evening was given over to the Ladies missionary societies

Wednesday morning:

The devotional service was led by Rev. N. O. Blosser, Dean Whitmer gave another of his Bible lectures, on the subpect: We would see Jesus in His redemption

He said: Jesus came into the world to give light, hope and salvation.

The Ebenezer church favored the conference with special music.

The report of the educational committee was called for. Rev. W. S. Shelly gave a report The financial report of this committee was adopted and read as follows: No. 2.

In connection with this report the following two resolutions were passed: II. II.

The report of Witmarsum Seminary was called for and given by Dean Whitmer as follows: Report 1 In connection with this report the following resolutionwas passed: No. 4.

The report of the conference-treasurer and of Witmarsum seminary was given as follows: tion was passed: No. 4.

The Bluffton College report was given by Dr. S. K. Mosiman out of the Bluffton College Bulletin for May.

The election of officers resulted as follows:

President: Dean P. E. Whitmer, Vice-president: Rev. E. J. Neuenschwander; secretary: E W. Baumgartner. The election committees resulted as follows:

Educational committee: Dean N. E. Byers. The committee now is H. J. Schrag, 29, W. S. Shelly, 30, N. E. Byers, 31.

Program committee: J. E Amstutz, the committee now is: A. R. Keiser, 29, E. S. Mullett, 30, J. E. Amstutz, 31.

Evangelization committee: N O. Blosser. The committee now is: P. E. Whitmer, 29. W. W. Miller, 30, N. O B'osser, 31.

Trustees: John H. Tchantz. The trustees now are: J. F. Lehman 29, I. A. Schwartzendruver, 30, D. J. Basinger, 31, P.P. Wenger, 32, John H. Tschantz, 33.

Special music was given by the Salem church.

Rev. A. S. Rosenberger gave an address on the subject: The place of prayer in the christfilled life. Rev J. E. Kaufman opened the discussion others following.

Among other things it was said: That prayer should be more than just asking, it shou'd be the cultivation of fellowship with God.

(Continued on page 6)

THE MENNONITE

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EDITORIAL

The editor's thanks are due to Bro. John T. Neufeld of Chicago for calling his attention to an article appearing in the Northwestern Christian Advocate that has reference to the naturalization of persons of non-resistant faith. On several occasions, in Chicago and elsewhere, judges have refused to naturalize Mennonites and others on the ground that, because they believed in non-resistance, they will not make good citizens. This is a blow at the much boasted freedom of conscience and the separation of religious opinion from the affairs of state. The case in question is that of Madam Schwimmer who appealed from the decision of Judge Carpenter and had her appeal sustained in the Federal Court of Appeals While matters in which Mennonites are not very much interested enters into the affair, the whole question of non-resistance is so involved in it that we believe it will be to the interest of our readers to have the whole article which we herewith quote:

"Madame Schwimmer Has Her Innings

"This is the lady who was refused citizenship by Judge George A. Carpenter of the Federal District Court in Chicago because of her answer to the judge's question, 'If you were a nurse in the American army and you saw an enemy about to kill a wounded soldier, what would you do?' She replied, ' I would warn the wounded soldier, but I would not kill another person even to save my own life'

"Her genuinely Christian answer (see any version of the four gospels) earned Judge Carpenter's displeasure, and his denial of her application for citizenship.

"But now comes the Federal Court of Appeals saying, on June 30, 'The duties of citizenship do not require the correct answer to conundrums,' and, reversing Judge Carpenter, makes the lady an American citizen.

"Which is vindication Number One. Number Two occurred one day earlier, when a New York court awarded Madame Schwimmer $17,000 damages in her libel suit against Fred Marvin, organizer of the 'Key Men of America." Mr. Marvin had branded her as a dangerous red, a German spy, and a communist. She proved that she was none of these.

"He explained that his statements were taken from the Lusk Committee report of 1920 to the New York Legislature, though this report has long been discredited and many of its statements proven viciously false

"Mr. Marvin is the gentleman who provided the D. A. R. with the stuff on which the notorious black list agitation in and around that society was based, and who makes his living by supplying more or less varied and valuable 'information' to those who can use it in their business.

"A few people will find it difficult to distill any comfort from the foregoing facts. The autocracy in the D. A R., which expelled Helen Tufts Bailie because she exposed the Marvin material for what the court now says some of it was, will not enjoy the decision in the libel case. Judge Carpenter can scarcely be expected to enjoy the implied rebuke of his remarkable questioning of Madame Schwimmer. And Mr. Marvin will be too busy thinking of that $17,000 verdict to enjoy anything whatever for some time to come.

"But those people who still cherish the ideas of the fathers of the 'Daughters,' and those who still believe that Jesus Christ is an authority on the subject of killing one's fellows, will rejoice that Madame Schwimmer has been doubly vindicated."

MORAL EQUIVALENT FOR WAR

America can help bring about world peace by mobilizing for peace. How much of our national funds go into war causes in the past, present and future, nobody can tell; but if one tenth of the entire amount were spent in educational purposes, showing the benefits of peace, we would reduce our war budget immeasurably. The United States has a War Department—why not a Peace Department—a department of the government which shall mobilize for peace, having a general staff for the development of the peace movement in our country? For if we will not officially enter the League of Nations, or any other international court, we as a nation must do our share in a definite way to bring about world peace Such a department should attempt to remove the cause of war between the United States and other nations, and exert its utmost power to create good will between ourselves and other nations. It should educate the nation about the facts of war, and see to it that all minor and personal interests which encourage war should be eliminated. There are so many equivalents for war, constructive, life-giving, that we should at least give them consideration.

About three hundred years ago the Pilgrim fathers before landing at Plymouth Rock wrote the Mayflower Compact, which has the first place among the immortal documents carved on the Wall of Reformation at Geneva. One hundred and fifty years later, the Declaration of Independence was written and it, too, has its place among those immortal documents having to do with religious and political freedom. We have just been celebrating the Sesqui-Centennial of the writing of that Declaration. Today there is in the mind of some man or woman a Declaration which has as its purpose international justice, and world peace. That document may already be written It may be released at any moment, and it may be acclaimed by the warring nations of the world as the platform on which all may stand, without prejudice. If, one hundred years hence, these nations should celebrate the centennial of the adoption of this Document, let it not be said that America's name was not on that Compact of Human Freedom, which will go down in history, immortal, like our own Declaration of Independence—Charles Stetzle in The American Friend.

EVOLUTIONISTS SAD AT GEOLOGY

Darwin was confident that the rocks and fossils as revealed by Geology would absolutely prove the genesis of species from the lowest to man himself. But Geology only proved the persistence of species, the suddenness of their origin, and modern forms in the earliest periods. So he sadly voiced his complete disillusionment and disappointment: "Geology has furnished very slight evidence of Evolution and is very disappointing" Herbert Spencer said: "The onioncoat hypothesis is dead," meaning the regular gradation of rocks. And Thomas H. Huxley said bitterly, about Geology: "In the present condition of our knowledge and of our methods one verdict—not proven and not provable—must be recorded against all grand hypotheses of the paleontologist respecting the general succession of life on the globe!" Sir Roderick Murchison is not boasting when he says, as one of the greatest zoologists: "I know as much of nature in her geologic ages as any living man, and I fearlessly say that our geologic record does not afford one syllable of evidence in support of Darwin's theory."

Recently a most exhaustive world-wide search of rocks in geologic investigation by European geologists, notably those of Austria, before the World War, has shown that rocks are not in a single place to be found in the order the older geologists placed them in their text books, but oldest are often on top, latest far down, and all mixed up everywhere. In the European river beds like the Rhine, the Meuse, the Danube, in the Alps, and in America, the old theories are utterly upside down!

Prof. George MacCready Price, the famous American geologist, goes over all the evidence fully, and with greatest fairness, and shows all these facts. If Evolution is true all rocks ought to have come from a few grains of sand, but all rocks are distinct from the first, all the more than eighty elements never run into each other. Gold is gold from the first, silver silver, iron iron, and no intermediary element anywhere

Geology is dead against Evolution, proving the persistence of every species she exhibits. Fossile are the same in earliest ages and the latest, rocks unchangeable, all the elements there from the beginning. Why in the name of facts and of all science do men of learning so desperately cling to the baseless superstition of Evolution? —The Methodist C. R.

At an imposing ceremony held in Paris on Aug 27 the representatives of fifteen nations met and signed the Kelogg Peace Treaty outlawing war. Now the outcome of the fact seems to rest somewhat with the United States. If the senate ratifies the treaty at its session in December as Secretary of State Frank B. Kellogg expects, the other nations promise to follow suit and make it valid within a year.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

TheSpirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken- hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Lk. 4:18-19.

COMING NEXT WEEK

Beginning with the next week's isue there will appear in this department a series of articles on "The Young Woman" and "The Young Man." Such topics like Her Ideals, Her Associates, Her Recreation, Her Business, Her Politics, Her Husband and Her Religion will be considered and likewise concerning The Young Man.

This series of articles calls for absolute frankness so articles will appear unsigned in this series. This is your paper, we welcome articles to be sent in and they will appear in this series in due time.

CHRISTIAN ENDEAVOR MEETING

October 7th, 1928
A. J. Neuenschwander

Topic: "Workers Together With God."

(Consecration Meeting)

The Scripture Lesson Brought Down to Date

One player said to a player on the opposing team: "I am keeping up with you, ain't I?" He was, but his efforts were of little use to his team, since he did not help the team.

Paul always warned against minister worshipping, and urged his people to work with and worship God. We today are still in danger of being turned aside to work for some individual rather than to work with God.

Pet plans and schemes may be worthy, but if we forget God in our effort to advance our desires, we have no right to expect God to bless us.

Lincoln once said: "I am not concerned whether God is on my side, but I am concerned whether I am on God's side."

The Prayer Thought

Let us turn to God in thankful praise that we can work with Him, that we know His way is the right way, that we have been lead in this proper way, that we have experienced our own weakness but also our strength in Him.

Ask the Lord: to be ready to cooperate as Paul urges us in the Lesson, to keep the ideal before us of cooperation, to give us a spirit of submission to Jesus Christ so that we will work with the Father as He did.

Dividing the Topic for Assignment

1. Selfish Work within the Church. Compare Jonah.

2. Factions in Church Work, vs. Working with God.

3. Moving in a circle or making progress with God.

The Open Forum

1. In what things do we work with God?

2. In what things do we not work with God?

3. How can we develop greater power in our lives?

4. Why do people often work alone and against God, when they work in church?

Co-workers With God

There is always a right and a wrong side to any question. There is always a selfish and an unselfish side to every question. There is always a chance for love and a chance for hate and envy. There is always a chance to think kindly of another or to misinterpret and mistrust him. There is always a chance to help and lift or break down and to discourage. There is always a chance to be optimistic and hopeful or to be pessimistic and downhearted.

The co-worker with God certainly seeks the right in every case. He, if he is close enough to God, will be unselfish even if it cost more effort and time. If the Spirit of the Master lives in a man he will love and not hate his neighbor. He will think kindly of another rather than distrust. He will help a good cause even if he is not the leader or the president of the association. He will be optimistic, even if his plans for some beautiful work were not followed. He will encourage others and be content to take a lesser place than the limelight; such is a co-worker with God. The above covers a wide range of everyday life. But if we want to be co-workers with God we must not forget that in our every day life and talk we have a most excellent chance to show the world that we are on God's side.

Certainly in strictly religious work, the source and vital influence of our very strength is God and this strength and power will manifest itself if we stay in constant and sweet communion with Him.

Illustration

Church history is full of men who have been truly "Workers Together With God:" Augustine, Athanasius, St. Francis, John Huss, Martin Luther, Menno Simon, John Wesley, Zinzendorf, John Eliot. Moody, Sankey David Goertz, A. B. Shelly, S. F. Sprunger, Christian Schowalter, Noah Burkhalter, and hosts of others, not to mention only those who have passed to their reward, but their record is finished. We who live are to show and prove that we are co-workers with God.

BROTHER BILL

(Editorial Note—We in America have been progressing in a wonderful way in respect to greater material production, higher standards of living bringing with it greater needs but we will need to speed up in our standards of social justice. This can come only through a clearer understanding of the power of the Christ.

An article of especial interest in the Sept. 20 issue of the Christian Century which the Editor would like to pass on to our Mennonite readers and therefore takes the liberty of using it.)

Many have declared their hope that Jesus would presently come back, riding on the clouds to His kingdom in Jerusalem. Others have said this hope was vain, that the way to bring Jesus back was to reproduce His spirit in our lives. We have failed to see Jesus on the clouds and the people who have talked the loudest about having Jesus in their lives have disappointed us. I had come to believe that the full-orbed personality of Jesus was in fact not recreatable. And then I met Bill

It was at Silver Bay, that delightful summering place along the shores of Lake George. Three hundred college men had gathered in the auditorium. The speaker of the day stood up. He was barefooted. All he wore was an old pair of corduroy trousers and a faded blue shirt, open at the throat. His face was lean and a wonderfully healthy tan. His light hair was carefully combed; his figure wiry and athletic. His blue eyes lighted up with a strange fire.

For forty seconds he stood, an impassive picture, silent, as under a spell, as if drinking in the depths of space. The same silence and the same peace took possession of his audience. Then he spoke, words of transcedent simplicity, throbbing with spiritual power and carrying a strange and wonderful effectiveness. For thirty minutes that audience was held under a spell of thrilling spiritual experience such as it had never remotely known before. That quiet, telling voice seemed to plumb depths unreached before. Here was a message as new, as unusual, as true as shining gold. Here was a personality that had apparently stepped out of a new world—romantic, serious, mysterious and loving. His closing words fell upon us like falling stars. They still sing through my memory, those pungent lines of Patrick Pearse with which he closed:

And so I speak! Yea! e'er my hot youth pass, I speak to my people and say:
Ye shall be foolish as I, ye shall scatter not save,
Ye shall venture your all, lest ye lose what is more than all,
Ye shall call for a miracle, taking Christ at His word.
And for this I will answer O people! answer both here and hereafter,
O people! that I have loved, shall we not answer together?

I had no chance to reach his side, for somehow he escaped the crowd by the back way. But after, I walked with him beside the shore of the lake. Never shall I forget the warmth of true love with which he put his arm around me. Never shall I forget the searching look in those eyes, the unfailing spontaneity and wisdom of his words. What he actually said I do not recall. It was the spirit breathing through his words that touched my heart with new fire. I had met at last one who really made me think of Jesus.

I

What is the story of Bill's pilgrimage? It is a plain story, but as highly significant as anything which has happened in America. His story may be the star millions yet will follow.

Bill Simpson grew up in a truly Christian home, a place where love abounded, where ideals were held up as the passion of life, where the church was in fact as well as in theory the altar of dedication. From public schools in Elizabeth, New Jersey, he went to

Lafayette college. In 1915 he graduated from Union seminary. It seems that always before his eyes there was alone one loyalty: the service of his fellowmen.

The slums of New York's east side claimed him in the summer of 1915, and in the fall of the same year a little church in an industrial community in New Jersey attracted him as a chance for Christian service. Previously he had refused the pastorate of a large church near Philadelphia, a position paying twice the salary of the New Jersey parish. With deep devotion he entered upon his tasks. And deep disappointment almost as soon began to paralyze his efforts. He discovered that his strength was dribbled away turning church machinery. He was impressed with the almost complete absence of any desire on the part of his people to put the ideals of Jesus to work. Gradually he came to feel it was wrong to sell the gospel. It ought to be preached as the free gift of a loving heart. (To be continued.)

HOW CAN THE C. E. BE INSTRUMENTAL

In Providing Christian Administration of the United States?

By Dwight Ensley
(Concluded)

Another great asset in our possession is the freedom we enjoy to labor and to work. We should never proceed with our work, however, without first having an aim or object in view and this aim should be backed up by a carefully planned manner of procedure.

Time, again, will not permit going into further detail with regard to materials in possession of the Christian Endeavor to meet the needs and conditions; but suffice it so say, that above all God's word is the greatest text-book where reliable rules of action may be found, and where the Divinely inspired promises of Christ are recorded, prominent among these being the one to "never leave nor forsake."

METHODS OR PLANS OF WORK: Christian administration of our national government depends largely upon the effort put forth in this direction by the various evangelical church bodies; and the churches, as we all know, are what the members make them. Consequently the work starts with the individual effort and is carried out through the union of individuals in the various Christian organizations

In years gone by there have been so many differences of opinion between the various church bodies as to what constitutes the proper method of doing Christian work that much useless effort has been wasted through argument and controversy. Right here is where the Christian Endeavor Society has, undoubtedly, done its greatest piece of valuable work. Being inter-denominational it is acting as a balance wheel, discarding all non-essentials, and bringing the various Christian bodies into harmony. The one great and essential basis of action is to go straight forward and to serve a lost world for Christ, each Christian working to this end in his own denomination.

We might classify the method employed by the Endeavor as "The Discovery Method." Topics of practically every phase of life and action are discussed from a Christian viewpoint. In this connection might be mentioned "The Crusade with Christ Movement," which was the battle cry put into action at the international C. E. Convention held at Cleveland, Ohio, in July of last year. The "Crusade" emphasizes three main channels through which the task is to be accomplished: (1) Evangelism, (2) Christian Citizenship, and (3) World Peace.

Evangelism comes first. When we think of evangelism, the thought of the leavening power of yeast in bread making occurs to us. What a small amount will do when placed in the batter! Beautiful, crisp loaves of wholesome bread. So the Gospel of Christ must be preached and taught to the boys and the girls of our land in order that real Christian citizens may go forth to take their places in every avenue of influence and responsibility. Oh! for more men of God in governmental offices of honor and trust! How can we expect Christian administrations to prevail when politics is so corrupt that Christians shun the responsibility of entering the political field?

Forces which make for righteousness and great accomplishments are not always composed of large numbers Think of Gideon of old and his three hundred who had lapped the waters of Divine power. Is it any wonder that the great host of the Midianites were utterly routed? My dear friends and especially Christian Endeavorers, let us take courage ever feasting on the good things of God and ever lapping, so to speak, the waters of life which know no defeat.

SUCCESS

By Edgar A. Guest

This I would claim for my success—not fame nor gold,
Nor the throng's changing cheers from day to day,
Not always ease and fortune's glad display,
Though all of these are pleasant joys to hold:
But I would like to have my story told
By smiling friends with whom I've shared the way,
Who, thinking of me, nod their heads and say:
"His heart was warm when other hearts were cold.

"None turned to him for aid and found it not
His eyes were never blind to man's distress,
Youth and old age he lived, nor once forgot
The anguish and the ache of loneliness;
His name was free from stain or shameful blot
And in his friendship men found happiness."

Once again, what were the forces back of Washington and his little continental army? Do you believe they were altogether the strategy displayed by his skilful retreats or that of his perfect generalship? I may be in error, but it occurs to me that, like Gideon and his three hundred, the great Jehovah was using these means to accomplish a worthy end. Praying fathers and mothers were pleading for peace and safety so that their sons and daughters might build homes where Christian freedom and liberty should prevail.

Again, what were the forces back of Abraham Lincoln and his memorable Emancipation Proclamation? Certainly we would not do our Creator justice if we should disregard His guiding hand in this movement to bring about the liberation of human slavery. So in every emergency in our national career, like God's chosen people of old, we as a nation, have been especially favored. Shall we continue to be thus favored?

How can the Christian Endeavor be instrumental in providing Christian administration of the United States, again, do you ask? Christ must be our "Elder Brother," my dear friends and fellow Endeavorers. He must be accepted in this relationship by each individual one of us. What a leavening power of usefulness we would become if the 2,500,00 who compose its membership were each lapping the waters of Divine grace and were taking our places in every avenue of God given influence.

Shall we do this, my dear friends? May the Divine Spirit help us, and last, but not least, let us never forget to pray. Yes! I know, it is easy to pray for those whom we love and for our own individual welfare; but let us do more praying for our national purity; let us pray for the President of the United States; let us pray for our legislators; let us pray for all our national, state, and county officials; and let us not forget to pray for our school boards and the teachers who are instructing our children—the dear boys and girls who are to take our places shortly and on whose shoulders shall rest the responsibility of maintaining future Christian civilization and a United States after God's own heart.

DESIRED RESULTS: What a blessed opportunity our country has of being a bright and a shining light for the rest of the world! Situated as we are between the two largest oceans on the earth; every advantage known to modern civilization is at our disposal; we need fear no enemy if we are where God wants us to be; and it is without question, the prayerful anticipation of every Christian Endeavorer and all true citizens of the Kingdom of God that we of the United States shall be first and foremost in making our country safe for peace and give our full strength to that of a warless world.

Further, if we as a nation are to be a star by way of ideal example to other nations of the world, our actions and our dealings must be such that it can be truly said, "the United States is really a nation of people whose God is the Lord". Then shall come to pass the saying of Isaiah 2:4, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

A government of the people, for the people, and by the people—with the addition that God's word shall be the deciding lawbook; and Christ Jesus, the Saviour, consulted when all interpretations are being made.

THE S S. LESSON

Oct. 14

Spiritual Gifts I. Cor. 12:4-7, 31; 13: 1-8, 13.

Golden Text: "Now abideth faith, hope, love, these three: and the greatest of these is love." I. Cor. 13:13.

The Corinthians were seeking after spiritual gifts, being particularly fascinated by the gifts of tongues which was something quite different from ability to speak in other languages as received by the Apostles on the Day of Pentecost At that time those receiving it knew what they were talking about, but at Corinth those who professed to have it needed another with the gift of interpretation to make clear what was the meaning of their exotic utterances. Paul, in his epistle, which was designed to bring order out of the chaos into which the Corinthian church had fallen, observes that there are many differences, both of ability and personality which must be recognized, but his advice is that in seeking for gifts, first things should be placed first and that there should be an appreciation of values. The climax of his argument is to be found in his celebrated 13th chapter.

It will be noted that the word "charity" appears in the version of the Bible in common use. Words change in their application and at the time this translation was made "charity" meant love rather than benevolence as it does in our day. To be exact we should read the word "love" when charity appears in the text. Paul's great aim in writing this chapter is to show that love is a greater thing than all the lesser gifts that the Corinthians sought. Indeed, the latter verses of the 12th chapter in which Paul had been speaking end with his statement "I show you a more excellent way."

The Bible teaches many things, but if we do not realize that love is its greatest revelation we miss the purpose of the revelation It portrays the love of God, the love of Jesus Christ, the love of the brethren, and even love for enemies. We cannot have a true appreciation of the Christian religion unless we know of the love for which it stands.

Verses 1 to 3 tell how that some of the gifts in great repute among the Corinthians, commendable though they are, are not the most important things to seek, at least without also having the element of love enter into them. Tongues were greatly respected. Paul shows that they fall short of an essential element. Some people are of the impression that eloquence is the thing sought after in effectively preaching the Gospel. It is a valuable instrument for moving people for righteousness and a desire to make things right with God But, in itself, it is only an instrument, not a quality and those who have no interest in Christ or who are lacking in love may nevertheless be eloquent. Back of the tongue there must be the true spirit of Jesus Christ.

Prophecy was another valued gift. It was the privilege of but a few to exercise it. It included not only foretelling future events, but also forthtelling the will of God. One who is a true prophet can speak with authority and say: "Thus saith the Lord." Again we have here an instrument that God often uses for His purposes. God may even sometimes use an unworthy person as a prophet or teacher of the mysteries of His will, as in the case of Baalem, but there must be, in the one so gifted, something that indicates that he is a partaker of the great quality of God, namely, love. Many gifted ministers and teachers have proven themselves lacking in this homely quality.

Benevolence is also touched upon as a commendable virtue, as is martyrdom. We cannot discredit them. They, if truly shown, are the evidence of the deepest love. If love does not prompt them, they are and mean nothing to the eternal blessedness of the one practicing them.

Other virtues touched upon are patience, humility, modesty and unselfishness. They are a part of the love that the Christian naturally shows. Apart from a love borne of love to Christ they are simply human things that men affect to honor; but they cannot truly live them out unless they have the love of God in them.

Love is an enduring thing, it is as eternal as God because God is love. There are all kinds of failures in the world. Even the virtues that we call noble sometimes fail but love never fails. It can no more fail than God can fail. The climax of the chapter is in the last verse. "The greatest of these is love." Why is it greater than faith and hope? Faith and hope are human qualities. They do not belong to God who knows all things, but Love does belong to Him. It is the one godly quality that man shares with his Maker, therefore it is the greatest.

MIDDLE DISTRICT CONFERENCE

(Continued from page 2)

A ladies' quartet from the Grace church sang.

Bro. Jacob J. Hansen from Ontario, Canada, was given the opportunity to speak at this time; he spoke of conditions among the Mennonites in Russia during the war, and of the conditions as they are now among the Immigrants in Canada.

Wednesday afternoon:

Rev. William C Rhea, of Chicago, led the devotional service.

Dean Whitmer gave his last Bible lecture on the subject: We would see Jesus in His Lordship.

He said: In overcoming the tests of life the difference can easily be seen, between the people who have fellowship with Christ and those who have not.

Rev. Elmer Basinger spoke on the subject: How can the church best promote this christfilled life?

Rev. E J. Neuenschwander opened the discussion, others followed.

It was brought out, that the church must have a passion for lost souls.

The auditing committee reported that all financial reports were found correct. This report was adopted.

The following two resolutions were adopted: V. VI.

The following resolutions were reported by the resolution committee and adopted: VII.

An invitation from the Wayland, Iowa, church for the next conference was given through their pastor Rev. Elmer Basinger. This invitation was unanimously accepted.

The conference closed with prayer by the president Rev. S. M. Musselman.

RESOLUTION PASSED

At the 40. Session of the Middle District Conference.

I. Moved: That the matter of the Pickett Co., Tennessee, mission, be referred to the Evangelization committee for investigation and study with power.

S. K. Mosiman.

II. Moved: That the recommendation of the Educational Committee include a representative for the Sunday School in a future visitation team sent out.

S. K. Mosiman.

III Moved: That the disposition of funds in the treasury of the education committee be referred to the committee with power.

S. K. Mosiman.

IV. Resolved That this Conference recommends the renewal of its pledge to support Witmarsum Seminary for a period of three years on the same basis as heretofore and that this recommendation be referred to each congregation for approval.

V. Resolved: That we refer the matter of adopting a uniform statistical blank for all churches of the General Conference to the officers of our conference

Elmer Basinger.

VI. Resolved: That the Middle District conference endorse the Bluffton College campaign to make Bluffton College an A Grade College by September 1929 and to this end pledges wholehearted cooperation and support to the campaign committee. The conference further recommends that the individual churches cooperate with the committee and open their doors for the presentation of the needs of the college and its solicitation of funds.

WITMARSUM REPORT

For seven years the Seminary was a department of Bluffton College. It was believed that the Seminary would be in better position to serve the whole Mennonite Church and especially the graduates of all our Mennonite colleges if it were not a department of any one college but an independent institution with its own incorporate organization, board, faculty and institutional life.

Accordingly on July 6, 1921 Witmarsum Theological Seminary was incorporated under the laws of the state of Ohio and became in fact an independent institution. The Seminary has now operated under its own charter board and faculty for the past seven years.

During these seven years the Seminary has succeeded in making its own way financially and is today free from all debts. We have not acquired much property nor finances but we have been able to operate and do our work with some measure of strength and success on a modest annual budget. This we have usually been able to raise each year.

To date the Seminary has graduated 39 men and women. Of these 39 twenty-one are ministers in active service. Nineteen are serving our Mennonite Churches as pastors. One is a Methodist Minister and one, a colored brother, is a Baptist minister. Nine of our graduates are foreign missionaries serving under Mennonite boards. Nine of our graduates are teachers, most of them teaching in our Mennonite schools and colleges. A few are teaching in public high schools. This Conference may be interested to know that nine of the sixteen ministers of the churches of this Conference are graduates of the Seminary. More and more the churches are turning to the Seminary when in need of pastors. The great majority of our Seminary graduates are signally successful in their work as ministers, missionaries, and teachers. For this we are humbly grateful.

We are sorry that Prof. A. E. Kreider has been seriously ill all summer and recently underwent an operation for goiter. According to Dr. Crile, who performed the operation, he will be unable to take up his work during the first quarter. I am glad to announce however that I received a telegram from Rev. H. A. Fost of the Bethel Mennonite Church, Newton, Kansas that his congregation voted to release him during the fall quarter in order that he may carry Prof. Kreider's courses until he is again able to resume his work. This is done at considerable inconvenience to the Bethel congregation for the specific purpose of helping the Seminary out at a time of need.

It is nothing short of remarkable that the Seminary has been able to establish itself and carry on during the past seven years as it has. The support both moral and financial has been such that we must say God has nicely blessed us.

REPORT OF RESOLUTION COMMITTEE

VII

Resolved:—

1. That we as a Conference express our grateful appreciation to the Wadsworth church for their share in making our stay here so comfortable and pleasant.

2. That we give thanks to all those who have so admirably helped toward the success of this Conference in the way of addresses, special music, and especially to Dean Whitmer who has brot messages which have given us visions so that "We may see Jesus" more clearly.

3. That we commend the interests and efforts of the young people in our church and conference work and we heartily endorse a full cooperation and mutual confidence between all groups in our church in our common task.

4. That we recommend that the Evangelization Committee in cooperation with the Educational Committee again send to our several churches a "Good-will Team" and that they if possible remain in each church for a program of several days' duration.

5. That we recommend the re-election of Maxwell H. Kratz on the Board of Trustees of Bluffton College as a representative of the General Conference.

6. That we believe Prohibition has been of great benefit to our nation and that we are opposed to any modification of the 18th Amendment and its enforcement; and to that end we encourage our people to make their influence felt by exercising their duties as Christian citizens.

7. That we express our gratitude to our heavenly Father for all the blesings of this Conference by singing the Doxology.

J. E. Amstutz.
Elmer Basinger,
A. R. Keiser.

FINANCIAL REPORT No. 1

Report of Treasurer of the Evangelization Committee of the Middle District, for the Conference Year, August, 1927—August, 1928

Receipts:

From former Treasurer, Rev. J. E. Amstutz.	
1. Checking Account,	$157.17
2. Certificate of deposit,	700 00
3. Certificate of deposit,	400.00
From interest,	
Interest for one year on $700	35.00
Interest for two years on 400	40 00
Total receipts for year	$1,332.17

Expenditures:

Expenses of the Good Will Tour,	
1. Expenses on trip—gas, oil, repairs,	$103.52
2. Rent of Ford for trip,	45.00
3. Liablity Insurance on Ford,	7.91
Paid to the Bluffton Retreat as per Conference Action	100 00
Total expenditures for year.	$256.43
Leaving a balance in the treasurey of	$1,075.74
1. Certificate of deposit,	735.00
2. Certificate of deposit,	340.00
3. Checking account,	.74

Respectfully Submitted
Paul E. Whitmer, Treas.
S. S Bixel,
E. A. Luginbill,
E. J. Krebill.

FINANCIAL REPORT No. 2

Treasury Statement for Educational Committee, 1928.

Balance on hand from Former Treasurer,	$167.32
Int. to July. 1928,	10.23
Received this year	83.00
	$260.55

Wilmer S Shelly, Treas.
S. S. Bixel,
E. A. Luginbill,
E. J. Krebill.

FINANCIAL REPORT No.3

Report of the Treasurer of the Middle District Conference for the year 1928

Conference Treasury Receipts

Balance on hand Aug. 1927	$91.85

Disbursements

Rev. J. M. Regier	$ 5.00
Rev. J. Quiring	55.00
	$60.00
Balance in Treasury,	$31.85

WITMARSUM SEMINARY
Receipts

Zion Mennonite church, Donnelson, Iowa	$ 75.00
First Mennonite Church, Nappanee, Ind.	129.00
Grace Mennonite Church, Pandora, Ohio	162.50
Mennonite Church, Wadsworth, Ohio	150.00
Mennonite Church, Pulaski, Iowa	51.50
Mennonite Church, Trenton, Ohio	75.00
Mennonite Church, Summerfield, Ill.	112.50
St. Johns Mennonite Church, Pandora, Ohio	100.00
First Mennonite Church, Berne, Ind.	500.00
Emanuel Mennonite Church, Noble, Iowa	150.00
Salem Mennonite Church, Dalton, Ohio	160.00
Bethel Mennonite Church, Fortuna, Mo	31.07
First Mennonite Church, Bluffton, Ohio	$160.00
Total	$1,803.57

Disbursements

Witmarsum Seminary	$1,803.57

S. S. Bixel,
E. A. Luginbill,
E. J. Krebill.

THE REPORT OF THE TREASURER

of the Pacific District Conference is as follows

On hand, 1927	$1299.69
Received during the conference year	659.18
Total	$1958.87
Disbursements for the conference year	$ 832.50
Balance on hand, June, 1928	$1126.37

Sincerely yours,
D. C. Krehbiel.

PROGRAM OF THE 54TH S. S. CONVENTION

Of the Eastern District Conference, Sept. 29 1928

"The Pupil".

Morning Session

9:20 (Standard Time.)

Song service.
Devotional service—Jacob R. Fretz Deep Run S. S.
Introductory remarks—Rev. Howard G. Nyce.
Business session—Reading of minutes, report of officers, appointing of committees New Business.
Special music—Allentown Sunday school.
Topic—"What is the Importance of a Cradle Roll?"—Mrs. Allen Bleam, West Swamp S. S.
Topic—"The Plastic Mind of Childhood."—Mary Borneman, Bally S. S.
General Discussion.
Special music—Calvary Sunday school, Quarryville.
Topic—"Correlating Home and Sunday School."—Walter Temple Germantown S. S.
General Discussion.
Announcements.
Benediction.

Afternoon Session

1:30 (Standard Time)

Song service.
Quiet Hour—R. V. Stubbs, Souderton S. S.
Topic—"Our Adult Bible Class."—Mrs. Ely Fretz. Springfield, S. S.
General Discussion.
Special music—Souderton Sunday school.
Topic—"The Difficult Age in Sunday School."—Rev Robert J. Gottshall, Norristown, Pa.
Reports of Special Committees.
Special music—Mechanic Grove S. S.
Convention Address—Dr. Donald Grey Barnhouse Philadelphia, Pa.
Announcements.
Closing Remarks.
Benediction.

DEATH

Shelly—Lydia. O. Shelly, wife of the late Reuben C. Shelly passed to her reward on Friday, Sept. 7th., aged 95 years, 3 months and 16 days She is survived by one brother Owen O. Shimmel, one daughter Lucy Landis, 7 grand children. 21 great grandchildren, and 5 great great grandchildren. She united with the Springfield Mennonite church at the age of 16. Was transferred to the East Swamp church at the age of 22. She was a member of East Swamp for 73 years. During this time she never missed a communion service at the church until a few years ago when she was unable to go that far, but has been served at her home by the different pastors. The funeral was held at her late residence 716 W. Broad St., Quakertown where she made her home with her daughter. Further services were held in the East Swamp church her pastor Rev. Howard G. Nyce officiating, assisted by Rev A M Fretz pastor of the Springfield church and Rev. S. M. Rosenberger, pastor of the Quakertown church. Interment took place in the East Swamp cemetery.

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JOTTINGS

Last month four members were added to the membership of the Los Angeles church, 3 by baptism and 1 on confession of faith.

Twenty-six persons who were members of the Paso Robles, Cal., church twenty-five years ago were present at special program given in honor to Rev. Jantzen, the pastor who served the congregation for twenty-five years.

Rev. J. M. Galle has accepted a call to become pastor of the Ruff Washington, church to fill the vacancy created by the death of Rev. D. D. King. Brother Clide Dirks was ordained to the Gospel ministry in the Ruff church by Rev. P. R. Aeschliman recently. He will enter the Baptist seminary in Los Angeles.

A Junior society choir has been organized in the Upland Cal., church composed of children from 8-12 years. They meet during the opening period of the Sunday school to practise their songs. It is planned that they sing at the beginning of the church service about once a month. Ella Schmidt and Dorothy Rith are in charge of the choir.

The Evangelistic Committee of the Pacific District Conference recently paid a visit to Portland Oreg., for the purpose of assisting Sister Catherine Newswander find a suitable place for locating Home Mission work. When a place is secured it will be equipped for service. Local Mennonites living in the city and nearby have long wanted such a work to begin.

About 20 of the young people have registered for the fall term in the Los Angeles Bible Institute which opened for another year's work Sept. 10.

The (Old) Mennonite brethren have established a place of worship at Tampa. Florida, with encouraging results. There is an attendance of from 40-50 in the Sunday school. The Sunday evening services are attended by about 50. They are expecting a number of visitors from the north.

The Wadsworth, Ohio, Mennonite church celebrated its annual Harvest Home Sept. 23 on which occasion a display of choice and unusual fruits and vegetables formed the decorations. The fall communion will be observed Oct. 7. The C. E. society has just closed its first year's work satisfactorily.

In order to accommodate the large gathering that assembled to witness the ordination of Rev. and Mrs. W. F. Unruh on Sept. 9 at the Tabor, Kan., church a large tent was erected which was filled to capacity. Revs and Mrs. Unruh will sail for India in the near future.

The California Mennonite C. E. and S. S. Executive Committee met Sept. 8 and 9 at Camp To Jon, thirty-six miles south of Bakersfield. Four sessions were held and matters vital to the work were discussed. It was that Rally Day be observed during the fall months for the purpose of bringing back some who have become indifferent and drawing in others who have no church affiliation.

In the Mt. Lake district clothing to the value of $1271.25 were shipped to Canada for the relief of the Russian Mennonite Refugees. The shipment was in 18 sacks and weighed 870 pounds.

Members of the Salem and Zion churches, Freeman, S. D., consisting of some sixty voices and the assistance of special solo artist presented "The New Jersualem" in the Freeman College Auditorium, Sunday Sept. 15.

It is a matter of gratification for many of his friends to know Rev. H. J. Krehbiel, pastor of the Reedley, Calif., church has so far recovered that he was able to have full charge of the morning service on the morning of Sept. 9.

Rev. P. H. Richert, Sec. of the Board of Foreign Missions, addressed the First Street Mennonite church, Newton Kan., on Sept. 9, telling of his recent visit to Canada and describing the work of Home Missions in that country.

Rev. Henry Fast, pastor of the Bethel College church, has been granted a temporary leave of absence to substitute for Professor Kreider of Witmarsum Theological Seminary who will be unable to teach for some time owing to his having had to submit to a serious operation.

Bethel Home for the Aged at Newton, Kan., observed its annual gift day Sept. 13. Open house was kept from 9 a. m to 8 p. m. in order to permit the public to inspect the Home. Since the dedication of the home two years ago 67 persons have been admitted. Of these 20 have left and 15 have died and 31 remain.

On Sunday afternoon Sept. 9 the people of the community gatherer from every direction in the Freeman College Auditorium, Freeman, S. D., to extend a greeting to Rev. P. R. Schroeder the newly called president of the institution. Speakers representing different groups participated in the exercises. D. J. Mendel representing the Board was the first speaker. Prof. Quiring spoke for the Faculty, Rev. W. S. Gottshall represented the local Mennonite congregations and Mayor Neufeld the city. Rev. Schroeder responded at the close of the exercises expressing his realization of the responsibility assumed as president but feeling optimistic concerning the future. As college president he said one has a very difficult place to fill. He must be a financier and a diplomat conducting affairs in such a way that the people and the institution work together. He must be loyal to the denomination yet liberal enough to draw from other groups have good discipline and yet be popular with the students.

Employ your time in improving yourselves by other men's documents: so shall you come easily by what others have labored hard for.—Socrates.

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TABLE OF CONTENTS

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2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Prussia.
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, OCTOBER 4, 1928 No. 39

JAGDISHPUR BOARDING SCHOOL

Basna Mission Compound is situated near and just west of the little jungle village of Jagdishpur. Basna, our post office for which the mission station was named is five and one half miles south.

Champa and Janjgir folks coming here would say they were going to "Basna" but not so village folks around here. They would say "we are going to Jagdishpur" so the boarding school here also goes by the name Jagdishpur boarding school.

This school is still in its infancy. It has, however, grown from a tiny weak infant of ten children in August, 1926, to a two year old child of thirty-two children in August, 1928.

Its first home was a remodelled mud and thatch tool shed about 15x12 feet. The boys slept in Christian homes and ate with the girls living here. The present quarters consist of two "kachcha" buildings with "kachcha" fence enclosing the yards. "Kachcha" means unripe, raw, uninstructed, green, or of imperfect texture or make. "Pakka" is just the opposite. "Kachcha" and "pakka" are used of many things, "kachcha" Christian, "pakka" Christian, "kachcha fruit," "pakka fruit," etc. One building is of mud and thatch 50 feet long and 16 feet wide inclusive of the 4-foot veranda extending the whole length and has a tile roof. Being "kachcha" the roof timbers are crooked and the tile can't be laid straight and when it rains hard it leaks badly. This hut or shed has a room at each end 12x12 feet wide and the 4-foot veranda. One room is for the house father of the boys and one for the boys' use. They store their blankets and beds in it in the daytime. The entire wardrobe of boys is small enough to be kept in a small box in the housefather's room. The center room is 26 feet long and is open in front onto the veranda thus making a room 16 feet wide. This is where the twenty-three boys sleep at night and where the school is held in the daytime. There are no windows. The other building is 18x32 feet long, inclusive of the five foot veranda extending the whole length. It is divided into two rooms and has three small windows. The walls are of mud and brick and the roof is of tin. This does not leak. This is where the girls live. Two smaller rooms, all of mud and thatch, are used for storerooms and kitchen. Boys as well as girls eat in this place. They eat either on the long veranda or when the weather is nice outside in the yard. They have no table cloth, table knives, forks or spoons. The earth floor serves as table and cloth and fingers do the rest. The big artificial lake or pond less than a quarter of a mile from the Compound serves as family bath tub and washtub.

Needless to say a room 26x16 is too small for a school of fifty boys and girls (32 boarders, 20 day pupils) and having five grades infant, primer, first, second and third. But it doesn't happen to rain during school hours all the time so the classes go outdoors much of the time, one goes to the girls' building sometimes and the school yard is fortunate in having two lovely big shade trees.

Our first efforts to secure permanent quarters were made last year in asking for a bungalow. After we have that the boarding quarters can be properly placed and the present temporary missionary quarters on the institution side of the Compound can be used for the institution. Probably it will become the schoolhouse, making necesary changes and additions. But the money for the bungalow is not yet here; it has only been asked for and after arriving it takes time to build so for the immediate needs of the next rainy season, June next year, a better building for school and boys' sleeping place and housefather's quarters is needed. Each year has seen one building go up and trust this may be done again this next year and that either a little better "kachcha" building or a "pakka" one may be put up.

Two years ago in our budget we asked the mission board for support for 20 children, last year for 30. Now there are 32 here and more in the district who should come. There are still too many Christian children not getting any schooling so we should have support for more.

We have been working on the basis of having cottages or units accommodating from 15 to 20 children and adding new cottages or units as the number of children increases. Thus in 1926-27 we put up the present boys' building. In 1927-28 the girls' building. In 1929 we should have the equivalent of one more and gradually we should replace the cheap huts with a little more lasting type of building.

This year a new well is under construction. They reached water at 42 feet but the well is not walled up yet. The east part of the Mission Compound has been fenced in and is gradually coming entirely into the use of the institution. The last "kachcha" hut where Christians lived has been removed and we can now say to the children, "this is your Compound so far you can roam and no further." At first boarding quarters and Christian houses were all mixed up together, and rules and discipline had to be accordingly.

It is most interesting to see the development of these village boys and girls after some weeks at boarding school life and discipline.

The boys and girls take turns carrying the water from the well, they do part of their own cooking, their own washing, the sweeping and all learn to sew in school. Both boys and girls weed in the garden and do odd jobs on the Compound for which they get a little pay to use as pocket money and so they can give in the church collection.

School begins at 6:30 in the morning and continues till 11 in the afternoon. Those old enough study two hours under the charge of a teacher.

There is a graded course in Bible stories, Bible memory work, hymns and lyrics, lessons in Christian life and worship and Missionary stories for the daily Bible classes.

Mary Y. Burkhard,
Basna,India.
Aug. 1, 1928.

25th ANNIVERSARY Of First Mennonite Church of Allentown, Pa.

Members of the church, Rev. Victor B. Boyer, pastor, celebrated the twenty-fifth anniversary of the organization of their church September 23.

Special programs were arranged for the services in the morning, afternoon and evening, and a meeting on Wednesday evening at 8 o'clock in charge of the Men's Brotherhood with Dr. Irvin H. Bauman, Ph.D., as speaker and the anniversary observance closed with the Sunday school's rally day.

Meetings which were the nucleus for the First Mennonite church were first held in Runk's Hall, North Seventh street, about 1890 and continued there until 1900 when the facilities of the German Baptist church, North Twelfth street, were offered the little congregation. In December, 1903, meetings were started in the McKinley building but on November 11 an option had been taken on the lot at Twelfth and Chew streets and on October 7, 1904, it was decided that a chapel be built there.

The cornerstone for the frame chapel was laid on October 30, 1904, and this building was used until the erection of the second and present church building on the same ground on July 18, 1915. There are twenty-four charter members, ten of whom are still living, three being still on the church roll and seven having entered the ministerial or missionary field.

Four pastors have served the congregation during the twenty-five years of its history. The Rev. W. H. Grubb was elected in 1903 and served until 1905 when he was succeeded by the Rev. W. S. Gottschall. The Rev. S. P. Preheim, South Dakota, served from 1910 to 1912 and January 6, 1913, the present pastor, the Rev. Boyer, was elected. At the time he received the call from this church he was superintendent of St. Paul's Lutheran Sunday school.

The present membership of the First Mennonite church is 132. One hundred fifty-two members have been received during the Rev. Boyer's pastorate, fifty by baptism, sixty-two by letter and forty on confession of fatih. Of these fourteen have died and six transferred.

On August 31, 1903, H. S. Kum-

mery was elected deacon and is still senior deacon in continuous service; Warren S. Shelly was elected secretary and A. M. Musselman was added to the group of the first trustees who were H. S. Kummery, Phares Heller and Menno Sell. On January 5, 1914, D. S. Berkey was elected secretary of the congregation and he served until January 1, 1927.

The anniversary service opened with the Sunday school session at 9:30 a. m. in charge of the superintendent, W. H. Mohr, and his assistant, Jacob Solt. The Rev. N. B. Grubb, pastor emeritus of the historical and publication committees of the Eastern Conference, was the morning's speaker and brought greetings from his son, the Rev. Grubb, who was the first pastor of the Allentown church.

Messages were also received and read from Alvin M. Musselman, the first Sunday School superintendent of the church, A. M. Musselman, who is now in Buffalo and from other friends of the congregation. The music was in charge of the organist, Thomas Glose, and the Ladies' Chorus sang several selections.

A congregational family dinner was served in the basement of the church and the afternoon service followed. The Men's Chorus furnished the music and there was a solo by Charles P. Sell and an instrumental duet by Mr. and Mrs. Thomas Glose. A. M. Musselman, Bethlehem, the first superintendent of the Sunday school, spoke, as did Norman Berkey and the history of the church was read by the pastor.

The Rev. A. M. Fretz, Perkasie, president of the Eastern Conference, delivered the evening sermon and there was a selection by the Ladies chorus.

THE HOLY SPIRIT AND EVANGELISM

The Holy Spirit is a person—the third person in the Triune God. The numerous quotations in the Old and New Testament which refer to the Holy Spirit, use the pronouns 'He" "Him" "His" "Who"—never it or that. A Saintly old Bible reader in Kans., made this statement. "God revealed Himself to man as Father, Son and Holy Spirit and the three are one." The office of God the Father primarily is to provide—for the temporal and spiritual needs of man. The outstanding office of God the Son is to function as "Prophet" "High Priest" and "King." One of the outstanding offices of God the Holy Spirit, is to supervise, inspire, direct Evangelism. In Acts 1:7, 8 we read, And Jesus said unto them. It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive the power after that the Holy Ghost is come upon you, and ye shall be my witnesses unto Me both at Jerusalem and Samaria, in all Judea and unto the uttermost parts of the earth. Acts 2:4 we read: And they were filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance and verse 11, the audience exclaimed, we do hear them speak in our tongues the wonderful works of God. John 15:26 27 Jesus says: But when the Comforter is come**Whom** I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me and ye also shall bear Witness. Out of these and many other references it is evident that one of the outstanding offices of the Holy Spirit is to publish, to impart and to inculcate the Gospel, "the good tidings of great joy." To "evangelize."

Let us meditate for a few moments on the work of the Holy Spirit in Evangelism along two lines. (1) In the training equiping of the Evangelist, and (2) the publishing and imparting of Gods message to man.

I (a) In the training of the Evangelist the Holy Spirit resorts to diversified methods, schools and curriculums. He does not draw His disciples over the same last. The school of Gamaliel for Paul, the Royal family influences for Isaac, even the scientific researches of the Egyptians for Moses. The farm life for Amos—The fisheries for Peter—The Godly home influence for Timothy. The Holy Spirit resorts to all this and unlimited other help and sanctifies them for the full equipping of the evangelist.

It would be hampering upon the liberty of the Holy Spirit to choose only a certain training say the Bible Inst training or the denominational school training or such as the home church training can offer. The Holy Spirit does not bind Himself to the notions and fancies of any person or clan or class. He in His Royalty resorts to methods, factors and instrumentalities as He will.

(b) But the Holy Spirit trains His evangelists; He supplies them with the goods. He equips them. We read in Acts 2, they were all filled with the Holy Ghost, filled not with Jewish traditions, not with Jewish social interests, nor to put themselves to the front but filled with the great deeds of God in Christ Jesus; not like an empty vessel—though it be filled with the living waters contains but a small quanity of water at the best, but who believeth in Me as the Scripture says, from His body shall flow rivers—everflowing rivers, never ceasing rivers of living water. A well spring according to Holy Spirit will never cease to flow over. A person may be full like the pool of Siloam—full and yet if the thirsty wanted to quench the thirst he would have to go down the steps and lift it out Or like the pool of Bethesda, full all the year around and needy souls waiting and looking for help and be disappointed because it would not stir. When the Holy Spirit has His way. He fills, makes a fountain of living water which flows into eternal life. Or to use another picture, the Holy Spirit, plants, quickens, grows, the whole counsel of God in the Evangelist. He plants it the seed, the word of God. He quickens it to conviction, resolution and purpose. But He also grows it in the administering Moody when he was preparing to give the message on the text. God is love, and reading the references thereon was so overwhelmed by this marvelous love that He broke down and cried like a child—Why? It grew on Him. The Holy Spirit not only trains and fills the Evangelist but in the giving it grows on him like the five loaves in the hands of the Saviour If he had a thousand tongues and a thousand lives to give He feels as if He has touched the hem of the garment. The Holy Spirit also directs and orders the evangelist's message and work. Jesus says "Go ye" preach the "Gospel." "Preach the Word" "the whole counsel of God," know nothing but Christ and Him crucified. Godly wisdom and Godly power. Then He definitely directs him in his work. John 10, 3-4 we read: The good shepherd calleth his sheep by name Note the intimacy "by name," singles one out has a definite plan for his life—has a definite work for him to do. "And leadeth them out" i.e. opens the door, makes his coming forth possible. He calls thru His written word "go ye," work in my vineyard," also thru the "inner urge." "Opens the door," be it an opportunity," be it a Macedonian call, be it a Barnabas introducing Paul. Be it a direct order as to Philip to go to the Eunoch. He also opens the doors by extraordinary happenings as in the conversion of the jailer at Philippi. Or the case of John Paton finding sweet water for the islands. But ordinarily the Holy Spirit opens the door for evangelism when He moves upon the heart of the congregation as He did in the church of Antioch, when He said separate unto me Paul and Barnabas for the work to which I have called thee

The open door for evangelistic work in our day is first of all personal work, or the Anna method. Luke 2:38 She spake of Him to all them that looked for the redemption in Jerusalem. Another open door is the opportunity of an active Adult Bible Class. It is Bible class evangelism the Holy Spirit can use effectively. An other great opportunity has the Endeavor. Then come the especially arranged evangelistic series of Bible Study meetings. A very great opportunity and open door is week day and Sunday Bible school. Such and other door the Holy Spirit has wide open and calls us out into the work. His statement is ye are my witnesses. If we do not witness how shall the world receive the Gospel. The other day I had my car in the garage for readjustment. Of course my Bible lay on the seat. The man seeing it said, You must be either a minister or a sceptic for only those two classes of people read the Bible in our day Is he right in his statement? In as much as he is right and it is true that only sceptics and preachers know the Bible how shall our generation get it without heeding the Spirit's summons to energetic evangelism.

"He goes before them." Let us never forget that the Holy Spirit goes before the Evangelist, he opens the door, prepares the way, or as He says thru the prophet I will send the hunger and thirst for the Word of God before the Evangelist is on the field. We are co-laborers of God, only instruments, to be dedicated to His service. To Paul He said in a vision fear not, Paul, for I have a great people in this city. He goes before them in opening the heart as that of Lydia. Our attitude toward the Holy Spirit is the same as that of the Father and the Son, is that of reverence. As the branch is in the vine so are we in Him in the closest connection and He is in us in His power. As a mother comforts her child so He is our comforter. As a true friend so He is our leader, helper and inspiration, not to spurn not to resist, not to grieve Him is our keenest desire.

S. S. Baumgartner.

Pray ye therefore that the Lord of the Harvest may send out laborers into His harvest.

Jesus Christ.

"They not only did this, as we had expected, but first of all in obedience to God's will they gave their own selves to the Lord and to us." II Cor. 8:5.

THE MENNONITE

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EDITORIAL

One of the amazing conditions of our present day is to be noted in the number of youthful criminals. Prisons have their largest population in men and women under middle age and near the teen age. If remedies to correct this evil are not soon found we must despair of the manhood and womanhood of the next generation. There are various reasons for this appalling condition, such as the desire to live on wits rather than by hard toil, the shameles exploitation of crime on the stage and on the screen and the luxuriousness of the day, but, we venture to say, that the lack of any religious training whatever in the homes of multitudes of our growing boys and girls is the chief reason for this terrible state of affairs. We are not speaking from general observations when we note the amount of crime to which youths are given and the lack of religious training that is the chief cause for it. Supreme Court Justice Lewis L. Fawcett, of Brooklyn, N. Y. summarizes his experience in this way: During eighteen years he had 4,000 cases of youths under twenty-one years of age charged with various degrees of crime. Only thirteen of these were members of a Sunday School at the time of the commission of the crime. He says: "A total of 1,092 of these youths were given suspended c r i m i n a l sentences. Only sixty-two were brought back for violations of the conditions of their parole. In each suspended case the youth was commanded to attend church and Sunday School. In virtually all of the suspended sentences the reform was quick and, I believe, permanent. If we could keep the youths of America in Sunday school during the period of their character formation, or at regular attendance at regular worship, we could close criminal courts and jails. There would be no raw material to work on. And what is good for the youth world is equally good for the adults. The sustained, wholesome moral atmosphere imparted by habitual attendance upon Sunday School and the church will expel criminal impulses."

It is significant that a judge should so appreciate the worth of the Sunday School and the public worship of the church. But children will only be attracted to these institutions as their feet are guided there by parents who appreciate their worth and direct them in that direction. The answer to crime and the assurance of a future lies in the Christian home and a Christian up-bringing by Christian parents. If it be true that interest in churches and the efforts of the churches is on the decline, especially in cities, as some maintain, we may well understand why crime and iniquity seem to florish in spite of all the law and courts we are maintaining.

Without character as a foundation lawlessness must naturally follow. The work of the church and Sunday School has a challenge today in the twenty-five million young people in our country under twenty-five years of age who are outside of all religious education — Protestant, Catholic or Jewish.

PEACE SENTIMENTS AMONG HOLLAND MENNONITES

The following interesting item appeared in a recent issue of the American Friend:

John Fletcher, of the Council for International Service, England, recently had an opportunity to meet with a number of the Mennonites in Holland. He reports that during the past six years the Mennonite Church has become much stronger. The leaders in the new movement seem to be composed mostly of old Woodbrookers.

The most significant thing in the Mennonite Movement in Holland, however, seems to be a strengthening of their Peace testimony. A committee recently sent out a questionnaire to all the Mennonite ministers in Holland and their replies to the inquiries concerning Peace were very interesting. All ministers under forty years of age supported the Mennonite Peace testimony. Of those between forty and fifty years of age one-third supported, one-third were neutral, one-third against; while of those over fifty only two supported the Peace testimony.

John Fletcher also reports that compulsory service makes the Peace Movement a living one in Holland. He writes: "At the present time there are twenty-two men in prison, about half the usual number. These are mostly members of active labour movements such as Syndicalists and Anarchists, and as a rule the religious peace organizations will have little to do with them. The general propaganda against war and conscription, however, is having its effect on the military authorities. In 1925 alternative service was allowed. Seven men have accepted this year. Five or six are in the forest-service, and one in post office service for two years. They are paid 45 Gulden a month (the equivalent to the army pay and keep). The absolutists are imprisoned for eleven to twelve months. I was told that the advantage of alternative service was that it makes conscientious objectors a legal right. There have been one or two cases of threatened mutiny in the army, and a growing objection to conscription by the 'unconscientious' objectors makes the militarists themselves cautious about having disaffected men in the army. It is very likely that big changes may be seen in the next year or two."

THE BIBLE AND "KNICKERS"

A subscriber asked that the following question be answered editorially, "Does the Bible condemn women wearing knickers?"

I am not as well informed on fashion books as on God's Book. My dictionary does not give knickers but it speaks of knickerbocker. I take it that the "knickers" are knickerbockers worn by some women on hiking trips and the like It seems that in Apostolic times, women did not so clothe themselves, therefore there is no direct statement on the subject in the new Testament. However Divine wisdom saw to it that this point was thoroughly and definitely covered in the following two Scriptures:

1. Tim. 2:9, "in like manner, that women adorn themselves in modest apparel", but says one, "knickerbockers are modest apparel." But in this case, perhaps the desire is mother of the conclusion. We can't depend upon our own likes and dislikes to interpret the Word of God. When we listen to God, we must close our ears to ourselves and to our friends. The Bible is its own best interpreter, therefore we turn to the Bible to find out what Paul means by "modest apparel." Whatever else he had in mind he thought positively of Deut. 22:5 which reads, "A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto Jehovah thy God."

In other words the Bible in both the Old Tetament and in the New Testament, condemns women wearing "that which pertaineth unto a man," and "knickers" certainly pertaineth unto a man.

—World Evangel.

A SPURGEON ANECDOTE

Mr. Spurgeon once had a singular adventure; he had been out in the country to preach, and, when travelling back to London, suddenly found that he had lost his railway ticket.

A gentleman, the only other occupant, of the compartment, noticing that he was fumbling about in his pocket, said: "I hope you have not lost anything sir?"

Mr. Spurgeon thanked him and told him that it was his ticket that was missing, and that, by a remarkable coincidence, he had neither watch nor money with him.

"But," added Mr. Spurgeon, "I am not at all troubled, for I have been on my Master's business, and I am quite sure all will be well. I have had so many interpositions of Divine Providence, in small matters as well as great ones, that I feel as if, whatever happens will be well."

The gentleman seemed interested and said that no doubt it would be all right. When the collector came to the compartment, he touched his hat to Mr. Spurgeon's traveling companions, who simply said, 'All right, William," whereupon the man saluted and retired.

After he had gone Mr. Spurgeon said to the gentleman: "It is very strange that the collector did not ask for my ticket."

"No, Mr. Spurgeon," he replied, using his name for the first time, "It is only another illustration of what you told me about the Providence of God watching over you in little things. I am the general manager of this line, and it no doubt was divinely arranged that I should happen to be your companion just when I could be of service to you. I knew you were right, and it has been a great pleasure to meet you under such happy circumstances.

—British Weekly

YOUNG PEOPLE'S DEPARTMENT

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God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea . . . Be still and know that I am God. From Ps. 46.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

Sunday, Oct. 14th, 1928.

Topic: "The Christian's Duty as a Voter." Matt. 22:15-22.

The Scripture Brought Down To Date

First, if a person is a Christian, he will vote as he feels best, irrespective of what others may say.

Our secret ballot is a blessing. We can vote and not be intimidated by anyone. Christians should not be political tale bearers.

There is no Christian who has a real right to say, I will have nothing to do with the government, my citizenship is in heaven.

Politics and religion are not opponents. A person need not choose the one and forsake the other. Do your sincere duty to both.

The Prayer Thought

We need to thank God: for the right to vote, for freedom of conscience, for liberty, for the good men who have upheld the Christian ideals in our country.

Let our prayer to God be: to help us fight the evil and rottenness in politics, to stand fearlessly for our convictions, that the Christian forces might be aroused to their duty to vote and take part in the upbuilding of high and Christian ideals.

Dividing the Topic for Assignments

1. Paul's attitude toward governments. Would he vote? Romans 13:1-7.

2. Voting no transgression of Christian principles.

3. Mennonite historic positions. Then, and now.

4. The power of the church for good, if each member votes.

The Open Forum

1. Why is there so much corruption in politics?

2. Has woman's suffrage helped matters in politics? How?

3. How much should party politics count with a Christian?

4. Have you registered and voted everytime you had a chance?

Christian Civil Duty

There are three main reasons why many people in the church fail to perform their civil duties. (1) Many do not take sufficient interest in the matters of government, and hence because of sheer neglect they do not vote. (2) Others feel it below them to mix in 'dirty politics' and hence they do not vote. These however may not realize that they are encouraging 'dirty politics' and helping it on—instead of doing something to oppose it. (3) Then there is the other group—and this is a very large group—they say it does not help anyway, so what is the use. If for one or two years we could bring all these three groups to the polls and have them vote with sincerity and knowledge, I am sure all would not vote the same party, but I am sure politics would take recognition and clean house if that was needed.

What is needed above many other things is that the Christian people vote. The writer was appointed by the authorities to be an inspector in a certain division on a registration day. The political boss knew in the morning almost exactly how many would register. Why, he knew almost to the man who would come, and who would not. The lowest type of citizens came, they had a right to come, but very few church people came and there were many Protestants in that division. Let's hope other places are better. But because of this serious condition, the writer became the more determined to do his best in getting Mennonites out to vote.

Illustration

In Philadelphia and Pennsylvania the situation is serious and if you study your local situation you may find things that need prayer and attention by loyal Christians.

In 1926 when we had the U. S. senator contest in Pennsylvania, and the issue was largely on the wet and dry question—in Philadelphia 87% of the eligible voters voted. Philadelphia like many other cities is wet in its tendency. In the state only 34% of all eligible voters went to the polls. The state outside of the large cities is dry without question. Therefore the small dry vote was not able to overcome the large wet vote cast. The dry "stay at homes" are responsible for the wet victory.

The Pennsylvania Anti-Saloon League knows the situation. They say that the dry church people are the most unconcerned when it comes to voting. Let every eligible Mennonite man and woman vote!

BROTHER BILL

(This is an article taken from the Sept. 20 isue of the Christian Century. It pictures Bill Simpson, a man with University and Seminary training who has tried to find the victorious life by the Jesus way. For a time he was a pastor of a city church but finally took the road of Francis of Assissi and of Jesus Christ. Read the remaining part of the article as found here to see the challenge it brings to every Christian.)

(Concluded)

He also watched what our industrialism does to people. The hopelessness of the poor filled him with a horror toward the destructive practices of an un-Christian society. Finally, came the war. He went away for a week to make up his mind. He came back and called a meeting. He told his people he did not believe in bayonets or guns or any form of violence. The church should speak peace. His people were amazed, angry. When he refused to retract his statements or to alter his course, half his church left him. Soon after, he felt it necessary to resign his charge and to leave the church altogether. And thus another prince of peace passed from the gates of organized religion.

In the face of terrible odds, penniless and friendless and homeless, he began now to bear witness, as perhaps never before in our day, that the God of Jesus was a God of love and peace. He gave up the ministry, turned from the church and went to lay his all beside the life of the lowly of earth. The love in his heart drove him on and on. Little by little he was going down and down, becoming less and less respectable, casting influence and reputation to the winds, seeking to be free as the wind to do God's will. And always he was drawing closer and closer to the hearts of the common people.

During this winter, as he lived the life of a lonely pilgrim, he began to read the life of Francis. Its spirit burned in his blood like new wine. Its light illumined his world like a new sun. It drove him to his second big break with our organized society. He started across the country alone for a tour as a common laborer.

From the Atlantic to the Pacific he traversed America. For the sole purpose of laying his life beside the man of labor he worked in all kinds of places. For a time he was in the coal mines of Pennsylvania. Then in the steel mills of Pittsburg. Then in the tire factories of Akron; then in the Ford plant at Detroit. He labored in Marshall Field's store in Chicago, in the copper and iron mines of the middle west. He worked with railroad section gangs on the Northern Pacific. He labored in the oil fields and the lumber camps of the far west. Everywhere he shared the life of his fellow-workers. He saw constant heaviness and fatigue, the monotony, the dirtiness, the terrible dangers which were common accompaniments of the worker's daily life. He saw the mass of men lashed by hunger and economic pressure and their family's need. He saw that the capitalist system was a thing of slavery and of war that never could we have a really good and free society until this system had given way to an arrangement of things that was more sane and more moral. But at the same time he came back convinced that no revolution in anything so external as a system of economics or politics could go to the root of the matter, that the change upon which all outer changes waited was an inner change, a revolution in the consciousness of men, in which their love would overcome this selfishness and bring all things under its sway, become regnant in the arrangements of society because it had become regnant in human hearts. And to this struggle he vowed in his soul an undying allegiance.

It had to begin, of course, in himself.

While digesting this intense experience he was for a while at Brookwood Labor college. But all of this time another current had been gathering force deep in Bill Simpson's soul. A spiritual challenge had been relentlessly knocking at the door of his heart. Ever since he had read of Francis a strange and beautiful vision was beckoning to him. It was the call to take to the open road with God alone.

II

Through the eyes of Francis, Bill had begun to discover Jesus anew. He suddenly realized that Jesus was a propertyless, penniless lover, with no place to lay his head, a mendicant who had renounced with scathing words the selfishness of the high society of his day. He saw that Jesus was one man in history who had taken the joy of possession, the power of position, the lust of the flesh, the pride of family, the praise of friends, the subtle lure of popular acclaim, the comfort of a conformist life and had laid these things in the balance to buy the pearl of great price. That pearl was the peace and power that came with the utter embodiment of that matchless love which is the perfect will of God.

Bill struggled to get away from so costly a purchase. He shrank from so extreme a loyalty. Feverishly he sought to find other doors. But in the dark of coal mines it came to him—in the heat of the labor on the road it appeared to him—in the midst of the hell of the steel furnaces it was there—and the roar of factory wheels could not drown it. The call of love had come. He must answer.

Struggling to find what that answer must be he passed weeks of uncompromising heart-searching on a lonely island of the Saint Lawrence in the summer of 1920. At last he knew what it was that he must do. All his money, his books, his clothes, everything except that which he would need to cover his naked body he resolved to give away. He made up his mind that the embodiment of perfect love demanded he henceforth hold toward all a relationship of pure giving—that everything that went from him was to go as a gift.

At Passiac in winter of 1922, there came one of those moments of certainty and victory which have to be experienced again and again, and which work, in unending succession, the growth of the soul toward God. He was lying on his cot in the shelter of his shack which he had built with his own hands. There came a sense as of a great commission from God and it bestowed boundless strength and unshakable faith. He stepped boldly out of the shack, now sure of his way, the way of utter poverty, the way of a little child who would help his brothers but who must go cold and hungry unless others care for it. He decided to open his hands and let all freely take. Every human soul, whether the world called it good or bad, respectable or criminal, he made up his mind he would love unfailingly and serve unselfishly. Though he spent that first night in jail, his struggle became crowned with victory. Selfishness, which is the world's devil had once again been swallowed up in love and faith. The storm being past, the sky of his spiritual life was washed clean and transparent as a cloudless sky after a long rain. Now as one looks into Bill's face one sees the sunshine of a great love and trust, sunshine with marvelous powers of dispelling shadows, of quickening and inspiring life.

III.

Whether in the little workshop of the farmhouse at Long Valley, where a trickling stream sings its way down a grassy meadow nearby and a friendly apple tree lifts leafy arms around one corner of the house, whether in Passaic where little children follow him in troops, or whether at some college conference or religious meeting, Bill now stands out very clearly as a character of most unusual charm and power. Since that Christmas eve of 1921 when Bill caught the great vision and went out barefoot into winter snow to speak of love and hope to the Passaic poor, his personality reflects the marvelous rewards of faith, in rare winsomeness and a joy such as I have never seen in any other person.

Other people have talked about religion. Bill has lived it. For most folk religion is a word to be defended, a thing to be argued about, to be praised, but not to be sacrificed for, not to be experienced every waking moment as a constant inspiration. It is more like a coat which it is the fashion to put on and wear on holy days with others who wear the same kind of coat. It is an heirloom, handed down from parent to child, prized for its great value, but hid away out of sight and rarely used.

The secret of Bill's glorious, joy-filled life is that he has created for himself a kind of new religion. He has been compared to George Fox, to Tolstoy, Romain Rolland, Tagore, Gandhi, Whitman, Burroughs, to Thoreau and Emerson, to Francis and Jesus. In ways he resembles certain aspects of all of these great souls, and most particularly of course, Francis and Jesus. But in a very real sense Bill Simpson is a type of his own, a personality that has moved a little ahead of the race.

Here is a man who in our day has made deeper contacts with God. Bill recognizes the absolute inaccessibility of the full reality of God. No man, he says, can ever fully comprehend God. There are no words in any language to tell what he is. God is infinite and fathomless. But God himself can become real to a man through his own experience. This experience is "everything within a man which he cannot but recognize as good whether he lives it or not, all within that stretches toward what he conceives to be perfection . . . " Bill, like Jesus, has found at the basis of his own inner life who God is. Bill has experienced the power of the Father within. This power has become the secret of the meaning of life to him. Hence both his suffering and overpowering desire to give that secret to his brothers and sisters.

Bill's fresh discovery of the God behind appearances has not left him complacently selfish, but has inspired him to be a more sacrificial lover of humanity. For in men he sees the glory of his God come to fullest reality and being. Because God is the real life of all, men become to him more than brothers or equals, they are one! Every other soul he meets is himself. He loves others by service.

But more than a discoverer of God, more than even a lover of humanity, Bill is in truth a pioneer of freedom. He sees truly that so many, many people are prisoners in a cage of conformity, a cage whose bars are habit and fear and greed and creed and ignorance and selfishnes and complacency. From this cage he would set men free, even as he has attained freedom, by breaking down the bars and letting them out to a new life. What has Bill's freedom brought him? Abounding health, through a rigorous simple life. Radiant spiritual happiness, through the elimination of the poisons which devitalize the powers of the soul. Vivid intelligence, the unfaltering independence of thinking which comes from going to the roots of thought, a sharpening of the mental faculties by thinking and meditation rather than by reading and study.

IV.

If Jesus of Nazareth should truly come back in a person to this planet we should most imagine him to be a person like Bill. Here is a man who is clad like a tramp, yet with a face as radiant as the sun and eyes that shine like stars. Here is one who goes through the folkways leaving songs of joy in the hearts of people, with tears of gratitude in their eyes and hallelujahs of praise on their lips. Here is a human who sincerely and actually can pass along giving to all a happy call of human comradeship: "Peace and joy be yours, my brother, my sister!"

I have seen him at a large gathering of clergymen, and beside this barefooted, smiling, happy, radiant youth, these old men appeared like the scribes and the Pharisees.

I have seen him sit at table to break bread in the upper room of a crowded, stuffy tenement with a family of Polish laborers, and the bright spiritual beauty of his face, the gentle love of his heart gave a setting to the picture which made one think of the last supper.

I have seen him in the midst of a group of seminarians, college students, philosophers and worldly wise-men, who prodded him with their sharp, clever questions and yet who at last were subdued into awesome silence by that poise of his and the brilliance and the keenness of his answers.

I have seen the hard, coarse face of a bootlegger soften almost into tenderness in the presence of that exquisite gentleness and moral elevation of his.

I have seen happy children running after him in droves, calling his name; I have seen the face of a garage man light up with smiles at the mere mention of his name; I have seen college men all over the east whose lives had been transformed into simplicity and who were in dead earnest giving themselves to some high human purpose because Bill had at some time passed their way.

More than great temples and fine sermons, more than careful research and the literary artistry of great books, more than systems of idealism, and schedules for the world's salvation, more than the finest liturgies and rituals that have ever been devised and the most effective ecclesiastical government that we know is the quiet influence of this courageous Christlike soul. For penetrating deep, deep down into the consciousness of America like leaven the challenging life of this modern prophet is slowly making its way.

HAMMER AND ANVIL

Last eve I passed beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking on, I saw upon the floor
Old hammers worn with use in former time.
"How many anvils have you had?" said I,
"To wear and batter all those hammers so?"
"Just one," said he, then said with twinkling eyes,
"The anvil wears the hammers out you know."
And so I thought, the anvil of God's Word
For ages sceptic blows have beat upon;
For though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone.

THE S. S. LESSON

Oct. 21

Christian Stewardship. II Cor.8: 1-9; 9:6, 7, 15.

Golden Text: "First they gave their own selves to the Lord" II Cor. 8:5.

The matter of stewardship is one about which there can be no doubt. All that we have is of the Lord and comes to us, not that we should regard it as our own to use as we like, but, to use as unto the Lord, remembering that the time is to come when we shall give an account for our stewardship. It should be a great joy to all of us to know that we are the Lord's stewards and that in using the talents, means etc., that He has entrusted into our hands for the upbuilding of His kingdom and to His glory. All temporal things pass away but the kingdom of God is eternal and he who has a part in its establishment is working on an eternal thing. The thought that it is eternal is a precious one, but, the knowledge that it contributes to the eternal happiness of immortal souls makes our part in it all the more a happy one. Paul writes to the Corinthians, a typical church, very similar in its problems to the churches of the present day. The matter of church finances for the support of the Gospel and the maintenance of the church can never be ignored. The religion that costs nothing is little valued. This does not mean that we buy our religion or get credit in proportion to the amount that we contribute toward its maintenance, but, it does mean that those who have benefitted by the greatest sacrifice that men may know and that God can show will prove the fact that they have been benefitted by giving of their means so that others may have a share in the blessings of the Gospel. Sacrifices for Christ's sake are always a happy privilege.

Giving is a grace. This is illustrated in the passage relating to the liberality of the churches of Macedonia. We get the key note of all right kind of giving in the Golden text which says: "First they gave themselves to the Lord." One who does not belong to the Lord is not apt to feel that he owes anything to Him. If he does not give it is not from motives that God blesses. When we consecrate ourselves wholly unto Him all that we have goes with the consecration and then we hold title to nothing. What we have is administered for Him. The consecrated offerings of consecrated Christians glorify the Christ and, having His blessing, do not fail to bring results to His honor and the advance of His kingdom. When there is a real sense of the signifance of consecration the financial problems of the church are solved. In a church it does not so much matter how large are the offerings as it does how many are truly consecrated to Him. We note that the gifts of the Macedonians were made in faith and that they were liberal. Where there is faith liberality will follow as a matter of course. If faith is the victory that overcomes the world it is also the victory that overcomes money necessities in the Lord's work. Again the gifts that were given were free will offerings. God does not force any one to do anything. We are all persons of free will. If we are good or bad it is because we want to be so and if we are bountious in our giving or if we are stingy about them it is because we want to be exactly so. Remembering that all we have is bestowed by the grace of God to us we should feel it a glorious privilege to lay our little bits at His feet for no matter how much we bring, we are but bringing a very small part. All Christian offerings, if they have any significance at all, are the offerings that are brought in the spirit of love. Remember the woman who brought the costly jar of alabaster ointment that may have represented the value of a life time saving. She gave because she loved. It was a love that did not stop to ask: How much? Get this How much idea out of our giving and we come nearer to the attitude that true love to God would prompt.

In all of our giving we have the example of our Lord Jesus Christ. He gave Himself freely for us. It was more than service or goods, it was His all. The true Christian is a Christ-like person. In his giving it will be a giving of the whole self and all that goes with it. For the sake of those whose souls need to be saved and for the sake of setting an example to our fellow Christians the love of Christ should always be manifested and with it the giving of our substance and using it as unto the Lord.

Paul reminds the Corinthians that if we sow sparingly we shall reap sparingly. This does not mean that blessings are to be bought with money but it does mean that the privilege of giving itself is a blessing and the more we give the more we enjoy the blessing of the privilege of giving. Jesus had this in mind when He said that "It is more blessed to give than to receive."

Christian stewardship must be an outstanding characteristic of the Christian life. Giving becomes a part of our worship, it is the outcome of a Christian character, it blesses those who benefit by it, it meets the practical problems of the church life and it portrays the spirit of our Lord.

APPLYING CHRISTIAN STANDARDS IN AMUSEMENTS

As a basis for my theme I have chosen the scripture passage: Thes. 5:21-22:

Prove all things; hold fast that which is good.

Abstain from all appearance of evil.

Paul the outstanding Christian worker in the New Testament clearly points out that each individual must test for himself as to what things are lawful for him to do and what will be unlawful. If we would not have the different books which Paul wrote the New Testament would be incomplete, for he gives rules in general for the Christian church.

Paul gives us in his epistles a measuring stick which can be applied to the physical, social, moral, intellectual, and spiritual phases of life. Amusements have definite purposes in life to develop us in all the phases of life mentioned above. To develop these phases a person must be active. Youth, who is in the making, must be given something to do in order to develop all sides of life together and not any phase of life separately. This can be brought about to a great extent through wholesome Christian amusements.

There are different kinds of amusements. A great many amusements by which a large majority of manhood is entertained today cannot be classified as harmless amusements, when they are put to the test of developing every phase of a man's life. The present day's amusement is a problem and the church is responsible to help solve the problem. The church must have a program for amusements if it is going to continue to grow and rear faithful Christians. To many of the amusements we cannot apply Christian standards, for they do not build up, but tear down and degenerate man. Hannah More said: "A Christian's amusements must be blameless as well as ingenious, safe as well as rational, moral as well as intellectual. They must have nothing in them which may be likely to excite any of the tempers which it is his daily task to subdue; any of the passions which it is his constant business to keep in order."

The Christian Endeavor World, our main C. E. paper and other religious magazines and books point out as the great evil of amusements of today are the theatre, cards and the dance. A very good book on the market that treats the evil amusements of today is "Across the Dead Line of Amusements" By Henry W. Stough. Anyone who is questioning the above amusements should read this book.

We as Christians must be able to apply Christian standards to the amusements we attend. Are we strong enough to "hold fast that which is good abstain from all appearance of evil." Are we master of it or is it master of Us? We must be on the watch not to be enslaved by the amusements, for if we are made slaves of the amusements we are robbed of our very best, namely self-control whereby we cease to be free, for the moral resistance is weakened. Quoting from the Christian Endeavor World of May 24, 1928: "When a man gets the golf-bug so badly that he neglects his work, it is time for him to quit golf. When one gets the tennis fever to such an extent that he just has to play it on Sunday, it is time to call a halt on tennis. When you get the movie craze so that you have to see every picture that comes to town, whether it is wholesome or not, it is time to check the movie appetite." When any amusement makes you untrue to your highest convictions and interferes with your church duties, then it is time for you to say with Paul: "I will not be brought under the power of any." Many of the games or amusements are harmless in themselves such as athletic activities, a game of rook or dominoes, most of them are very healthful that give us wholesome and moral recreation, but the player must always be able to master himself and not let the amusement be master of him.

A great deal of criticism is heard nowadays that too much stress is put upon athletics in our schools. I agree that once in a while things happen in athletics that should not be permitted. It has happened that an athlete in a school, who has not a strong moral character weakening his system in smoking, attending every public dance that is in the community and getting drunk once in a while at the dance becomes the hero of the school by winning certain athletic activities. A write up in the paper about winning with his name in big head lines is set up before the rest of the students as an example.

Whenever this does happen it is not fair to criticise the amuse-

ments, but give criticism against the person who has control over the players and permits such players to represent the school, who secretly go astray, for how much better could they play and bring laurels to their school if they did not participate in demoralalizing amusements. If Christian standards are applied in athletics they will make him a better player. When youth is taught clean play he will grow to manhood with a stronger determination for the good. No question but that athletics help us to keep up our bodies physically, every physician will tell you that unless for certain physical defects one should not participate in athletics. Athletics do help to develop clean play. Time and again we read of certain athletes who would not take advantage over their opponents with unfair plays just because the referee did not see it. Where this is the case the player has become morally stronger, he has self- control and has mastered himself in applying Christian standards, who may also say similar words with Paul: "I have fought a good fight." "Courage, truthfulness, fairness, good sportsmanship, regard for the rights of others, cheerfulness, unselfishness, and determination are some of the by-products of good recreation" or amusements.

The playground has become a very important question in our cities. Where playgrounds are provided and children may come to play under supervision it has reduced crime, for if youth is not kept active they will group up in small groups, gather in the back alleys or deserted buildings, discussing and planning stories which have no moral background very often leading on to crime later on in life. In cities where playgrounds are supervised during vacation children are glad to go to these places where they may enjoy mother nature's fresh air under the sun in the open, observing plant life, running and jumping about instead of attending the afternoon movies in closed up walls, fanned by unseen electric fans to keep the air in circulation to prevent one from reinhailing his own breath and observing exaggerated pictures, which are to a great extent crime breeders for the up growing generation. In cities we need more free playgrounds where Christian standards may be applied in recreation.

Our amusements must give us real joy. Christians shall enjoy wholesome fun. Such amusements where people continually criticize other folks who attended the entertainment, that certain games were not played fair and the person winning a prize did not deserve it, no satisfying enjoyment goes with the amusement. One cannot lay down a definite amusement for all communities, for one might function in one community, but not in another community. The community and the amusements must be considered in order to bring enjoyment and satisfaction to all in order that we may apply what it says in II Pet. 3:14. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

In our amusements we must not forget our fellowmen. We have no right to amuse ourselves in laying stumblingblocks before others. In I Cor. 8:12,13 Paul says: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." We have an influence with our actions upon those round about us. Paul recognized that fact, and therefore he came to the conclusion that he would not do anything that would cause some one else to stumble no matter if he were perfectly clear in his own mind that that thing brought no harm to him. The fact that it hurt others was sufficient to bar it forever in his opinion." If we are giving an amusement we have no right to plan certain things that we are sure will not hurt us, our conscience is free, but some one attending might be offended, be robbed of all the enjoyment where bitter and hard feelings might be caused. This is setting a stumblingblock for someone else.

Let us also apply the golden rule in selecting amusements as found in Matt. 7: 12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Observance of this rule would help us in deciding questionable amusements, which might be harmless for us, but might raise a puzzling question in the mind of someone attending whether there is any harm in participating in the amusements.

In conclusion in applying Christian standards in amusements if the amusements have "a tendency to undermine any religious, moral or social principles, then avoid them." "Prove all things; hold fast that which is good. Abstain from all appearance of evil."

P. C. Jantz.

THE GOLDEN EAGLE

A few years ago, a well-known clergyman was spending his vacation on the island of Skye. One day he saw a magnificent golden eagle, of which a few specimens remain in the island, with outspread pinions soaring heavenward.

Watching it with the deepest interest, he noticed after a time that its strength began to fail It wavered and moved uncertainly in its flight, and a short time afterward fell headlong to the ground some fifty yards from the spot where he was standing. No human arm had raised a weapon to bring it down; but there it lay, dying or dead, utterly unable to move from the spot where it fell—a strange contrast to the state in which he had seen it previously. But what killed it? What was the enemy that had wrought its destruction? He went near to examine it; he turned it over, and what did he find?

When the eagle ascended from the earth, it had taken up in its talons a little weasel. As it rose in the air, the bird drew its talons closer to its body, and the weasel managed to worm itself out of the eagle's grip, fasten on its breast, and suck its very life-blood. Hence the wavering and uncertain motion at first, and the fall afterward. The captive became the conqueror. The eagle intended to make a sweet morsel of the weasel to satisfy its hunger, but the weasel became the means of its destruction.

This incident from actual experience may yield us a forcible illustration of the working of sin when cherished in the heart It has a subtle, terrible, fatal power. You may embrace some forbidden evil. You may hold fast by something which you know to be wrong, but which yet has an attraction that you cannot resist. It may be a taste for strong drink; it may be gambling, or youthful lusts, or secret fraud, or dishonesty, or some other vice. But whatever the sin is, if you determine to keep it, you may be sure it will rob you of the true life of the soul. It will undermine and destroy any measure of right principle which you possess. —G. Everard.

THE SALT OF THE EARTH

The Church's influence is universal. No reasonable man can say that the church means nothing to him. Its influence and power are felt in every department of his life. We have all been sharers in the benefits of organized religion. What are we to do? Shall we accept the gift and forget the Giver?

Moreover, the church ought to have the support of every man because it is fighting his battles against the forces of evil that are in the world. "Ye," said Jesus, "are the salt of the earth." There are two kinds of substances that are used in dealing with corruption. They are called "aseptics" and antiseptics." An aseptic is used before corruption has set in to prevent it. An antiseptic is used after corruption has set in to arrest it. Salt is an aseptic. We use salt on fresh meat to keep it sweet and good.

The church is the salt of the earth. It sustains the nation and prevents the corruption of the civilization in which we are living. A New York judge some time since stated that ninety-five per cent of the juvenile offenders that are brought before him have had no connection with the Church, or Sunday School. It is the Church and the influences that cluster around it that save the community from disorder and chaos.

We feel safer if the church is near by. We go into business with more assurance if the men with whom we are dealing are members of a church. We vote for a candidate for public office with more confidence if we know that he is connected with the Church of Jesus Christ. There are days when we are uneasy about the state of the nation and concerning the times in which we are living. There are forces at work in the world which fill us with doubt and foreboding But we walk down the street and here and there see churches with spires and towers pointing toward heaven, and we breathe more confidently, for as long as the Church stands the world is safe.

—The Continent.

DEATH

Bixler—David Bixler, only son of John and Maria Bixler, nee Basinger, was born May 29, 1854 in French Township, Adams Co., Indiana. He was baptized January 4, 1881.

He was married to Anna Luginbill on July 10, 1875. To this marriage were born eight children. Mr. and Mrs. Bixler celebrated their golden wedding in 1925. He was the first and foremost jeweler of Berne for 41 years. He was a gifted musician and a charter member of the Berne orchestra. On the 13th of September he suffered an attack of thrombosis of the brain, resulting in paralysis, of which he died on September 20, 1928, at the age of 74 years, 3 months and 21 days. He leaves to mourn his departure his beloved wife and eight children. Besides 22 grandchildren and 6 great-grandchildren. Also many friends in Berne and the neighborhood.

JOTTINGS

Food to the value of several hundred dollars and $1600.00 in money were received on Gift Day at the Bethel Home for the Aged, Newton Kansas.

Sister Loretta Lehman, of Berne, Ind., who spent her furlough from the India field last year studying in Witmarsum Seminary, expects to return to India shortly and was given a farewell service in the Berne church.

Rev. H. A. Fast, of Newton Kan., who is substituting for Prof. Kreider in Witmarsum Seminary, preached in the First church, Bluffton, Ohio, last Sunday. At the evening service of the Bluffton church the monthly musical program was given under the direction of Prof. Lantz.

Last Sunday Germany Sunday School, Quakertown, Pa., lifted an offering for the Red Cross for Florida flood and hurricane relief. The lesson period of the day was taken up with a report of the World's Sunday School Convention at Los Angeles, given by Mrs. Adelaide Z. Moyer who attended the Convention. Reports from the Bucks County Convention and the Mennonite Convention at East Swamp were also received.

Eighty-nine students are enrolled in Freeman College, Freeman, S. D. An invitation has been extended to the Mennonite churches of the community to send representatives to the meetings of the College Board. These representatives will have no voting power but will serve in the advisory capacity and act as a medium between the churches and the institution.

Ten young people were recently admitted to membership in the newly organized Mennonite church at Newport, Washington, by the rite of baptism.

Final figures of the enrollment of Bluffton College show a total of 243 students. The Freshman class numbers 67. Thirty-seven students are enrolled in the Conservatory of Music.

Among the first settlers in Herford and Colebrook Townships, which then included the present Washington Township of Berks Co., Pa., was a colony of Mennonites. It was through the influence of Hans John Bechtel and Daniel Longenecker that they located here. Bechtel and Longenecker preached for the Mennonites at Herford from 1724 to 1728 when Rev. George Bechtel an immigrant of 1728 became the regular preacher and made his home in Herford. Bechtel decendents met for their 18th Annual Reunion in the Herford church on Sept. 8 and celebrated the 200th Anniversary of the arrival of Rev. George Bechtel. The booklet issued as a program for this occasion presents a number of interesting articles of historic worth.

A recent release of the National Census Bureau on Religious bodies gives the following figures for Mennonites as of 1926: Mennonite church (Old), 34, 939; Huttrian Brethren, 700; Conservative Amish Mennonites, 691; Old Order Amish, 6,006; Church of God in Christ (Huldaman) 5,882; Old Order Mennonite church (Wisler) 2,227; Reformed Mennonite church, 1,117; General Conference of Mennonites of North America, 21,582; Defenseless Mennonites 1,060; Mennonite Brethren in Christ, 5,882; Mennonite Brethren Church of North America, 6,484; Krimmer Brueder Gemainde, 795; Mennonite Klein Gemeinde 241; Central Conference Mennonites. 3,124; Conference of Defenseless Mennonites of North America, 818; Stauffer Mennonite Church, 243; Unafiliated Mennonite churches 348.

The Annual Conference of the Orphans Society of the Eastern District Conference will be held in the Schwenksville church October 13 There will be a morning and afternoon session.

The attendance at the Anniversary of the Home for the Aged of the Eastern District Conference, Frederick, Pa., was unusually large this year. The visitors were given an opportunity to inspect the new wing of the building now in course of erection.

Arrangements are being made for a special service to be held in the Deep Run, Pa., church Sunday Afternoon, October 21 to celebrate the 45th Anniversary of the ordination and installation as Pastor of Rev. Allen M. Fretz. It is the wish of the Committee on Arrangements that all of the pastors of the Eastern District Conference attend this meeting. While the main object of the service is to honor the pastor an effort is being made to have former members and friends of the congregation to attend and enjoy a spiritual feast and a homecoming. This notice is to serve as a special invitation to all who may be interested.

In a letter to the Gospel Herald Mae E. Hershey writing from the (Old) Mennonite mission in Argentina, S. A., interestingly describes a wedding breakfast she attended: The marriage of Ramona Cuellas and Sixto Bravo took place last Saturday. Perhaps some are not able to judge from the names which is the bride and which is the groom. The first named is the young lady and the second is the young man. The Hersheys and the Wetzels were among the invited guests. The first course of the wedding breakfast was thinly sliced bologna; second, chicken with vegetable pot pie seasoned with tomatoes, onions, garlic, etc. (good); third, roast turkey; fourth roast lamb; fifth, a kind of doughnuts with a piece of hard preserved quince in the center, oranges and cereal coffee. The turkey and lamb were roasted by an open fire. Bread without butter or jelly was served with each course. We had a little rest between each course while the plates were being washed. After having chocolate and more doughnuts in the afternoon, the newly-wedded couple were taken to their new home about 20 miles away.

THE PATTERN

Not until the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful,
In the weaver's skillful hand
As the threads of gold and silver
In the pattern he has planned.

—Selected.

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TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, OCTOBER 11, 1928 No. 40

INVITATION

The Western District Conference is herewith invited to hold its 37th, Annual meeting in Hillsboro, Kansas, on the 17th, and 18th, of October 1928 by the five churches Hillsboro, Johannestal, Brudertal, Lehigh, and Friedenstal.

P. H. Schroeder, Chairman
D. D. Penner, Sec.
Local Conference Com.

NOTICE

Above invitation having been extended the Reception Committee would like to make the following request:

All those intending to come to Marion via the Rock Island Railroad would please notify C. B. Duerksen, Hillsboro; all those intending to come to Durham please notify G. E. Epp, Hillsboro.

The Reception Committee
P. A. Hiebert, Chairman,
G. E. Epp, Sec.

TO THE CONFERENCE AND CONGREGATIONS

Supporting Witmarsum Seminary: Greetings:

September 28th, 1928.

May I express to you hearty thanks for the suport which you have given to this institution during past years As we enter upon our 8th year we do so free from all debt. Our hearty Conference support and the liberal contributions from many Congregations and individual persons has made this possible. It has been our policy from the beginning to pay as we go or not go. We shall continue this policy.

In our large student body this year are represented students in preparation for the Christian ministry from the Mennonite, the Methodist Episcopal, the Methodist Protestant, the Presbyterian, the United Brethern and the Church of God denominations. Such representation is far beyond our expectations when the instution was opened in 1921. There is every evidence that our Seminary is meeting a real need in the work of the Kingdom of God.

We are more than ever crowded for room, and we are still short in teachers. Due to the strenuous efforts of our colleges in reaching their needed endowments we are exercising the strictest economy and are asking only for necessary running expenses. Several Conference Districts are each supporting one teacher. Other Conferences and Congregations are donating 50 cents per member in their Congregations. This is not a great amount but when each Congregation does this we have sufficient to meet our needs.

May I ask again this year that your Congregation give the institution consideration along with your other work, and when convenient to you, send us your contribution. It would be a very good thing if each pastor would explain to their Congregation the work and purpose of the Seminary in the preparation of our ministers and missionaries and then announce a week in advance an offering to be taken for this work. We are not sending anybody out to solicit; we are depending on freewill offerings. Please do not forget us.

I am always pleased to send further information if it is desired.

Yours in Kingdom Service,
J. E. Hartzler, President.

OUR MISSION IN CHINA

A short time ago our board received a message by cable from China, asking us to send back five of the missionaries at home on furlough. This request comes directly from the native churches who held a conference recently and passed this resolution. This means that the native Christians are ready to help reconstruct the work which has suffered a good deal during the war. While we cannot send all these five back now, the intention is to send Bro. and sister Goering back some time in November to help in framing the new constitution in cooperation with a committee selected by the native Christians from among themselves.

We are glad for this call from the natives. When we consider how high the feeling of nationalism ran against the foreigners, we have reasons to be very grateful to the Lord for the favor we still have with the natives on our field. While these hard times have been times of sifting for the church, bringing to the surface a good deal of chaff, there is a good quantity of golden wheat left to serve as a seed for new hope and new growth.

Let us therefore continue the work hopefully, prayerfully, and sacrificially. We are trying to save as much as possible, and have refrained from expanding the work by increasing the working staff. One couple resigned, Bro. and sister Neufeld, Oklahoma, and one couple goes to India as new workers, Bro. and sister W. F. Unruh, who intend to sail from N. Y., on the S. S., "Lahore" on Oct. 11th. Both Goerings and Unruhs we will remember in our prayers for a safe journey.

Then let us also remember our treasury. This is the "dry" season for it, and Thanksgiving is quite a ways off yet, which usually fills our treasury. Meanwhile we have to take care of $10,000.00 and quarterly payments due in October to the amount of $20,000.-00. Some churches have been hard hit by hail, others by extra expenses in church building etc. It will mean real sacrifice again to meet our needs. But when we remember that in comparison with the natives on the field in both China and India we are rich, let our abundance serve their need. As compared with them we do not know what poverty is.

With sincere gratitude for all faithful support in the past we send out this reminder.

P. H. Richert, Sec.

P. S. Sister Burkhart, Basna, India, writes that she would like to have supporters for 30 children in her school. It costs about $25 a child per year. The money may be sent to me or to the treasurer Mr. J. G. Regier, Newton, Kan.

AN EARNEST CALL TO PRAYER FOR A WORLD-WIDE REVIVAL

WHEREAS, the apostasy from Christ has been rapidly spreading all over the world, and

WHEREAS, there has also arisen a growing yearning in the hearts of many for a fresh heaven-born revival to visit this earth,

THEREFORE, as the result of the meetings of a Victorious Life Conference at Oakland, Cal., an International Prayer Council for World Wide Revival has come into being. The objective of this Prayer Council is to organize both in America, as well as in many other Countries, a large number of prayer groups, which will meet once a week, in church or home, for the special purpose of praying for a spirit "of repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:21.)

Christian people everywhere, who are like-minded with the initiators of this movement, are invited to cooperate with them in organizing such prayer groups, and informing the above mentioned Council of same by applying for membership in this Prayer Council for World Wide Revival. In their application, the name and address of convenor of each prayer group can be given; also place and time of meeting. Two or more praying persons can constitute a group. Information to the prayer groups will be furnished from time to time through the Evangelical Press; or occasionally, through special Bulletins. The officers of the Council are: Dr. Arthur T. O'Rear, President; Rev. O. M. Temple, Vice-President; Mr. Ivan C. Frickstad, Secretary-Treasurer.

There are no membership fees, but donations toward the support of our traveling prayer Organizing Secretary and for the dissemination of Revival Messages will be gratefully received.

Address all inquiries, applications and correspondence to the President, Dr. Arthur T. O'Rear, 1559 Church St., San Francisco, California.

BILL-BOARD FOR PEACE

A new idea is in the air—to educate the public for peace by means of church bulletin boards and community bill-boards.

The experiment at Flushing, N. Y., was described in our September issue. Word now comes of a church in New Jersey which has erected a bulletin board to be used exclusively for peace education. A lengthy document just received

from a young pastor advocates a comprehensive scheme of billboards over the country of a uniform size, the posters to be prepared by a central committee and supplied to the local communities, each community or church to maintain its own board and provide a small sum for the cost of the posters.

Is this a practical plan? That will depend entirely on the number of churches or communities that desire to share in such an enterprise.

"The poster-road to peace" has several great advantages. It reaches great numbers because the boards are erected where the masses go to and fro. It utilizes our best educational psychology. It hands out penetrating bits at short intervals. It catches the person's attention repeatedly when he has nothing important on his mind and sinks thus into his subconscious being.

Such a project might be the concrete task which a young people's society, or a woman's club, a church or any group of people might undertake who wishes to to something definite for the peace cause.

The Federal Council's Commission on International Justice and Goodwill, 105 East 22nd Street, New York, will gladly give this new idea careful consideration. Should a sufficient number of churches, young people's societies or other groups desire to take up this type of a project, the practical details can no doubt be worked out.

Correspondence is invited.

Sidney L. Gulick.

AN APPRECIATION OF THE SERVICES OF REV. S. F. SPRUNGER†

Compiled by N. G. Fankhauser.

This appreciation of the life and services of our departed Brother, Rev. Samuel Ferdinand Spunger, is not intended to be an exaltation, or what too often post mortem eulogies of prominent personages amount to, a veneration of a mortal human being. It is simply a due appreciation of his life and service while he sojourned among us. Neither is this effort a negation of a good and great man's limitations, failings or weaknesses, a condition common to the best of mortals even though it is not the purpose of this paper to enumerate them anymore than denying them.

Taking the above for granted, we herein confine ourselves as his fellow mortals, to mentioning some of the outstanding characteristics of this man, whom we all loved dearly for his exemplary service and now fondly cherish his undying memory.

What has the life and work of Brother Sprunger meant to us as a community, as his parish of more than thirty years, and as the Conference, of which he was a very active member for nearly half a century. This is the task assigned to the writer, or rather compiler of this article by the Editor of the Mennonite. But, valuable as the years of acquaintance with Brother Sprunger have been to the writer, still that acquaintance falls far short of what is involved in this article to form a sufficient basis for a due appreciation of that extraordinarily useful life. Brother Sprunger's life and service has been too big for any one single individual acquaintance to be able to evaluate adequately. So I have taken it upon myself to draw upon the most competent sources of personal acquaintances still surviving to furnish us a proper evaluation of Brother Sprunger's services among us, and I have arranged these contributions in the form of a symposium.

What is the true basis of evaluation of the life of a Christian servant? According to the controlling principles of Brother Sprunger's own life it is nothing short of the example of his Lord and Master, Jesus Christ. Like the apostle Paul, the ruling principle of all of Brother Sprunger's decisions and activities in his parish and in conference work was always, How would my Lord and Master have me decide this question or solve this problem, or, How would the Kingdom of God be best furthered? No matter, in Church or Conference, would be too small or two great to be decided on that basis. While a man of intensely practical views of life, and far from being given to mystical reveries, his extraordinary gift of common sense and perspicacity in all matters up for decision was always hallowed with a deep sense of submission to the will of God as revealed in His Word. This, then, is the basis of evaluation of the services of our departed Brother's life.

So let us see in the following symposium how those who knew him best evaluated his services and appreciated his life.

First we get an interesting retrospect of Rev. Sprunger's early life from two of his contemporaries, who were his childhood playmates, chums of his youth and intimate associates during his pastorate. Although somewhat covering the same period of his life, nevertheless each draws an interesting pen picture from their own individual point of view.

C. A. Neuenschwander, who has the earliest recollections of young "Sprunger Sammie," was within a few months the same age when they emigrated with their parents from Muensterberg in Switzerland as little three year old toddlers on the wabbly deck of a sail boat across the wild Atlantic. Here is Bro. Neuenschwander's story of Sammie:—

Characteristics of Young Samuel F. Sprunger.

(By C. A. Neuenschwander.)

"The statement is often made by public writers, and also in private conversations that great orators, or famous public speakers, are born and not made by education or practice—a claim that undoubtedly contains more truth than poetry, and the same claim holds good in regard to public leaders in the ministerial or religious field, as well as in the sphere of politics or statesmanship. All outstanding men, speakers and leaders, were born for their respective work, and not merely made so alone by study and using their tongue.

"The subject that I am requested to describe in this sketch is our dearly beloved Rev. Samuel F. Sprunger, and especially about his boyhood days. He was a born speaker and an excellent debater, and also a born leader, and he showed these qualifications in his early days. Being a fluent speaker, with a clear, strong voice, witty, humorous, jolly, friendly, a good entertainer, and absolutely honest, made him an admirable companion and also the main speaker in gatherings of young people. Whenever he spoke the others present were silent and diligent listeners. He was held in high esteem as leader of his companions and not without cause. While he was full of life, fond of clean fun, and ever ready to entertain his young followers, he would never lead them into any bad, rough, or unclean doings. Many boys and girls had all reasons to be thankful for the leadership of Sprunger Sammie, as he was called then, and all of us old acquaintences have all reasons to be thankful for his guiding hand in his maturer service. He had at least one thing in common with the great London preacher, Charles H. Spurgeon; the latter once said that there were three D-s that he always hated, namely: "Dirt, Debts, and the Devil," and so it was with Rev. Sprunger; he hated all dirty things, and debts, and was antagonistic to all of the works of the devil, with all the power God had endowed him with. He was so highly esteemed and so well loved by all who were intimately acquainted with him, that when he was drawn by lot into the ministry at the age of about twenty years, more sympathetic tears flowed than on any other occasion in the history of our Mennonite church in Berne, Indiana.

"It is wonderful how God moulds the career of his future servants from early childhood. Born of poor parents on the 19th day of October 1848, on the "Muensterberg" in the Bernese Jura, Switzerland, he lost his mother by death at the age of one year and three months; then was mothered by his half sisters, meanwhile he crossed the Atlantic ocean with his father and the balance of the family, in the early months of 1852 and landing in the wilds of the virgin woods of Adams County, Indiana, after the age of eight he worked three years for his half brother Peter, and later at different places on farms until God guided his course to the ministry.

"His schooling was necessarily meager in those pioneer days. Many a youngster spends more time now in one schoolyear on schoolhouse benches than little Sammie did in Public School in all his life. Driving oxteams, cutting away timber, burning brush piles, rolling logs in piles, and burning them, were about all the schooling he had received up to the time he was drafted into the ministry. We do not need to marvel that God led him on to enter the Mennonite School at Wadsworth, Ohio, to develop his inborn talents for the service in his Master's Vineyard. One main factor in upholding his decision to enter that school was Rev. Christ Baumgartner. He advised Sprunger to attend school at least long enough to be able to speak the "Highgerman" language correctly. Said Baumgartner had served as preacher many years northwest of Berne and he knew the handicap of being able only to speak in the Swiss tongue. The congregation at Berne opposed, with few exceptions, Sammie's desire for more education, some members even to the extent that they never would hold sacred communication with him afterward.

"The first impression on entering school at Wadsworth had a depressing effect on him. At home he was used to see the Swiss Mennonite Preachers clad on Sundays in swallow tailed coats, with hooks and eyes on them and a standing collar; at Wadsworth he found his teachers wearing coats with folding, or laydown

(Continued on page 6)

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

It will be noted in this issue that the Sunday Schools of one of our local conferences are recognizing an obligation to the young women of the Russian Refugees now in western Canada. It will also be noted in the letter from President of Witmarsum Theological Seminary at Bluffton, Ohio, that a number of local Conferences accept the support of that institution as one of their obligations. Again, the secretary of the Foreign Mission Board appeals this week to our people asking them to realize that the Board is in the midst of its "dry" season and faces the necessity of paying out more than it has taken in. This does not require a very great knowledge of arithmetic for one to understand that those who are responsible for both our Board and our Missions must respond promptly to the necessities that are pressing themselves upon the missionary work.

Now, it is no unhealthy sign when we have activities growing at such a rate that there must be constant and energetic efforts put forth to not only keep these interests going and that these same interests are growing at such a rate that we must be hustling to keep up with them. A thing at rest is dying or already dead beyond the possibility of reviving it. Surely the kingdom of God is to grow and spread its branches over the entire world.

Sometimes we hear it said that the cost of maintaining our religious interests is growing, but we would not feel that this growth has become a burden. Giving to any worthy cause is always a glorious privilege to those who have a right conception of giving and we hope that every member of our church, from the youngest to the oldest, has this conception. Let it also be remembered that our ability to give has increased. Time was when the ordinary run of people saw very little money and had to limit their spending to fit a very small income. Today we have luxuries that we persuade ourselves are necessities. If half of the money spent for radios in this country were devoted to religious and charitable purposes the financial problem of those responsible for making them go would be reduced to nil. Yet it would get us practically the same thing and cause no one hardship if the radios bought were of grades that cost half of the price most of us pay for them. This is but a single instance whereby it may be shown that the Christian people of this country could very much increase their contributions. And, in citing this one particular, we know that there are many more glaring extravagances. For example, chewing gum costs the American people more than their Foreign mission and toilet articles, that help to make hideously painted scare crows of human beings cost as much if not more.

CORRESPONDENCE

Dalton, O., Oct. 4, 1928. Salem church, Dalton, O. With the psalmist we would say, In thee, O Lord, do I put my trust: let me never be put to confusion.

Numerous spiritual blessings have been granted us during this year. A number of missionaries on furlough visited us, filling us with new zeal to be true ambassadors of Christ.

On March 4th, Rev and Mrs. W. C. Voth paid us a welcome visit and on April first Mr. and Mrs. S. J. Goering were in our midst.

Communion was observed on Easter Sunday, partaken of by 180. The dedication of the new Mennonite Hymnal followed on April 15th.

May 6th, Rev. and Mrs. S. T. Moyer served as another inspiration for us, with their spirit filled messages.

On Mother's Day the program was in charge of the Women's Missionary Sewing Society and was seemingly enjoyed by all.

The C. E. Society of Wadsworth visited us May 27th, giving us a good program. The compliment was returned later by our C. E. Society who also furnished a program there.

The Ohio and Indiana Young People's Conference took place June 9th and 10th and was quite well attended. A spirit of good fellowship and true helpfulness prevailed among the different societies one for another.

In the evening of June 10th we were favored by a program given by the Good Will Group who were visiting the different churches of the Middle District Conference.

A Children's Day program was enjoyed Sunday evening, June 24th. Soon afterwards a Vacation Bible school of several weeks duration was brought into life for the first time in this community with an enrollment of forty scholars, from different denominations. At the close of this school the scholars gave an interesting program showing us what they had memorized of the Bible stories and Scripture references and passages. We feel that this school is of great value to the children, giving them a special opportunity in forming a still better acquaintanceship with the Word of God and by retaining it in their minds will become an important factor in shaping their lives as useful men and women.

From August 26th to 29th, a large number of our church attended the Middle District Conference at Wadsworth. All who attended felt that they received a special blessing from the messages given there and were given a keener insight into the work of our Conference by the questions discussed.

In the evening of August the 30th, Miss Frieda Sprunger, returned missionary from China was with us and described the needs of China vividly to us. Rev. J. E. Amstutz of Trenton, treasurer of the Home Mission Board, pictured the different Home Mission stations of our conference interestingly to us, the same evening.

The sixteenth of this month baptism services are to take place and a week later the Lord's Supper is to be observed.

We feel, as we count up all our blessings that we should praise the Lord by saying, Thou hast given us our heart's desire, and hast not withholden the request of our lips.

Los Angeles, Calif., Sept. 25, 1928.

Dear Readers: Greetings with Psalm 33:20. We can indeed say "Hitherto hath the Lord helped us." In general the congregation has had good health, but last June our brother, Edward Dahlke, after a short, severe illness, went Home to be with his Lord, leaving his wife and two little ones bereaved. May the Lord comfort them. Our sister Mrs. Dietrich Dyck, who has been suffering for a number of years, has been quite low at times last spring and summer, but is a little better again. May the Lord strengthen her and still make her a blessing to her dear ones.

In May the California Mennonite Sunday School and C. E. Convention met in our church and we had good meetings. At the same time the much-needed new addition to our church was dedicated. In May and June our church cooperated with the Evangelistic Dept. of the Bible Institute in holding meetings in a large tent a few blocks from our church. We believe these meetings were a great blessing to the people in our community, and we rejoiced to see children and grown-ups give themselves to the Lord. Some of these may unite with our congregation, and some have other church preferences. There were also many re-consecrations.

In May we had baptismal services and received six persons into the church, and on August 26th three more were baptised and joined the church and another was received by letter. Our hearts rejoice over these accessions, but much more because these precious souls have chosen to belong to our Lord and to receive His salvation.

In July we had the World's Sunday School Convention which was a great event to which we had looked forward eagerly. It was a great treat to see over 8000 delegates from all over the world, and to hear the delegates tell of the great blessing the Sunday School is to their country. We also enjoyed meeting the delegates from other Mennonite churches.

During July we had our fourth annual Daily Vacation Bible School which was so much enjoyed that the children asked to have it continue another week.

Attendance at Sunday School and church services was good all summer, with an average of over 200 for S. S. On Sept. 16th we had a record attendance which was 302. That was also an important day for us in another respect. Mr. Frank Manning, one of our members was ordained to the full ministry of the gospel. He is the first of our members to be ordained for the foreign field, being a candidate for Africa, to serve under the Unevangelized African Mission. Dr. Charles E. Hurlburt, Director of the Mission, preached the ordination sermon, and our pastor, Rev. Albert Claassen ordained him. Among others who took an especial interest in this ordination was the 87 year old grandmother of Mr. Manning, and Mr. and Mrs. Jesse E. Raynor who had been working a number

(Continued on page 6)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J NEUENSCHWANDER
2342 N. 9th St., Philadelphia. Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scoffers: but his delight is in the Law of the Lord. Ps. 1-2

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

Sunday, October 21st, 1928
Topic: "How Does Law Increase Freedom." Romans 13: 1-8..

Bringing the Scripture Down To Date

Without our speed laws, many more would be maimed and killed.

Freedom is; when we do that which is for the welfare of others, out of a free will. Law prescribes this. Let it become a delight and a habit.

Government is ordained of God. This does not give a ruler a divine right. He is necessary to help in the orderly carrying on of life.

Love is the fulfillment of the law. Love to brother church-member, love toward the outsider as well.

The Prayer Thought

Let us ask God our Father: to help those who have the duty to enforce laws, to give a blessing to the effort to increase respect for our laws, to help us make better laws, to send honest men into office to enforce the law.

Thank the Lord for: progress made in the crusade against drink, for protection of health by laws for the promoting of good will by laws for peace, for our personal safety without the need of fire-arms, for the Christian influence on our laws, for the example of Paul on observance of laws.

Dividing the Subject for Assignments

1. Contrast License and Liberty
2. The Eighteenth Amendment and the Personal Liberty plea.
3. The Compulsory school Law and the Liberty of Parents over children.
4. Progress and Law Inseparable.

The Open Forum

1 How can we as a society help to create respect for laws?

2. Why do so many openly violate the prohibition law?

3. How do traffic laws increase your liberty?

4. Why does a community have a right to say what a man can do on his own property?

5. How are sanitary laws an aid to freedom?

Laws and Liberty

In a sparsely settled country there are few if any laws. Men are free there to live alone. They are however shut off from the rest of mankind, communication there is none, mail is seldom, conveniences are none. Our pioneering grandfathers and grandmothers may have had few laws to contend with, but would you like to return to the hardships and privations that come by living an isolate life?

A number of years ago the compulsory school laws were made Many complained that the state was taking tthe children away from parents. Today we realize that education will enable the children to free from ignorance and a better aid to parents than otherwise.

Traffic laws restrict us in many ways, yet how many of us would venture far away from home if everyone did as he pleased. How you and I tremble when someone on a public highway is breaking all speed laws. The many who travel sanely and safely are endangered by one who violates the law. Our freedom is increased if he is restrained. And he has more liberty when he obeys the laws

Laws for the protection of our property, gives us freedom. We do not need to arm ourselves or barricade our homes contrary to Mennonite doctrine and practice against our neighbors, and still we are safe. Laws help us to make the difference between civilization and barbarism.

Law increases our liberty to the extent that it is respected and enforced. The members of the Christian church ought to be zealous to keep the law, in the small and secret things as well as in the big open principles

Illustration

"Laws do not put the least restraint
Upon our freedom, but maintain it;
Or, if it does, 'tis for our good,
To give us freer latitude;
For wholesome laws preserve us free,
By stinting of our liberty."

—Anon.

THE DR. LANGENWALTER COURSE

At sunset, under the trees of the Goerz lawn, Dr. J. H. Langenwalter met the group of young people who had gathered on the Bethel campus for the retreat. And he impressed upon them the real meaning of the word "retreat." He spoke of how our Master so often withdrew from the crowd. Christ would look around, survey the situation and then He would leave to face and study the problems that confronted Him, alone with His Father. And even the last week when Christ realized there were only a few more days to finish His earthly ministry, at eventide He withdrew from the crowd And Dr. Langenwalter raised this question: "Would Christ do the same if He were here today in 1928.

This was the first sunset service and for the following eight days Dr. Langenwalter in his morning lectures, class discussions, private conferences and sunset services, helped the sixty and more retreaters experience what it means to withdraw oneself from work and the usual routine of life and go into a retreat.

His morning course was called "Christianizing Life," and his talks dealt with Christianizing myself, my home, my church, my conception, my nation, my leisure, my neighbors, and my conception of God.

What is self? Self is something that gives response when addressed. Briefly stated to Christianize means to blend with Christ. One must blend Christ with self, with home, with church etc. in order to Christianize them. The home gives a chance to train individuals—A right attitude towards God, helps the members of the family to understand each other. One can not read what Christ did in homes without getting good suggestions from Him.

The church is a human institution. Sometimes we put the organization first and forget that it grew out of common interest of Christ. Our church does not have a fixed program like others. But our liberties give us freedom of action And sometimes this freedom gives us the opportunity of going out and carrying on the thing while other churches have to wait for the machinery to act. Every organization has its difficulties. Each individual church rises as high as its members. The church owes to the present generation an attempt to change some of its formal language into an understandable one.

A nation is a spiritual institition. My nation does not owe me the gratification of one single selfish desire. It owes me the right to live so that I can express myself helpfully. I owe my nation the kind of service that will make for common welfare. What do my nation and I owe to God? We owe clean politics We need to make the nation a place where common welfare of humanity is sought and the honor of God is stressed. We must be so charged with the spirit of righteousness that evil can not flourish where our influence is felt.

Jesus taught as much about leisure as about work for he practised it. Entertainment is not leisure. Leisure is rest. Rest is relaxation. An avocation is relaxation but it is a side interest not a conflicting one. Nature does its greatest work when there is no evidence of it I must use the time I am not pushed by work as profitably as when I am pushed. To Christianize work and leisure is to work with all one's power and use the imaginative power in leisure hours in a reaching out toward the very best.

My neighbor is he whom I can help live better. Indirectly by influencing one person and that person influencing another, we influence the other also. My neighborhood is not a question of geography. It is a question of spirit. We must encourage each other to blend our lives in a practical way with Christ

This brief summary mentions only a few important points of the morning lectures. Dr. Langenwalter in his usual way brought the young ponle face to face with their own problems. And they asked questions showing that they wanted to go back to their homes better prepared to blend Christ with their lives.

At the beginning of the last lecture hour, slips of paper were passed and each one present answered this question: "What is my conception of God?" And the answers showed that they thought of God as a loving Father interested in their personal life, their work, their pleasures etc. They recognize His great power. His creative power and His power manifested in the lives of those who live in close touch with Him. Some answers stated that the retreat had given them a new and better conception of God.

A REVIEW OF PROFESSOR JACOB QUIRING'S PAULINE FORMULA, "IN CHRIST"

In a series of thirteen lectures before the young people attending the Bethel College Retreat, August 23 to 31. Professor Jacob Quiring of Bluffton outlined at length the essential points of Paul's teachings in his various epistles.

In clearing the ground, it was necessary to point out that certain conceptions of the Christ and the cross had to be reconstructed. Both the Christ and the Cross are eternal facts, not merely historic events in point of time. This enabled the Christ in Jesus of the flesh to say to Martha, "I am the resurrection and the life," though, chronologically speaking, it was not an historical fact. Likewise the cross was in the mind of God from the beginning, from the creation of the universe. It was in the mind of God that there should be crossing elements in life—love and suffering

Paul, by virtue of a tremendous experience, could speak of this Christ and this Cross as his gospel,—not Luke's, not Mark's, but his gospel. His gospel was the gospel of a spirit indwelling which gives power to live above the passions, the power to sin no more, the power to live right. It was the power of a glorified Christ, one who had suffered unspeakably, one who had conquered death, a thing which sin has never succeeded in conquering. It was the gospel of the Christ whom God had exalted above every name; who now directs and controls the universe. It was a gospel about which there can be no argument, no difference of opinion. He was the one ambassador of Christ, his word was final, and what Paul says is fundamental.

This means that Paul's gospel is, first and last, the gospel of a life that a person enters only by experience No philosophy, theorizing, argumentation, or opinion can do. These may prepare the way, but they are not a valid, not a saving faith. To be in Christ is an experience. And to be attached to one who has passed thru the experience of death is to partake of that one's powers and prerogatives and to enjoy immunity from the dominion of law. Such an attachment was a fact in the life of Paul.

God's whole purpose in sending the Christ in the flesh was to prove, once for all that it was possible to live the life of love, the constructive power in life, clear thru to the end, and to prove the utter, absolute inability of any law to enable a man to live a sinless life. It was God's purpose to show that this power to live right is free for all, for the gentile as well as the Jew, and the selection of Paul as a representative of the learned class, the exclusive class, the self-righteous class answered conclusively the question of the universality of Christ's saving power.

THE YOUNG MAN'S RELIGION

The young man of today is sufficiently on the alert to see that true Christlike love and devotion are far from being the predominant influence in the lives of many who call themselves Christians. It seems hardly logical to him that a person who worships in the house of the Lord on the Sabbath according to the manner of his father, is an esteemed member of the congregation, pays well for the support of the work the church at home and for the furtheranceof His kingdom in other lands, and is even personally active in the various organizations of the church, and then turns around and lives a godless life, devoid of the influence of Christ and contrary to the teachings of Jesus in his dealings with his fellowmen during the week, can honestly be deserving of the name—follower of Christ.

The young man, above all, is, in the vernacular of the day, a square shooter and his sense of honor and justice is terribly violated when he sees all about him examples of the type I have described, who, as I said before, although permanent, solid church members and outwardly appearing extremely virtuous, are not slow to take the advantage in business deals of all kinds, to cheat of his just dues the really honest man who is conscientious and upright, to take what is theirs and if humanly possible just a trifle more, and who have thus by ways and means always bordering on the dishonest and criminal amassed fortunes and become respected and renowned members of the church and community.

It rankles in the heart of the youth to behold the rank hypocricy with which so many blandly sing the splendid hymns on Sunday in the Lord's meeting place, how easily and without conscience they worship, honor and profess to follow the Christ who loved all, endured all and tolerated all, and then with seeming religious fervor denounce all other branches of the same Christ's Church and become just as intolerant, narrowminded and bigoted as Jesus was kind, openhearted and welcoming to all who came to Him for strength, comfort, guidance and wisdom.

Perhaps the young man sees only the extraordinary cases and fails to note how numerous the really God fearing and righteous people are. It is very true that young minds are prone to do such a thing. However, there is sufficient evidence of the condition I have portrayed to you to make him stop and wonder what it really all is about. Is it surprising if he comes to the conclusion that the extent of many people's religion is going to church and putting on Sabbath piety and even that is only time honored tradition and custom—mere following in the footsteps of their ancestors—deriving no real personal inspiration therefrom? Is it a wonder that when in some cases the congregation is no longer a gathering and union of God's children, but merely an assembly of a group of pretenders, and thus fails to fulfill the purpose for which it was intended, he, the sticker for honesty and straightforwardness fails to take interest in that congregation?

The answer comes back—of course the youth with his keen, analytical and critical mind sees these conditions and is extremely sensitive to them. Why does he not then, in the light of his discoveries make an earnest effort to bring about the honesty and square dealing he so desires? So he is, for there are countless young people who are thoroughly alive and who realize that they must demonstrate their right to point out these things, by living themselves in the manner which they find so attractive in other people.

Their religion is sound, practical and thorough. They not only believe that Christ was great and wonderful and that His works are marvelous, but that His teachings were meant to be followed in everyday life and especially so in all matters, disappointing, annoying, disturbing, and even nerve wrecking which arise every moment in this complex age of ours. They believe that the Christ filled life is the only life and that only by his grace can eternal glory be achieved. So by living this Christ filled life and radiating joy and kindness and fairness everywhere they bring others to realize what they are missing if Jesus has not fully enter their lives.

MYSELF

I have to live with myself, and so
I want to be fit for myself to know;
I want to be able as days go by,
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I have done;
But I want to go out with my head erect;
I want to deserve all man's respect;
And here in the struggle for fame and pelf
I want to be able to like myself.

I don't want to look at myself and know
That I am bluster and bluff and empty show;
I never can hide myself from me,
I see what others may never see;
I know what others may never know—
I never can fool myself, and so
Whatever happens, I want to be
Self respecting and conscience-free.

—Edgar A. Guest.

DOES NOT KNOW CHURCHES

Or Does the Woman Merely Reflect the New York View?

Queer idea some people in New York have of churches, church members, and church activities.

Louise Gross, chairman of the Woman's Division of the National Committee for the Repeal of the Eighteenth Amendment, said, according to a New York dispatch, that protest would be made to Washington against Mrs. Willebrandt's "use of her political job to further the interests of the Anti-Saloon League."

The immediate occasion of the protest, she said, was the speech made by Mrs. Willebrandt before the Methodist Conference at Lorain.

"The majority of the Episcopal churches to which I belong," said Miss Gross, "as well as the majority of the Catholic churches, do not espouse prohibition. Just because a few Methodist and Baptists do does not guarantee all the churches of America do the same.

"The women of the country want temperance, such as we had before prohibition, and not politics in the Church.

—The American Issue.

THE S. S. LESSON
Oct. 28

Paul's Last Journey to Jerusalem
Acts 20:17-38; II. Cor 11:28

Go'den Text: "Remember the words of the Lord Jesus, that He Himself said, It is more b'essed to give than to receive." Acts 20:35.

We have, in this lesson, a picture drawn by Paul of his three years pastoral efforts among the Ephesians No doubt h's work in Corinth, and other places w's very similar and this description of his active life in one of h's churches should suggest to minis'ers of our time how their time and efforts should be spent in the serv'ce of the Lord and in building up His kingdom.

The meeting here described was impressive because both Paul and the elders of the Ephesian church realized that this in all probability would be their last meeting in this world. All partings are hard, but, when one realizes that a particular one is a last one, it becomes all the more trying But, though Christians must somet'mes part with no assurance that they will again see each other in this life, they have the great assurance that in the b'ssful world to come, which they expect to enter, there will be neither partings or tears.

We get a picture of Paul's heart when he reviews his work in Ephesus. He was humble in all that he did and especially humb'e in mind. This, would be unusual in anyone else having anything like Paul's qualifications, remembering that he was an intellectual and spiritual giant capab'e of assum'ng leadership over the world's greatest. Yet he contented himself with working among the poor and insignificant. We recall that he once reminded the Corinthians that not many great and not many noble were called. One needs only to read the account of how Paul was the mark at which the riotous mob in Ephesus aimed to appreciate the fact that he had great trials and many of them. There were other secret trials that involved heartbreaking experiences. Every Christian and especially ever Christian worker must expect these public and secret trials. They were the experiences of our Lord and we who call ourselves the Lord's servants have no right to expect that they shall not also belong to our lot.

Paul's work consisted in (1) declaring the whole council of God, (2) in urging repentance and (3) faith to (4) All men, Jew and Greek. Again, we see emphasized the program of the Christian ministry. It must proclaim a complete gospel, emphasize the absolute necessity of faith and repentance and must endeavor, by all its power, to reach all states and conditions of men of whatever race or position in life they happen to be.

It was not, however, so much to rehearse his labors among the Ephesians with which they were all familiar, that prompted Paul to call these Elders for a final interview. He wanted, particularly, to give them some council concerning their future activities as leaders of the Lord's flock They were (1) to feed the "Church of God which He hath purchased with His own blood." Pastoral work is always the most important in the church. Pastor means shepherd and it is the business of the shepherd to provide the needed spiritual nourishment of the flock The shepherd knows the value of the sheep, but the pastor should realize that the eternal value of the souls in his care is beyond the ability of man to estimate. A single soul is of so great value to God that His own Son was given to redeem it and none can give too much to redeem a single soul. (2) It was important that they should be warned against the false teachers who had already arisen in the church and whose number should increase as time went on. He does not mince words concerning these false teachers calling them wolves, the most dangerous and deadly enemies of the flock. These wolves will not even spare the shepherd, therefore the elders are to guard themselves as diligently as they are to guard the flock The false teachers of our day first draw the leaders after them knowing that after that their efforts to destroy the flock will be easier. Pastors have the two-fold responsibility of keeping both themselves and their flocks free from false teachers. (3) They were to be watchful He had given three years of his time to them. They were jealously to guard all they had received through him. If we, the church or our children, lose anything of the precious treasures that have come to us through Christ it will be because we have ceased to be ever watchful.

The farewell words, spoken by Paul, were full of tenderness and love. They pointed to the many tokens of love and service he had unselfishly given them and with it he commends them to God and the word of His grace He also exhorts them to giving, quoting the words of the Lord, "It is more b'essed to give than to receive." He had been an example to them in serving, in toiling and in giving and so ought they to do.

The parting was in prayer. It was not one of despair, sad though it was, for with them faith was an assurance of an eternal reunions.

CORRESPONDENCE

(Continued from page 3)

of years in Africa under the Defenseless Mennonites. Dr. Hurlburt himself has given twenty-six years to mission work in Africa, and was formerly connected with the African Inland Mission.

Another interesting event in our church, of which a separate report will be sent, was the Golden Wedding of Mr. and Mrs. Christoph Paulus, which was celebrated a few weeks ago, in the presence of eighty friends..

Our desire as a congregation is to so live that we may glorify His Name, and win souls to Him.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

AN APPRECIATION

(Continued from page 2)

collars, with buttons on them, and the other apparel in harmony with what men wore in general at that time. His first thought was: what good can I learn from this crowd? He soon found, however, to his joy and satisfaction that his tutors were far in advance of him in Biblical and practical Christianity, and then and there he went to study with a will.

"He often said afterward "That was the time when I really began to live." To show the present age and the readers to come how strict the Mennonite congregation was in regard to a Ministers' appearance at the time Rev. Sprunger returned from school I will mention here that they objected to him having a supposed silver watch-chain that had cost him fifty cents, and was only a very little thin thing, about ten inches long."

* * *

The other retrospect of Sammie's youth follows from the pen of D. C. Sprunger, a playmate of his boyhood, several years his junior.

Retrospect of the Boyhood and Youth of "Sammie" Sprunger.
(By D. C. Sprunger.)

"Sammy entered his career under apparently unfortunate circumstances, as he lost his mother in early infancy. There was left to care for him a young half-sister, a mere girl. His father, on account of his occupation was away from home a great part of the time. No wonder that at the funeral of his mother well-meaning relatives whispered, "If it had only pleased the Lord that the dear mother might have taken little Sammy with her—how well he would be cared for," but it was at that time as it was in the time of old when the Lord said to Samuel:: "The Lord sees not as man seeth" I Sam. 16:7. He knew why the mother was not permitted to take Sammy with her to glory, for in His all-wise plan Sammy was spared for a great mission of which the General Conference knows about to this day. He is a prominent character in the history of Mennonite foreign mission, home mission, and most of all, the First Mennonite church of Berne, Indiana. God permitted him to be the instrument to build up and guide this church in a most blessed way. This will be more definitely spoken of later in this article.

"He must have been a child of prayer as the Samuel of the Bible. When only three years old he showed quite a liking and ability for vocal music, and this stayed with him to the end. As the language spoken in his Swiss home was mostly French he had already learned a French song which he freely hummed and sang to his American admirers.

"Another characteristic of Sammy was that in early youth he was generally able to squeeze himself out of difficulties. As a three-year-old boy he had already been taught manners at the table, so by penalty of punishment, he was never to say of food that was handed to him: "It is not good," or, "I don't like it." But on coming to this new country certain foods were new and not palatable to him. At one time on a visit such eats wereserved and he ate his portion without complaint, but when the generous hostess wanted to give him another helping of the same he said, "It was good , but I don't want any more " His boyhood days were much as those of other boys of his age. He was not loud or boisterous in general, but he was humorous and even sarcastic, sometimes somewhat inconsiderate, as may be shown by an incident later.

"Even as a boy his personality was quite attractive. The writer, several years younger than Sammy, spent days and weeks and months in his company. Well do I remember what a tease he was—how often I would run to mother and complain that uncle Sammy teased or even abused me. Mother generally said, "Keep away from him." Oh, no! in spite of such occasional trouble the drawing power was too great to resist. This trait was noticeable in his character in the latter part of his life. He had not the gift of being very friendly or anticipative, but he seemed to possess a certain drawing power.

"As mentioned above, as a young man, he, like others, was sometimes not only humorous but sarcastic which he kept up in his later years. Once an incident occurred which showed him the folly of thoughtless expression. As an evening party took place and a crowd of young men were seated in a room young Sprunger also entered the room with the remark, "Heh! the clover is blooming in here!" As a reply to this Sammy received a violent ear-box. In the room sat a young man with clover-blossom-red hair, and the fellow made short process to remind Sammy that he had understood.

(To be continued)

The Mennonite church at Torba, Okla., received three young people into its membership through the rites of baptism. The mission society is working on articles for sale and is also filling in a list for Korba.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION FOR THE MONTHS OF JULY, AUGUST, AND SEPTEMBER, 1928

For Russia & Siberia

Bethel Sunday School, Inman, Kansas, $29.11; Alfred Wiebe, Upland, Calif., $10.00; also for Bibles $10.00; G. J. Voth, Inola, Okla., $5.00; Christian Ch. Moundridge, Kansas. $35.00; Bergfelder Ch. Mt. Lake, Minn., $17.05; Bethel S. S. Inman, Kan., $48.10; Gerhard Wiens, Newton, Kan., $42.50.

For Germany

Henry Froese, Inola, Oklahoma, $10.00.

For General Fund

Canton Ch. Galva, Kansas, $24.00; Immanuel Menn. Ch. Los Angeles Calif.,$50.00; Bethanien Ch. Freeman, S. Dak., $16.63; First Menn. Ch. and S. S., Phila. Pa., $18.82; Herold Ch. Clinton, Okla., $8.53; West Zion Ch. Moundridge, Kan., $27.00; First Menn. Ch. Reedley, Calif., $51.31; West Zion Ch. Moundridge, Kan., $20.00; First Menn. Ch. and S. S. Philadelphia, Pa., $14.19; West Zion Ch. Moundridge Kan., $17.00; Escondido Menn. Ch. Calif., $11.95; Bethel College Menn. Ch. Newton, Kan., $18.01.

For Canada

S. H., Newton, Kan., $10.00; Hillsboro Menn. Ch. Hillsboro, Kan., $24.-67; Brudertal Menn. Ch. Hillsboro, Kan., $34.05; Emanuels Ch. Am. Falls, Idaho, $22.41; Tabor Ch. Goessel, Kan., $10.99; First Menn. Ch. Mt. Lake, Minn. $23.60; San Marcos Menn. Ch. Paso Robles, Calif., $6.00; Tabor Ch. Goessel, Kan. $7.00; Brudertal Ch. Hillsboro, Kan., $33.65; Hillsboro Menn. Ch. Hillsboro, Kan., $36.16; Emanuel Ch. Aberdeen, Idaho, $18.51; Christian Ch. Moundridge, Kan., $37; San Marcos Menn. Ch. Paso Robles, Calif., $13.50; Arlington Ch. Arlington, Kan., $13 00 and $2.00; Second Menn. Ch. Beatrice, Neb., $5.00; Buhler Menn. Ch. Buhler, Kan., $20.00; Hillsboro Menn. Church Hillsboro, Kansas, $24.04; Bruthertal Ch. Hillsboro, Kan., $31.71; Tabor Ch. Goessel, Kan., $5.25.

For Mexico

Sichar Ch. Cordell, Okla., $3.82.

For China

Bernie, Ind. Menn. S. S. Class No. 33, $23.05; Switzer Ch. Whitewater, Kan., $52.78; First Menn. Ch. Newton, Kan., $129.52; Alexanderwohl Ch. Goessel, Kan., $32.86; Buhler Menn. Ch. Buhler, Kan., $31.80; Alfred Wiebe, Upland Calif., $10.00; Alexanderwohl Ch. Goessel, Kan., $58.26; Buhler Menn. Ch. Buhler, Kan., $22.91; Alexanderwohl Ch. Goessel, Kan. $61 00.

Home Mission For China

First Menn. Ch. Lostwood, N. Dak., $33.81; Norman K. Berky, Allentown, Pa., $25.00.

July 1, 1928 Balance	$ 73.77
Recd for Russia & Siberia	196.76
Recd. for Germany	10.00
Recd. for General Fund	277.44
Recd. for Canada	378.54
Recd. for Mexico	3.82
Recd for China	422.18
Recd. for Home Missions for Canada	58.81
Bal. & Total for 3 Months	$ 1,421.32
Paid out during 3 Months	1,382.48
Bal. on hand Oct. 1, 1928	$ 38..84

Gratefully acknowledge,
C. F. Claassen, Treas.

HOME MISSION TREASURY REPORT FOR AUGUST

General Fund

J. D. Stucky and family, Monroe, Wash., $20; Bergthal ch., Pawnee Rock, Kan., $37.50; Calvary Ch., Quarryville, Pa., $53.75; St. John S. S., Pandora, O., $50.00; Grace Ch., Pandora, O., $34.37; Ex. Com. Gen. Conf. Miss. Societies $77.17; Bethesda Ch., Henderson, Neb., $83.64; Ebenezer S, S., Bluffton, O., $100; S. S. Class No. 33, Berne, Ind., $33.60; Garden Ch., Moundridge, Kan., $14.57; Zion Ch., Donnelson, Iowa, $48.50; Eden Ch., Moundridge, Kansas, $211.73; First Menn. Ch., Geary, Okla., $26.50; Alexanderwohl Ch., Goessel, Kan., $138.94; John T. Neufeld, Chicago, Ill., $5.00; San Marcos Ch., Paso Robles, Cal.,$ 59.23; West Zion Ch., Moundridge, Kan., $60; Wadsworth, O., Ch., $29.50; Friedenstal Ch., Tampa, Kan., $31.90; First Menn Ch. Upland, Cal., $30.78; Zoar Ch , Langham, Sash, Can., $10; Greensburg, Kan., Ch., $11.95; St. John Ch., Pandora, O., $100; First Menn. Ch., Berne, Ind., $341.85; Salem Ch., Dalton, O., $51.50; Escondido, Cal., Ch., $10.25; Saron S. S., Orienta, Okla., $37.13; H. D. Schmidt, Cordell, Okla., $5; Canton, Kan. Ch., 29.61; Mrs. J. M. Landis, Folcroft, Pa., $5; A member of Salem Zion Ch., Marion, S. D., $100; Salem Ch., Wisner, Nebr., $18.50; Tabor Ch., Goesel, Kan., $46.34; A. E. Linscheid, Glendale, Cal., $20; Halstead, Kan., Ch., $155.82; Gen. Conf. Trust Fund $100; Interest on Note $40; Net income from Voth farm, $1.81.

Winnipeg Girls' Home

Salem Ch., Marion, S. D., $51.51; Grace Ch., Pandora, O., $60.09; Ex. Com. Gen. Conf. Miss Societies, $11.32; Sister Marie Lohrentz, Moundridge, Kan., $5.

Other Special Gifts

Gen. Conf. Ex. Com. of Miss. Societies, (Portland) $32.25; Drake Sask., Choral Society, (Saskatoon Girls' Home) $50; Johannestal C. E. Society, Altoona, $5; Chicago, $5.

Total Receipts,	$2,451.52.
Bank Balance, Aug. 1.,	$337.94.
Total indebtedness,	$7950.
Bank Balance, Sept. 1,	$79.43.
Total Indebtedness,	$79.50.

Gratefully acknowledged.
J. E. Amstutz, Treasurer
Trenton, Ohio.

REPORT EXECUTIVE COMMITTEE OF MISSION, SEPT. 1928

Girls Homes, Canada: Sew. Soc. Vona, Colo., $12.00; Sew. Soc. (Country). First Menn Ch. Newton, Kan., $10.00: Sew. Soc Berne, Ind., $2".00; Sew. Soc. Upland, Calif., $55.00; Mission Soc. Trenton, Ohio, $10 00.

Miscellaneous: Zion Sew. Soc. Elbing, Kan. Hospital, India $25 00; Menn. Sew. Soc. Hillsboro, Kan. Do., $"0.00; Gnadenberg Sew. Soc. Whitewater, Kan. Do., $50 00; Do. China Building Fund, $25.00; Home for Aged, Newton, Kan., $20.00: Do. Gen'l. Treas. Foreign Mission, $44.21; Menn. Sew. Soc. Hillsboro, Kan Do., $100.00; Do. Hospital, Winnipeg, Man., $50.00; Sew Soc. (Country) First Menn. Ch. Newton. Kan. Do., $10.00; Mrs. Margaretha Wiens, Newton, Kan. Widows Home, India, $3.00; Do. Wheelchair for Invalid, Janjgir, India, $1 00; Gleaners S. S. Class, Wayland, Iowa, Rev. and Mrs. C. H. Suckau, $15.00; Various Sew. Societies, Bal. Freight and Duty on boxes to India, $60.00; S. O. Circle, Upland, Calif. Portland City Mission, $19.10.

Gratefully acknowledged.
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR SEPTEMBER 1928

Anna Hiebert, Wichita, Kan. $10.00; Garden Twp. Ch. Moundridge, Kan $55.44; T. B. Unruh, Great Bend, Kan. $90.50; S. S. Huttertel Ch. Freeman, S. Dak. $193.14; C. E. Soc. Friedensberg Ch., Avon, S. Dak. $40 00: E. J. B. Waltner and family, Freeman, S. Dak. $67.00; Menn. Immig. Steinbach, Man. $2.35; Menn. Immig. Morris, Man. $2.00; Menn. Immig Blumenort, Man. $1.50; Manitou Ch. Manitou, Man. $4.25; John A. Dueck, Laird, Sask. $30.00; Ladies Miss. Soc. Burrton, Kan. $40.00; First Menn. Ch. Halstead, Kan. $81.05; Hebron Ch. Buhler, Kan. 32.89; Menn. Ch. Hutchinson, Kan. $7.90; Menn. Ch. Hillsboro, Kan. $37.63; Menn. Ch. Deer Creek, Okla. $12.00; C. E. Soc. Menn. Ch. Farnsworth, Tex. $12.50; From First Menn. Ch. Philadelphia, Pa., Congregation, $99.55, Sunday School, $11.44, Rally, $2.30, Vacation Bible School, $14.10; Eden Ch. Inola, Okla. $2.25; S. S. Garden Twp. Ch. Moundridge, Kan. $32.77; S. S. Swiss Ch. Alsen, N. Dak. $5.73; Ladies Glee Club, Eden Ch. Moundridge, Kan. $10.50; Grace Menn. Ch. Pandora, O. 36.40; Christian Ch. Moundridge, Kan. $62.21; Menn. Ch. Lehigh, Kan. $6.85; West Zion Ch. Moundridge, Kan. $57.00; Jacob P. Hofer, Dalton, S. Dak. $25.00; Bethany Ch. Freeman, S. Dak. $24.95; First Menn. Ch. Bluffton, O. $100.00; First Menn. Ch. Paso Robles, Calif. $38.90; Menn. Ch. Pratum, Oreg. $80.00; Menn. Ch. and S. S. Pratum, Oreg. $30.00; Emergency Relief Com. $231.17; San Marcos Ch. Paso Robles, Calif. $100.00; Menn. Ch. Menno, Wash. $19.00; Tabor Ch. Goessel, Kan., (Unruh Ordination) $333.63; Menn Ch. Pulaski, Ia., 13.66; St. John Ch. Pandora, O., $125.00 Mission School Friends, $200.00; Bethesda Ch. Henderson, Nebr., $98.00; First Menn. Ch. Geary, Okla., $16.50; Salem Ch. Dalton, O., $14.00; Herold Ch. Bessie, Okla., $8.21; S. S. Brudertal Ch. Hillsboro, Kan., $76.71; First Menn. Ch. Nappanee, Ind., $150.00; First Menn. Ch. Berne, Ind., $560. 26; Friedensberg Ch. Avon, S. Dak., $180.00; Second Menn. Ch. Beatrice, Nebr., $5.00; Mary A. Bechtel, E. Northfield, Mass., $40.00; Bethany Ch. Kingman, Kan., $17.20; Bethel Ch. Dolton, S. Dak., $47.05; David and Justina Froese, Sperling, Man., $1.00; Jacob W. Penner, Hillsboro, Kan., (Can. Note and int.) $132.50; Interest, $187.50; Bergtal Ch. Pawnee Rock, Kan., $33.75; Bethesda Ch. Marion, S. Dak., $39.00; H. C. Ewert, Avon, S. Dak., $50.00; Hoffnungsau Ch. Inman, Kan., $30.49; L. M. Ledig, Upland, Calif., $100.00; First Menn. Upland, Calif., 44.99; Bethlehem Ch. Bloomfield, Mont., $219.94; Flatland Ch. Quakertown, Pa., $17.28; Mrs. M. Horsch, Beatrice, Nebr., $10.00; Sidney S. Borneman, Norristown, Pa., $75.00; Mr. and Mrs. J. C. Holdeman, Ontario, Calif., $30 00; S. S. First Menn Ch. Aberdeen Idaho, $74.51: Mission Friends, Liberal, Kan., $52.00; Mrs. Anna Schmidt, Whitewater, Kan., $32.00; Sichar Ch. Cordell, Okla., $5.09; Bethany Ch. Quakertown, Pa., $52.46; A. M. Ch. Milford, Nebr., $32.64; East District Y. P. Soc., $390.-00; S. S. Menn. Ch. Herbert, Sask., $100.00; S. S. Menn. Ch. Beatrice, Nebr,. $200.00; Huttertal Ch. Freeman, S. Dak., $330.00; Ex. Com. of Mission Soc. (Receipted by Mrs. J. G. R.) $58457.

Total	$6,420.20
Balance in Bank on September 1st, 1928,	$938.91
Gifts for General Fund,	$ 4,315.66
Gifts for Orphans, Teachers, etc.	655.50
Gifts for India Station,	337.01
Gifts for China Building Fund,	$25.00
Gifts for Pension Fund,	10.50
Gifts for China Relief,	348.03
Interest,	187.50
Gifts for Sundries,	541.00
Total	$6,420.20
Balance and Total Receipts,	$ 7,359.11
Money Borrowed during the month,	$ 5.000.00
	$12,359.11
Paid on Orders during the month,	$10,896.86
Paid on Debt during the month,	$1.000.00
Total	$11,896.86
Balance in Bank on October 1st, 1928, $	462.25

On October 1st, 1928 Our Board has a Debt of $ 9,000.00.

Gratefully acknowledged,
J. G. Regier, Treasurer,
J. E. Regier, Asst. Treas.
Newton, Kans.

JOTTINGS

At the annual Home Coming at Moundridge on Sept. 28, Dr. J. W. Kliewer, president of Bethel College gave an educational address to the Moundridge, student alumni members and school patrons and friends.

Bluffton College will hold its annual Home Coming on Saturday, Oct. 13. The program will consist of athletic features, a dinner etc. Dr. C. H. Smith of the college addressed the community Luncheon Club on the subject: "In the land of bull fights and pulque shops" Dr. Smith toured Mexico last summer studying conditions in the republic.

One Saturday evening last month all the Mennonite students in the Los Angeles Bible Institute were the guests of Miss Lovina Burkhalter at the mission house near the Emmanuel church. The purpose of the gathering was to get the students acquainted with each other and make them feel at home in the church there. A graduate of the Institute Mr. Frank Manning was ordained to the miuistry. He is expecting to go into the mission work in Africa. Rev. Hurlburt of the Institute recently preached in the church.

Dr. J. W. Kliewer and Rev. H. Reisen arrived at Mt. Lake, Minn. Sept. 15. Dr. Kliewer preached in the First Mennonite church and Rev. Reisen in the Bethel church the following day. On the 23rd Dr. Kliewer preached in the Bergfelder church and Rev. Reisen in the Mennonite church in Butterfield. Dr. Kliewer returned to Newton, Kan. Sept. 24, while Rev. Reisen, the field secretary of Bethel College, continued to solicit for Bethel. It will take him several weeks to make the rounds of the churches about Mt. Lake and Butterfield. Rev. David Goertz, of Hillsboro, Kan. preached in the First church of Mt. Lake on Sunday Sept. 30.

In some quarters the early Pennsylvania Germans were accustomed to place a stone tablet in the masonry of the homes they were erecting. An interesting inscription of this kind appears on a house of the colonial period which reads:

Jesus Kom In
Meine Haus Weiche Nimmer Mehr Her aus, Kom Mit Deiner Gnaden Gud Und Stelle Meine Seel Zu Fried.

Translated this is:—Jesus come into my house and never more depart: Come with thy sweetest blessings and set my soul at peace.

The Sunday School of the Eastern District Conference at their last Convention held in West Swamp, Pa. Sept. 30, passed a motion to raise one thousand dollars per year toward the support of a worker and home at Saskatoon, Saskatchewan where Russian Mennonite girls in the service of families in that city and vicinity may gather on their day off, and fellowship together and where they may go on Sunday to worship, and which can be a clearing house for employment.

On Oct. 9, Rev. William Unruh, wife and son, began their long journey to India where they will work in our field in the Central Provinces. They expect to arrive in time to be present at the Worker's Conference at Korba on Nov. 17. Miss Loretta whose furlough has ended joined them at New York.

The East Swamp church, Quakertown, Pa., celebrated its fall communion on October 7, with preparitory services held the day before. The Young People's meeting last Sunday was a joint meeting of the Seniors and Juniors. On Oct. 1, the Adult Bible class will have a special meeting when a blind evangelist from Philadelphia will be the speaker.

Some of the Mennonite families in America have an interesting background. The Clemens Family, which is well represented in Pennsylvania and Ontario, is one of these. It traces its decent from Gerhard Clemend who located in Lower Salford, Montgomery Co., Pa. in 1709, where he became possessor of 690 acres of land. He arrived from Holland where his father, Jacob Clement, whose name was changed from the Norman form Clement to the Dutch form Clemens, became a Mennonite. George Clements, the father of Jacob Clements, was one of a number who were beheaded upon the restoration of Charles II in 1660 for having signed with Oliver Cromwell the death warrant for the execution of Charles I. A coat of arms was granted to this family in 1563. This coat of arms is identical with the old German heraldry for the Clemenz family. Many of the other Pennsylvania families such as Kratz, Gottshall, Oberholtzer, etc., trace their decent through the Clemens family into which they have married, to the judge who was one of those who sent King Charles I of England to the block.

While the old Mennonite church of Germantown never had a large membership it has always had an influence in the religious life of the community. There are a number of large churches of other denominations close by and of these the strongest owe their beginning to the courtesy of the Germantown church. In 1852 the Episcopalians were holding meetings in the meeting house during the afternoon when the Mennonites were not using the building. These meetings resulted in the organization of S. T. Luke's P. E. church, now household in a magnificent structure. In 1866 the German Lutherans were using the building in the afternoon. In 1869 the Second Presbyterian church used the building for its worship. For three years in the early 90' Rev. Mr. Pfatz was holding undenominational meetings. In 1895, and for several years thereafter, until the completion of their new church, the United Evangelicals were using the building. During the occupancy of these churchess the Mennonites continued their services at regular periods.

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4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, OCTOBER 18, 1928 No. 41

ENCOURAGING NEWS FROM OUR CITY MISSIONS

Seldom have the quarterly reports from our city missions been more encouraging that from the quarter that closed with September. From Altoona we learn that the services are well attended, including the mid-week services, that people take much interest and that many needy have been helped. Twelve new members were added the past quarter. Bro. Glass writes, " S. S. is increasing steadily after the warm weather, but is hindered some by the lack of shoes and clothing."

The attendance at Chicago is larger than ever. Over 300 pupils are enrolled. Many line up along the walls when all are assembled, for lack of seating capacity. The Chicago church sees the time approaching when a larger building will be needed.

From Hutchinson we learn that the attendance is growing. There, too, the workers are looking around for more class room. Extra chairs must be brought in to seat all the pupils.

The Los Angeles church was enlarged last spring and it is again filled. The attendance has passed the 300-mark. The enrollment is about 400. About 90% of the children come from non-Mennonite homes.

The workers contribute this growth to the prayers of the Christian people. Let us continue to pray, even tho it will require greater sacrifice. Souls cannot be paid for with money, altho it takes money to win souls for the Master.

J. M. R.

An interesting Dutch copy of Menno Simon's Work, published in 1646, from the collection of the late Governor S. W. Pennypacker of Pennsylvania, now in the Mennonite Collection in the Schwenkfelder Historical Library at Pennsburg, Pa.

THE LATEST FROM CHINA

Kaichow, Chihli Prov. N. China.
September 3, 1928.

Rev. P. H. Richert,
Gossel, Kansas, U. S. A.
Dear Rev. Richert:

I am sending you this letter in order to let you know that we, Miss Marie Regier and I, arrived her at the Station a week ago and we are indeed glad we are here. We had no trouble to get a place on the "Express." Or course we had to engage or reserve a seat a week before but that gave us a compartment with berth and only one Chinese lady and her little son to share it with us. The meals and the service were good. The four and a half days trip across country per Chinese cart also were far better than we had dared hope. The people all along the way, soldiers included were friendly and cordial. No hostile feeling what-soever did we notice. Nor were aware of any danger of robbers. We left the train at Hantan, which is a city about 100 miles or so from Kaichow. We stopped at Tamingfu, and Nanlo and would have also liked to stop at Tsingfeng in order to visit the Christians there, but time, and also a bad road through the city prevented us from going through the city. The Christians at Tamingfu and at Nanlo were so glad to see us again and begged us to stay with them. Here at Kaichow we found the same friendly spirit.

Everything is very quiet and peaceful. The houses as a whole we found in far better condition than we would have expected under the circumstances. Our home was least damaged, so to say not at all, the hospital had been moved into this house and that might have been the reason that they left it undamaged. We are however missing a lot of little necessary things, like kettles, fruit jars, lamps, lanterns, books, cups, saucers, baskets, wash basins, laundry utensils, stools, chairs, crocks, etc. etc.

It is very interesting to note the radical changes that are brought about by our city magistrate in regard to road building. Every street is beginning to look like our American roads. He also takes quite an interest in our church and schools in the city, i.e. he comes out there quite frequently, whether it is for inspection or a favorable interest in the Gospel I am unable to say, Mr. Pannabecker and I with some of the Chinese co-workers are planning to see him tomorrow if possible to pay him a visit and report to him the opening of the day schools in the city. We are very much interested to know what attitude he will take toward us, and our work.

The two Paunabecker brothers had planned to go to Tungchow this week to get their families but the R. R. bridge over one of the rivers is broken and as a consequence the "Express" does not run up to Peking and they will have to wait until they get word from Sin-hsiang that the way is open again. We are glad that we now can go by R. R. as far as Taokow, which makes the trip across country only a day instead 4 or 5 days as it is the case if we go by Hantan.

The crops out here look very good although in many places the grasshoppers and the worms have destroyed many a field as we noted coming from Hantan. The prices are very high and it seems to me that we will very likely have to do some form of relief some time during the cold winter months.

Once more I would like to say I am very glad to be back again and there is a lot of work waiting for us. I have been asked to come and help again in the city as before and have been requested to move into the city and live among them, and I am considering it.

We earnestly request the prayers of our church at home.

Very sincerely yours
Aganetha Fast.

Later:

P. S. The city magistrate received us very cordially, and he seemed to take a keen interest in our church affairs. O how much our church members need your prayers. I wish so much that our church at home would seriously begin to pray for our Christians here. They are so weak. The Same.

EUROPE MARRED BY DEVASTATION OF WARS

Prof. E. J. Hirschler in the Bluffton News.

Impressions of ancestral Europe, historic and beautiful, yet marred by the devastating hand of war were those gleaned from the address given by prof. E. J. Hirschler in the vesper services at the college chapel, Sunday afternoon. Prof. Hirschler, a member of the college faculty spent several months of the past year touring the countries of Europe.

Traditions, the natural beauty of mountains and forests, together with the beautiful man-made works of art, in museums, palaces and cathedrals are extremely conducive to education and culture, says Prof. Hirschler. Yet the poverty of the laboring classes and hard times throughout the continent paints a different picture in the minds of the tourists who are especially interested in seeing how the people live.

Permanent peace conditions in this land so over-burdened by taxation would be the greatest blessing that the people could experience, Prof. Hirschler believes.

Militarism Hampers Europe . .

Militarism, as evidenced in every country, hinders the economic solidarity for which the people long. Although earnings of the European laborer amount to one-third or one-half of that of the American, the cost of living is about the same. Beggars are seen in every part of the continent. Necessities in our own country have become luxuries to them. Very few can afford an automobile. Bicycles are a common means of transportation.

Race feeling has not yet subsided in many parts of the continent. Therefore, militarism is the controling element everywhere. France still has soldiers stationed in the occupied districts of Alsace-Loraine. On the other hand militarism is largely responsible for the perfect order and increasing protection of the tourist.

Churches have practically given up their stand of non-resistance in military affairs and they are taking an active interest in politics. In Germany the church takes a definite stand against the social democratic political regime.

Natural Beauty Spots

Natural beauty and art was none the less evident because of the serious conditions of the people. Switzerland left a deep impression as a beautiful country, well situated in the heart of Europe. The beautiful city of Heidelberg, Germany overlooking many vineyards, forests and streams seem to Prof. Hirschler an ideal surrounding for university life.

The upper regions along the Rhine with all of its natural beauty was a sight incomparable. Along with many other interesting places was the Palatinate which was especially appealing because of the Mennonite settlement there.

Cathedrals, palaces and museums, in Paris, Munich, Hague, London, Rome and Florence were especially attractions which are visited by every tourist in those cities.

This immense beauty furnishes an atmosphere very desirable for student life and education. Culture is at its best in this surrounding. Technical museums are now furnishing many aids to those wishing to study in Europe.

Prof. Hirschler spent several weeks of his trip among the Mennonites in the Palatinate district in Germany. On several occasions he had the privilege of viewing the country from a private car. Here he also learned to know much about the Mennonite people of which he was especially interested and attended some of their church services.

AN APPRECIATION OF THE SERVICES OF REV. S. F. SPRUNGER†

Compiled by N. G. Fankhauser

Retrospect of the Boyhood and Youth of "Sammie" Sprunger.
(By D. C. Sprunger.)
(Continued)

His Ministry.

"When chosen by lot to the ministry, it took young Sprunger very much unaware, as the company he kept at the time was not altogether of the best. This meant, of course, to break with them, and this affected him so that he occasionally turned away from his company and wept bitterly. He knew, too, that he himself was not spiritually fitted to lead his companions to better ways. This was one reason which led him to decide to go to school at Wadsworth—a very uncommon thing at that time in the church in which he was chosen. Nevertheless, it was God's leading.

"About a year and a half later during vacation time he returned home a converted man, and gave a short discourse and touched on his conversion which had taken place in school. The theme of his talk was, "Israel at the Red Sea." This visit brought trouble for him from a part of the church membership. It was all because of a white shirt with black stripes and a white stiff collar which he wore, and using the proper German language.

"One effective weapon he used against his opposition in his early ministry was his calm and quiet disposition. When falsely accused he would not engage in a word fight but keep on going according to his conviction. Even in the later years of his ministry he sometimes was very firm on his conviction and defended it to the very limit, but when the majority decided against his opinion he would at once give in and would work with the accepted plan and rarely ever mentioned his former plan. Thus his drawing disposition, as in former years, brought him the sympathy of the young people, and by them was built up his success in his ministry to the church."

Young Samuel's school career at Wadsworth, already alluded to above by Bro. Neuenschwander, is still more intimately described by a member of the family of the leading spirit of the Wadsworth school, Sister Hillegonda, daughter of Samuel's most highly valued mentor, Professor C. Van der Smissen, which follows here:-

Young Samuel Sprunger at Wadsworth

(Excerpt from the German by Sister Hilegonda v. d. Smissen.)

"Bro. Samuel Ferdinand Sprunger, upon being chosen by lot as minister to the Berne congregation, felt that he needed preparation before he could preach, as he had but little schooling, and because a Mennonite school had recently been started at Wadsworth for such a purpose, he decided at once to go there. Friends who thought similarly helped him to go. He came to Wadsworth in the fall of 1868, to study in the first Mennonite Academy. Later he used to say that at the beginning he repeatedly felt like running away from the school, but as the teacher assigned to the task to teach young ministers was expected to arrive in winter, he decided to hold out till he came. At the end of December 1868, Professor v. d. Smissen arrived at the Academy with his family and from that time on Brother Sprunger said he had no more desire to run away. He studied with great interest and zeal, not only in classes but he daily sought out his teacher to converse with him on what concerned him most. But not only this teacher, but also the Spirit of God worked with him and he was imbued with new spiritual life. Things changed altogether.

"When he, upon request, once returned to Muensterberg (what is now Berne) he preached for his future congregation the first time. Some of his people said, Sam could stay here; he wouldn't need to return to school, he can already preach good enough." But he replied, he had only just learned that he knew nothing, that it was therefore very necessary that he prepare himself better, that he now had the opportunity to do so and would avail himself of it. He used his opportunity faithfully, even though his studies were at one time interrupted with serious illness.

"During vacation he, with three of his fellow students, stayed at Wadsworth, as he had no parental home that expected him and had but little money to spare for travel. He stayed and worked in the harvest field. His services were sought as a good "cradler," and he was otherwise a very handy man on the farm. Evenings were spent in company with such companions as Father van der Smissen and William Galle, with whom he swapped life experiences. In working with various employers and living in their families, his wide-awake observance caught many a life lesson for his future work. He had a rare gift to understand other people's circumstances and viewpoints and the Lord trained His future servant also thereby for the service he was called to perform.

The afternoons in school were to some extent used by the students in manual training work for the school and young Brother Sprunger came handy as a proficient carpenter.

Even as a student, Brother Sprunger had frequent occasions to develop his rare gift as preacher as well as in Sunday School. He thus became a blessing in this activity to many. On the occasion of a Christmas festival for the students, Brother Sprunger was the eloquent spokesman for the latter by delivering an address of thanks to Professor van der Smissen.

On the occasion of a farewell service, he composed a song which the students sang. The five young graduating theologians gave short addresses, besides the German teacher, Bro. Schultz, and Prof. v. d. Smissen blessed them while they were kneeling in a semi-circle around him in prayer. It was an impressive service that they remembered through life. Brother Sprunger's departure from school was touching. The seriousness of his calling lay heavily on him. His brother Abe (Lang Hamy), who visited him at Wadsworth, offered him a home to begin with.

The scattered congregation at that time met at several small meeting places (the oldest one seven miles northwest of Berne and a newer one on what was then called "Muensterberg," across the street from the present parsonage. Berne did not yet exist. Brother Sprunger, called by his parishoners "Sprunger Sam," or simply "der Sam," lived for a number of years in the home near his brother "lang Hamy," three miles northwest of Berne, about half way between the two meeting places. He made diligent preparations for every sermon and was an almost constant student.

With his beloved teacher, the venerable Professor van der Smissen, he kept up regular correspondence. They both were instrumental in the organization of the Salem congregation on Sonnenberg. Upon the former's death Rev. Sprunger preached his funeral sermon.

Rev. Sprunger as Pastor

Brother Sprunger's chief life service, as pastor of the Berne Mennonite Church, is here first evaluated by a further paragraph

(Continued on page 6)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

A U. S. Navy report states that when the destroyer Gilmer sailed from Charleston, S. C. for Porto Rico with officials from the American Red Cross and supplies for the storm stricken natives, it was necessary for the vessel to steam many miles east of the usual course in order to avoid the storm which was sweeping up from the West Indies. The Gilmer made the entire trip at the speed of 25 knots, and in spite of the fact that the extra milage was necessary, the trip was made in less time than if she had steamed the direct course of 1,188 miles from Charleston to San Juan. If all war vessels were used on errands of mercy and their crew trained to a heroism that aims to save life instead of taking no one would object to covering the ocean with them. At least the waste of men and means in preparing for war in time of peace might be put to good accord if they and their equippment could be used for the relief of those who suffer from dire calamities. Why not, while our governments find it necessary to eat up their resources in armies and navies, let some of the money be spent upon ships and organizations that are ever ready to rush to the corner of the world, where miseries get beyond immediate control, to bring succor to the suffering? Such a procedure would help more to create a will to peace than all the peace treaties that are largely made by professional militarists.

The daily press brings the information that explorers in Palestine have unearthed the ruins of Solomon's stables and that there still remain some of the mangers and hitching posts. The discoveries on the site of Ur of the Chaldees in recent years have been amazing and now it is possible to know how the citizens of Abraham's native city lived and even read the writings that have been preserved in the sands that for centuries have been accumulating over that famous ancient city. The discoveries in Egypt have been so important in recent years that even the secular press has found it worth while to devote a great deal of space to them. We do not know when and where these wonderful discoveries will end but we observe that the new finds instead of offering anything to contradict the Bible, only add so much to confirm its statement, even of obscure things. All of this goes to show that the Bible is what Christians have always believed, the Bible is the safest book to follow notwithstanding all that that "science falsely so called" has said and written about it. The marvel of it is that it requires highly trained scientists to discover and explain the new discoveries but the Bible is so clear and so positive in all of its assertions that all who read it can be in no doubt as to its meaning and significance.

At this writing there is somewhere over the Atlantic an air ship headed for America that for size, capacity and speed has never been equalled in the history of air cruising. The purpose of this undertaking is to open flying for commercial purposes and the ship now on the way has its quota of passengers and freight aboard. All the world is interested in the adventure and hopes for a safe arrival. This again is one of the signs that we are living in marvelous times that are drawing the whole world together in closest relations. No doubt it will soon be a commonplace thing for the traveler to be able to visit Europe, transact his business and again be back home within a week. At this moment one of the U. S. Navy dirigables is hovering over the home of the writer—a great silver thing moving with amazing rapidity a half a mile or more above the earth. This is another kind of an air ship and is designed for war purposes and if needed, according to the ideas of those who direct wars, it will be an instrument of terror and death to great centers of population as well as to armies and navies. Let us hope that the future development of the air ship will be in the direction of commerce and travel that will make for the prosperity and good feeling of all concerned rather than for the purpose of war. While the nations are interesting themselves in the limitation of arms in the interest of peace they could do nothing better than abolish air crafts as instruments of war. Navies on sea will soon become practically things of the past if the air ship is to develop into a war machine and the world has already been sufficiently equipped with tools of murder. Why add another?

THE LIVING INFLUENCE OF JOHN BUNYAN

An Address at the Baptist World Alliance Meeting in Toronto, on the Tercentenary of Bunyan's Birth

(By I. R. Glover, Cambridge University.)

I did not know that John Bunyan was dead. He lives, and is more and more coming into his own. There are four things that I want to say about Bunyan:

(1) He was made by his religion. God gives mankind more genius than men ever use. I know of no authorities on education who know how to capture and develope genius. Suppose John Bunyan had never been converted. You would never have heard of him. His religion made him, and made him sane. You remember how when he was haunted by the sense of having committed the unpardonable sin he did what no insane person ever would have done, he went to an aged Christian. But he got cold comfort. He was told that probably he had committed the unpardonable sin. Then he discovered that that Christian had had little conflict with the devil and was therefore ill-suited to give him help. Bunyan cross-examined his authorities. Then he found peace, and commenced to preach, and was persecuted. If he had left off preaching, he would have remained a tinker. It was only in Christ that he found his gifts. This is a message for youth. If you want to develop and use all the genius that God has put in you, give yourself to Christ and to His service.

(2) Bunyan went to jail for twelve years for a lost cause. The English like to be with the majority, The Americans, as Bryce said, have a passion for it. What was the sense of lying in jail for a lost cause? There was no sense, except devotion to principle. As an old Cambridge schoolmaster said: "If you want to make an ass of yourself, try acting on principle." Bunyan said that he would stay in prison until the moss grew on his eyelids. But the moss never grew on such eyelids. What is the matter with this Congress? Not enough of you pastors have gone to prison for conscience sake. The last battle for liberty of thought and conscience has not yet been fought. But, you say, that happened under a monarchy; it could not happen today in our land. I am not so sure that freedom of thought is safer under a democracy than under a monarchy, Trade unionism knows how to kill freedom.

(3) Bunyan was a man of letters. How well do you know Mr. Talkative in in Bunyan's book? Do you know that Bunyan's bad people always think themselves right? They walk away on their own feet unconvinced. Then I think of Mr. Fearing. It seems to me he was a professor of ancient history, because he loved ancient things, and he was never sure about his own salvation. He had no dealings with Vanity Fair, and he was familiar with the Valley of Humiliation. And have you met Mr. Feeble-Minded, the son of Mr. Fearing? And Dr. Skill? When my children were sick I had the physician read the passage about Dr. Skill,

(4) The London Times said that Bunyan wrote the world's best supplement to the Bible. What is more, he wrote my autobiography. I know the Slough of Despond. I also know Doubting Castle. The accommodations are better now than they were in Bunyan's time. In the allegory that castle was afterward destroyed, but it has been rebuilt since then, and with a lot of science in it.

DEATH

Herber—Mrs. Gottlieb, nee Lorina Angeline Wipf was born in Olivet South Dakota, on Nov. 16, 1908. She moved to Alsen, North Dakota with her parents in 1909. On April 23, 1922 she was baptised and taken into the Swiss Mennonite Church of Alsen, N. D., by Rev. N. F. Toews, to which she also kept true to he end. In the year 1925 on the twentieth of December she was married to Mr. Gottlieb Herber Jr. with whom she then shared the joys and griefs of life, two years, nine months and nine days.

On Thursday, Sept. 27, she took sick and Saturday morning at nine o'clock she passed away as one who fought the battle of Faith and succeeded in attaining to the goal where, as we now hope, she will be clothed in the Robe of Righeousness wearing the Crown of eternal life as a reward of faithful service. She reached an age of 19 years, ten months and 13 days.

She leaves to mourn her sudden death the husband, mother, two sisters and one brother.

Funeral services took place in the Mennonite church of Alsen, Oct. the 2nd P. M. where a host of friends had gathered to pay the last respects to the departed.

Words of comfort were spoken in German by Rev. B. B. Fadenrecht on the text in Rev. 7, beginning with the 13 verse. His sermon followed a solo by Mrs. J. Albrecht. Then Rev. Eduard Duerksen spoke in the English language on the text found in Is.40 verses 7 and 8. Following his sermon a Quartett sang the son "On Heaven's Bright Shore."

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
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Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

My days are swifter than a weaver's shuttle, And are spent without hope.—Job. 7:6.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander.

October 28,1928.

Topic: "Making the Right Use of Our Talents." Matthew 25:14-30.

Bringing the Scripture Down to Date

Our abilities are God's trust in us. Will we be faithful to His trust or not?

Let us not worry about the folks with many talents, there are only few such, hence we of one talent must do most of the real hard work.

Excuses may go with men, but they do not go with God. Let us all put that down and underscore it.

Exercising our talents in small things, enables us to do greater things later on.

The Prayer Thought

We need to thank the Lord: for the talents we have, for the possibility to strengthen and develop our talents if we exercise them, for the mighty things we can accomplish with our small talent and God.

Let us together ask the Father, for patience with others and with their use of talents, for grace to see the possibilities in others and to encourage them, to make us keen not to stifle our talent, but to be willing to work with others for Thy Cause.

Dividing the Topic for Assignments

1. Five-talent men who have failed.
2. One-talent people who have succeeded.
3. Can we only develop or also create talents?
4. The most essential talent for every Christian to develop.

The Open Forum

1. What is the best way to discover our talents?
2. How has Christian Endeavor helped you to develop your talents?
3. Does every person have some one talent? Can you prove it?
4. Talents used for God or the world: where are they developed best?

Training Talents

I would like to make a two point appeal.

First to the younger members in Christian Endeavor. If you want to share in the adventure of life that is an adventure of the highest order enter heartily into Christian work. God is the leader, the inspirer, the helper, and His work is bound to succeed. Therefore use whatever talent or talents you have to help in building up His Cause. Our Christian Endeavor work is of such a nature that every talent can be used if you can speak. We know of a young man, who is consecrated to the Lord, but he is mostly a silent member—no he speaks to God—and then quietly he uses his auto to the glory of God and the advancement of His work.

The other point is for those who may be a little older. Whatever talent you may have, use that talent to draw out of some younger member some response for Service. Many times it might be fare easier to get up and speak on the subject than to plan and take time with a younger member and help him to develop his talent. There is a certain society if the members above 40 would step into the background, and help to develop the talents of the younger members both they and the young people would be surprised and God would soon have many new workers. This is also a right use of talents.

Illustrations

Just today I sat in the great Baptist Temple. Thousands of people were gathered here in the last day's session of the Pennsylvania Sunday School convention. The fund for that Temple was started by a little girl, Hattie Wiatt, when she saved and gave her only 15c so that a "Church that is big enough can be built." The Temple is a tribute to Russel H. Conwell's readiness to put all his talents at the disposal of the Lord. At today's session Margaret Slattery spoke — and such an address! She is a writer, a speaker, and one who inspires thousands for that which is right and good and holy. Is your talent big or small—use it and let God add the increase.

ARMISTICE DAY NOVEMBER 11TH, 1928

This year it will be ten years that the whistles shrieked, the bells rang, the bands played, the throngs paraded, and everybody rejoiced that the Armistice had been signed. The world was tired and weary of war and everybody hoped there would never be any war any more. The momentum of that spirit accomplished much. The League of Nations was organized and put into operation. Half a hundred nations are members of this League. In 1920 President Harding called the "Limitation of Armaments Conference." There are many and far-reaching results of this Conference. Then the World Court came into existence. The work and province of this Court is to try and decide justiciable questions that arise between nations.

This was the accomplishment of a mighty spirit that was made vital largely because of the social crime and the economic hardships brought on by the late war. Underneath it all was however a deep and definite religious spirit. The social and economic pressure have abated somewhat and one can not notice that the horror of war is fading. We believe that war is contrary to the spirit and teachings of Jesus, hence opposition to war has a religious foundation. Therefore we who accept Christ's teachings, need to rise up and declare against war as a crime against God and man, with a fervor comparable to those who opposed it from a social and economic reason, and even more. While they may have spent their energy in one heroic effort, we as Christians need to keep up our best efforts to oppose war and the conditions that make for a war spirit wherever possible. We need to do more—we need to inculcate the spirit of peace and good will into the heart of the Church, and make real the spirit of Him who is the prince of Peace. What are you planning for the Armistice Day C. E. Program? Let us look ahead, plan and work for Peace.

—A. J. N.

THE GIRL'S RELIGION

No girl ever realizes fullness of life until she has been started on the quest for God; her heart is always restless until it rests in Him. The greatest service we can render her is to help her to discover the real Christ. Too often we expect her to accept our religion, and when she fails to respond we call her irreligious.

The modern girl wants a religion that meets the needs of her life as she lives it from day to day in our modern world. She refuses to profess a religion good only for church on Sunday. She wants a religion that she can carry with her into the classroom of her high school or college. Her God must be big enough to encompass all fact as she learns it in the classroom. Why offer her a God that is small?

She wants a religion that she can take into her recreation times. Instead of spending all her effort condemning her forms of recreation, should not the church help the girl to find for herself true recreation?

The girl wants a religion that meets the needs of her life in the business or professional world. An increasingly large number of young women are entering business, and there they must meet new problems, problems that cannot always be solved by a religion handed on for decades without changes.

Yes, and the modern girl wants a religion that will enable her to play her true part in the government of our country. Our grandmothers needed no political interpretation of religion, the girl of today does.

If there is any one characteristic of the girls of this age it is their hatred of sham. A religion that will satisfy must be vital, honest, and sincere; it must be able to stand the searchlight of the girl's own fearless thinking. When she thus ventures and discovers for herself and for the world new realities in the religion of Jesus, let us be tolerant enough to remember that while He never changes, our understanding of Him is limited, and we can ill afford to condemn another's interpretation of Him. The modern girl is deeply religious, but until she discovers a religion that will meet all the needs of her life she will hide her restlessness under a cloak of gay indifferences.

THE YOUNG WOMAN AND HER BUSINESS

The big question that confronts each girl is: What shall I do when I am thru High School? There are many occupations for a girl in this day such as office work, teaching, nursing, clerk in a store or she may be looking forward to becoming a housewife some day.

Each occupation named needs some consideration before stepping into the harness as we might say.

There are a few things that must be taken into consideration before one chooses her lifework. Such questions as these should be fully considered: Can I be happy doing my work? Am I able to put my whole heart and soul into the occupation? Will I receive enough wages? etc.

When we ask ourselves these questions, we should not consider only what we will get out of it but we must also put something into our work.

When we are thru school we may take up office work. Perhaps we will continue for a year or two but we do not seem satisfied, then by all means we should find something else to do. We are not able to do our work right if we do not like it.

I have a friend who is in the teaching profession. When she was thru High School, she with the rest of the family went out to California by automobile. The second winter after she was thru school, she began to teach and is teaching her 5th year but she does not seem to be satisfied although I believe she is quite successful in her teaching. She told me she had always wished to be a nurse but her parents did not allow her to follow her own desires thus she is not content.

I do not think the parents should tell a child what to enter into as a lifework. They may help to direct the child but not say you take up the teaching profession. That child may never be successful for he may not have entered the right field of labor.

As for me, I am teaching in rural school for my sixth year. I began teaching when I was thru High School and am working for my Standard Certificate by taking extension work. It is not the easiest thing to do but by so doing, when I have my certificate I have no debt. That is worthwhile considering.

Teaching is a noble profession. In a rural school there are many problems confronting you from day to day. Some children do not receive proper home training, use bad language, others come to school without being washed or combed. I have forty-two children and have eight grades. Sometimes I feel as tho I were not accomplishing what I should, then I work so much harder.

People may say a teacher has short hours but my friends, a teacher who puts her whole heart and soul into her work cannot close the door just as soon as the children are gone and go home. There are always some things that must be done, such as correcting papers, clean up, etc.

So my friends, whatever our business is we should do our very best, then we are doing what is expected of us.

"Let us not be weary in well doing for in due season we shall reap if we faint not."

DOES SMITH DRINK?

What Two Friends of Smith Say About It and What They Published

Time is a weekly Chicago publication. It is friendly to Al Smith. It points out that drys and wets do not agree on what constitutes a drunkard. Does Smith drink? Does he drink to excess? The official answer from the Smith camp is as follows, according to the Time magazine:

"Yes, of course Smith takes an occasional drink. Who does not? But he never drinks beyond self control, never drinks on duty, has not got the habit."

Then Time adds, "The popular observation is that the nominee when seen off duty often has had before evening enough drinks to be visibly stimulated thereby. To the friendly eye, the effect is one of good fellowship."

This from a publication friendly to Smith. Here is more testimony from a man friendly to Smith.

Mr. Villard is for Smith for President. In the magazine, The Nation, of November 30, last year in discussing Smith as a possible candidate for President, Mr. Villard writes:

"Does Al Smith drink, and does he drink too much? Well, I am reliably informed that he drinks every day, the number of cocktails and highballs is variously estimated at from four to eight."

Villard claims to have submitted this statement to Smith's publicity manager, and that it met with the manager's approval.

These printed statements are published and are not a part of the alleged "whispering" campaign.—The American Issue.

THE YOUNG WOMAN— HER HUSBAND

I can see the smiles of interest and curiosity appear on the face of each individual who notices this title, "The Young Woman, Her Husband." That only goes to show that it is a universal subject and one which is of intense interest to every person dwelling in the land of women. Another proof of this universal interest is that so many daily newspapers and magazines devote a column or two to answer the perplexities arising from this subject.

Not only is it of interest but it is of vital importance. The desire of every human being to find a life companion is not to be shunned, ridiculed, nor scorned, for it is God-given. If the matter of marriage would be considered more sacred America's divorce situation would not be so conspicuous. So often in our "Lucid Intervals" or other humorous columns is the subject of love and its consequences lightly treated. Likewise on the part of youth who receive his education on such lines from their predecessors a lack of merited seriousness is seen. They do not give their individual affairs the serious, careful thought, the frankness and honesty necessary for a truly happy and successful union.

By seriousness I do not mean a critical attitude toward those of the other sex, but the would-be wife and mother must, for her own happiness and the welfare of her children, have standards or ideals, if you like, with which to measure the men with whom she comes in contact as to their capability of being the father of her children.

What are some of the criteria which serve as scales with which to weigh the prospectives? They may differ slightly for each individual but in general, I believe, each young woman if she is honest with the best that is within her will agree with the following:

1. Kindness which causes him to treat his lady friend with all consideration. This quality is to be of a permanent nature so that it lasts not only through the days of courtship but in life after marriage. He will not be so engrossed in the business of making a living that he will forget to perform the little acts of love presenting themselves daily.
2. Adaptability to circumstance and people. He will not become irritated and grouchy when a cog slips in the well-oiled routine of of life. He has learned that patience is an absolute necessity if life is to be lived well.
3. Thrifty and be a good manager and capable of providing a comfortable living for his family.
4. He must have a spirit of fairness, realizing this is a day of equal rights when he can no longer be the tyrannical head of the house but realizing that his good wife also has some intelligence.
5. Broadmindedness, remembering that civilization is not limited to his knowledge and possessing an open mind toward truth.
6. He must have habits of cleanliness and neatness which are not simply slipped on as bait during the time of courtship but will go on after marriage.
7. To make a successful union there must be a common interest. Rarely you will find a successful marriage where there is a wide difference in education and religious interests.
8. Mr. Ideal Husband must be a Christian. Marriages can be happy if non-Christian but never as happy as they might be were those joined "until death do them part" Christians. Christianity adds a oneness and a sacredness which cannot be found elsewhere.

The true husband as pictured in the mind of the young woman has attained the nobility as expressed by Alice Carey:

True worth is in being, not seeming
In doing each day that goes by
Some little dead, not dreaming
Of great things to be done by and by.

GOD'S SHUTTLE

"My life is but a weaving between God and me;
I may but choose the colors. He weaveth steadily.
Full oft He weaveth sorrow, and I, in foolish pride,
Forget He sees the upper and I the under side.

I would have gone; God bade me stay;
I would have worked; God bade me rest;
He broke my will from day to day;
He read my yearnings unexpressed,

Dear Lord, help me this lesson sweet to learn,
To sit at Thy pierced feet and only yearn
To love Thee better, Lord, and feel that still
Waiting is working, if it be Thy will."

The ministerial Conference of the Eastern District conference which was to meet Oct. 12, will meet Oct. 19, in the Germantown Mennonite church.

THe S. S. LESSON

November 4.

World's Temperance Lesson

Rom 3:1-10:14

Golden Text—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

Paul teaches, as does the entire word of God, that God raises up rulers to make this an orderly world. The ruler, by whatever name he is known, is a servant of God, used by Him as an instrument for regulating society that men may live decent and orderly lives. In Paul's time they had many rulers who were bad men, as we have some today. Their private lives were such that no one could look up to them with respect, but they were the leaders whom Providence had put at the head of affairs and, after all, in their official capacity it was the office rather than the man that was respected. God has placed all the world under authority for the purpose of protecting the weak and curbing the strong and for the purpose of making justice more possible and injustice less possible. Even unfit persons holding office are in a position to enforce such things and when they represent law and order, it is the duty of all to be law abiding and orderly.

Paul points out that the law abiding person has nothing to fear from the good or bad ruler so long as his personal life is clean from wrong doing. He or she is a good citizen only when they are careful in their respect and obedience to law. Let us observe that there are two kinds of a kingdom in this world. One is temporal and civil. All are bound to respect its laws. God is supreme over the secular world as much as He is over the spiritual world. The other kingdom, over which God rules, is the spiritual kingdom in which there is no outward form of power but which is as Christ tells us, within us. In this kingdom there are laws and obedience is an absolute requirement. This concerns those who are loyal to God. The secular government, over which God rules, has its laws that call for universal respect. The secular ruler is spoken of as a minister of God who bears the sword, that is, the right to compel enforcement, but the obedient citizen needs no enforcement. He is a good citizen because he keeps himself out of trouble with the authorities. Sometimes there is a conflict in the minds of men concerning obeying rulers who are wicked in a wicked cause. In that case the laws of the kingdom of God are above the laws of the secular government.

In one sense there is one attitude that is proper in both the secular and the spiritual kingdom. It is that the rights of others are respected. There must be a justice that allows another the same privilege that we want to enjoy for ourselves. We are in all things to love our neighbors as ourselves, we are to do unto others as we would have others to do unto us. This is often called the Golden Rule. Surely the world would be under a Golden Rule if every one of us would love our neighbors as ourselves. The very keeping of the law of God with regard to the person and property of our fellows, is the base of all civilized life. If any one of these matters were not limited and protected by law we would have anarchy which would make life, virtue and property unsafe and not worth while concerning ourselves about. The higher law of God enters into both the secular and spiritual government. It is the law of love and applies to every state and condition of life and its activities. We are told that "Love worketh no ill to his neighbor: Love therefore is the fulfillment of the law.". Where there is love in life and action there cannot be wrong or injustice. Selfishness and other evil passions are against the manifestation of love in any way because they are born of sin while love is born of God, and is therefore always good and right.

Love must be the motive behind temperance. The man who loves rightly and truly will be a temperate man. Excesses of all kinds are against the spirit of love. We will have a temperate nation when once men do not engage in the wicked occupation of making and selling intoxicating drinks. The liquor maker and the liquor seller are enemies of the civil government, first, because their occupation is outlawed, and second, because it is the cause of crime, misery, desease, poverty, and lawlessness. Truly, the Old Testament prophet had a conception of this principle when he pronounced curses on the head of the man who places the bottle to his neighbor's lips. Personal temperance is the only kind of a life that assures a sound body, mind and soul. The user of intoxicants sets a bad example, he deprives those of his support who have a right to look to him for it. He makes an unhappy home and he is the breaker of hearts. It is he who makes law a by-word and decency a mockery. It is the citizen who though not a drunkard himself, aids and abets the drinker who is the one who scuttles the ship of state and endangers the lives and happiness of multitudes of innocent ones.

AN APPRECIATION

(Continued from page 2)

from Bro. C. A. Neuenschwander, for many years associated with Brother Sprunger as member of the board of Deacons:-

"No one can appreciate an unbiased, fair minded, careful and farseeing preacher more than a sincere member of his flock who was closely connected with him and served under his leadership for years as deacon of his church. This was the lot, or privilege, of the writer of this paragraph. Many difficult problems among churchmembers presented themselves for adjustment that time, some cases demanding immediate action by the church board and of the utmost complicated order, involving high-standing members of the congregation, cases that required the most careful handling according to God's command, and to do justice to all concerned. To all these Rev. Sprunger seemed equal. I do not remember of one case that was decided under his leadership that was, or ought to have been recalled, or reversed. He was practical in all his work and surely so in hearing complaint from one church member against another. A sister in the church once said, "I will never again go to Sam Sprunger with a complaint against another churchmember." When asked, why not? She answered: I thought I had a grievance against another member and went and related the matter to Sprunger; he then asked me, 'have you spoken to the offending party?' I then said no, I do not like to face the party. He then said: O yes you will; I will hitch my horse to the buggy and drive you over to see the person and settle the matter if we posibly can." They went and the difficulty was settled then and there, and the sister never brought another complaint. A number of similar proceedings could be cited. He was a most tolerant leader in handling an erring member: his sole aim was to get the erring one to see his, or her, mistake, to truly repent, make peace with God and the congregation, and then go on and sin no more. He was also fair minded to other ministers; he often said that he never heard a sermon preached but that he could and did learn something. If there was nothing elevating in the sermon he could at least learn how not to preach."

(To be continued.)

THE FAMINE IN CHINA

Famine actually existent—not merely a prospect of suffering during the cold months of North China winter—afflicts two and a half million persons in an area of 5,000 square miles in the southern part of the province of Chihli and extending across the border intothe province of Shantung.

In face of this condition the famishing must receive aid or succumb to starvation, says John Earl Baker, the report of whose field investigations in the famine area on behalf of the China Famine Relief organization in New York City has been made public.

Mr. Baker, who was sent to China by the New York organization to study the situation in North China at first-hand, confirms previous reports as to the extent of the suffering and adds further details which make it apparent that the conditions are even more appalling than had hitherto been realized in this country. Chihli and Shantung are not the only provinces affected, the report declares and special mention is made of some 840,000 men, women and children facing starvation in the agricultural section of five northern counties in the province of Shansi. In the Chihli-Shantung region, Mr. Baker estimates, that the 2,500,000 famine victims will have to live- or die-between now and the middle of next June on half of a mere subsistance ration unless aid is forthcoming.

During his trip Mr. Baker passed through the fields from which the peasants had hoped against hope to glean at least enough of an autumn crop to sustain life through the winter. "At a distance" he says, "both millet and kaoliang appear to be of normal height and thickness, but on inspection the millet heads prove to have the seed eaten off the stem in the middle of the head by the locusts, while the sap has been so extracted from the stalk that the seed which remains in the head is shrivelled. In the case of the kaoliang, a fine tall stalk bears a head which is nothing but chaff. As the grasshoppers have ruined the millet, so has the drought ruined the kaoliang." As a result, he concludes, "for mile after mile the plots of kaoliang are worth practically nothing for anything except cattle fodder."

Among the peasantry and in the stricken villages visited, Mr. Baker saw and attempted to consume some of the "food' substitutes to which the famished have been driven to take recourse in an attempt to allay the gnawing pangs of hunger. Pig-weed soup and chaff biscuits figure prominently, in this famine menu, while in the regions where the hopper pest has been worst the population is subsisting largely on fried locusts. On all sides he saw extreme emaciation, accompanied by the distended stomachs that so paradoxically indicate their emptiness. A large proportion of the people he found suffering from unsightly sores attributable to mal-nutrition, and on the road he met a Chinese barrow-trundler whose bulky but light load consisted of cotton chaff which was to be sold for food.

Dr. F. F. Tucker, formerly of the Williams-Porter Hospital at Techow, who has had wide experience in relief work, has been appointed to take active charge of the field operations in Shantung and Southern Chihli, the latter province having consented to the consolidation of jurisdiction under the Shantung committee.

Investigations thus far conducted by Dr. Tucker make positive the practicability of applying relief in the famine zone. He has cabled the New York organization, however, that adequate relief for the starving is impossible with the funds at present in sight.

Dr. Tucker's conclusions support fully the report of Mr. Baker as to the increased gravity of the situation and the terrible sufferings of the population. Going into more detail in his complete report, Mr. Baker finds evidence tending to confirm the report of the sale of young girls by parents who have been forced to this extremity by need for money or because in this way only could they be sure that the little ones would not die from hunger. Describing a scene at Lintsing, in Western Shantung, he writes:

"Out of eighteen children who stood around watching me eat my noon-day lunch there was only one girl. The ages of these children ranged from four to thirteen, the ages within which boys and girls play together—if there are any girls."

Other corroboration of this forced breaking up of families in the famine area has also come to the New York organization from Miss Cordell, an American missionary in Nankwantao, Shantung, who has written:

"So many people are wanting to give us the children. How I wish we had an orphanage to care for these little ones. Many of them will starve if they stay with their parents, and it is such a pity to give them away, but what are the poor people to do? Just now, someone was trying to give me a dear little girl. The mother had given her to a Christian woman, and the woman is so poor that she cannot care for the little one." * * * *

JOB, A MAN OF GOD

Rev. Howard G. Nyce

It might be well for us to sit down and study the life of this man of God because we find here a man who trusted God and placed all his confidence in Him. The book itself is very interesting. Of it Carlysle says, "It is a very noble book. Nothing has ever been written to equal it." Tennyson says, "It is the greatest poem, whether of ancient or modern time."

Job lived in the fertile picturesque country east of Palestine and south of Damascus in the region just outside of the Holy Land. His character was most exemplary. There are four strong expressions used to describe him, furnishing a picture of ideal life.

1st. He was perfect.
2nd. He was upright.
3rd He feared God.
4th. He eschewed evil.

All the world says, This was a man, because of his model character and concern of others.

In his family circle he was very happy. He had seven sons and three daughters who were settled near each other, all living in most delightful harmony. He was rich in flocks and herds. He was regarded with utmost deference by all classes.

It seems Satan is not satisfied with his following but tries hard to change the hearts of the children of God. In the case of Job, Satan asked God, Doth Job fear thee for naught? Then God said, "All that he hath is in thy power, only upon himself put not forth thine hand." Then trials come upon this holy man. The first trial affects the children and property. On an evil day he lost all possessions. Heralds of evil tidings changed another with a trial of disaster. Oxen and asses were driven off by the Sabeans. Sheep were consumed by fire from heaven. Camels were driven away by Chaldeans and children were crushed to death. The question arises, Can the tempter by this blow drive a man like Job to abandon?, but we find the answer in the negative. More than ever did Job realize that God had been gracious to him and said cheerfully, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

The second trial attacks the person of Job. We find him smitten with boils. The tempter says, Put forth thine hand, touch his bones and his flesh and he will curse thee to thy face." He is an exile from the city and sits on an ashpile out of the city wall. Again a question arises, Can he bear up under this new distress? Will he still hold fast to God? This trial proves too much for his wife and she asks, "Dost thou still retain thine integrity? Renounce God and die." In the first trial she bore the same meekness and bravery as Job and only because of her devotion to him But now she shrank with distress. It was harder for her to see him sit on the ash pile, than it would have been for her to sit there herself. Consequently in frenzy of her anguish for love's sake she put herself on the conqueror's side but not intentionally, it was only because of her love for him.

On the dark background we can see more clearly the fidelity of Job. Despite agony of body, mind and loneliness, not even one responsive heart; we are told that in all this Job did not sin. But on the contrary, words which are classic expressions of religious people, Job asks, "Shall we receive good at the hand of God and shall we not receive evil?" Here Satan disappeared from the scene and does not reappear. Great truths are taught in this scene. Troubles are sometimes sent to the righteous as a test of character. We are tested in this way so that God may show angels and men, the strong character of his people If the Christian is the only Bible that man reads we can understand why God confers privilege and suffering on some people as He did on Job.

Let us not forget that even though we are tempted and tried, that the power of Satan is limited. The book of Job teaches up the limitations. In the first place he is limited by God. This enemy is subject to a superior restraint. It is God and not Satan who is on the throne. The Almighty puts forth His hand before the adversary can put forth his hand. Satan can not go beyond his chain. It is true that Satan is mighty, but let us not forget that God is Almighty. Satan can only reign when and where God gives him power.

Secondly, Satan is also restricted by the will of man Man is given the opportunity to choose for himself and therefore can not be bound by Satan if he himself does not willfully do so. Job's life was deeply founded, after losing all the world held dear to him, he was still true to his God. Goodness came from heaven and to heaven it returned.

Thus far we have thought of the prelude in which we have seen Job in distress. This man having passed through two stages now faces a persistent suffering in the third. Day after day Job sat out side of the city wall a patient, silent, sufferer. Disease so altered his features that Job's friends did not know him. They sat beside him in speechless sorrow and amazed silence. Unconsciously Job's friends are taken into the service of the tempter. Satan used them to aggravate Job; but they did it in such a way that it was a temptation. They were false comforters, and tried to tell Job he was guilty of some great sin. He however was conscious of no such guilt. In the discussion they try to make him believe the Almighty was punishing him.

In his discourses his heart was made bare Why he has been made to suffer he does not know, but he is confident in one thing namely that God is his Redeemer. It is through that he gains peace.

These men having been silenced, another man ventures to speak. He listened to the arguments but was dissatisfied with both sides. Elihu says, It is a means of grace, it is a way in which God speaks to His people. His friends looked at it only as a punishment of sin. Elihu looked at it as an accountable suffering or to prove him

Finally God Himself speaks, not to vindicate Himself but to comfort and heal Job. Jobs' heart had been broken because of the dissertation and felt he had been forsaken by God; and what he wanted to satisfy himself was to have God. Now that Jehovah came, Job saw Him in His beauty and was satisfied. The gift of God was the answer to this great mystery. Many things we can not understand but when God comes we are satisfied. If we are made to suffer let us feel that we are suffering for Gods' glory. We shall be awarded for all our suffering if we suffer for God. In the case of Job, although he had lost everything but his God, he was greatly rewarded, for we read that, "The Lord turned the captivity of Job when he prayed for his friends: also the Lord gave Job twice as much as he had before."

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

JOTTINGS

Many churches throughout the country will celebrate Reformation Sunday on Oct. 28, commemorating the posting of Luther's Ninety-five Theses on the church door.

In accord with the custom of many years another call has been made for the observance of a Week of Prayer January 6-12. The general theme for the week is "The Vision of the Kingdom and the Power of Service."

It is agreed that the Meetings held in the Auditorium of Freeman College, Freeman, S. D., which closed Sept. 28, were the best in interest and attendance held in many years. Some evenings the crowd was so large that many could not enter the building because there was not even standing room to accommodate them. The weather was particularly favorable and made it possible for many to attend. Rev. Reimer, one of the speakers was in Avon the following Sunday.

The Women's Missionary Sewing Society of the Dalton, Ohio, church Rev. Austin Keiser, pastor, at a recent meeting held in the home of Mrs. Jacob Hofsetter arranged a very graceful tribute to one of their members, Mrs. N. G. Kankhauser who had served the society as its president for a number of years, but moved to Berne, Ind. Each of the members pieced a comfort block and the comfort which was knotted that evening was presented to Mr. and Mrs. in remembrance of their many friends in the Dalton church.

Bro. William S. Geisinger, of Zionsville, Pa. who is an instructor in the Emaus, Pa. High School, received the degree of Ph. D. from Muhlenberg College, Allentown, Pa. at a special graduation exercise held last week.

Sunday evening, Oct. 14, on her way to prayer meeting, Mrs. Benj. Sprunger, (sister to Miss Martha Burkhalter, in India) was killed by a speeding automobile almost in front of the church. Mrs. Sprunger was one of the most active members of the church in its many auxiliaries.

President Schroeder of Freeman College, Freeman, S. D. recently made a trip to Beadle and Spink counties. He spoke in the Emanuel Church on Missions on Sunday morning and on the Sunday school topic in the afternoon. The house was filled to capacity. The College library has been equipped with new seats and the institution is glad to report that the present enrollment exceeds by 20 percent that of last year.

East Swamp, Pa. church recently buried its oldest member, Mrs. Lydia O. Shelly, who attained the age of 95 years. She had been a member of the Mennonite church for 79 years. She was a sister of the late Rev. Levi O. Schimmel and is survived by another brother, Owen O. Schimmel of Philadelphia. The East Swamp church observed its Annual Harvest Home September 8. At a social held by the young people on September 29, Miss Moore of Souderton, Pa. gave a talk on her trip to Europe.

This year's Armistice Day will mark the Tenth Anniversary of the close of the World War. All must be happy in the thought that finally the most gigantic slaughter of all time came to an end and we may be happy in the progress that has been made in stabilizing the world for peace and in the growing sentiment through the world that wars are the most cruel, most useless and most wasteful of all the efforts that have commanded human attention Moreover, it is a satisfaction that more people than ever are convinced that war is sin and as sin it must remain on the consciences of all who believe and profess the teachings of the Prince of Peace.

Several musical events of more than usual interest were given in the First Mennonite church, Bluffton, Ohio. On September 9 the Ebenezer Male Chorus gave an evening program under the direction of Mr. Burkholder. On September 30 favorite choir numbers which had been sung during the month and other special numbers were offered. Prof. Lantz is the director. The choir will again give a special program under the direction of Prof. Lantz on October 28. Rev. E. T. Rowe of the Chicago Mission of the Central Conference was a guest of the congregation on September 9. Prof. Fast occupied the pulpit the last Sunday of September. With the opening of Bluffton College two of the girls' classes in the Sunday School united to entertain the College girls who had just arrived. This year's Rally Day was one of the most successful ever conducted. On September 23, Rev. S. J. Goering gave his parting message on "Why I Am Returning to China." A farewell meeting for Rev. and Mrs. Goering was held in the home of Mr. and Mrs. D. W. Bixler which was attended by many friends as well as the ministers of the four churches in the neighborhood of Bluffton and as by members of the faculty of Bluffton College and Witmsarum Seminary.

With an attendance of about two hundred editors of religious papers from fourteen different countries, the first international Christian Press Conference took place at Cologne (Germany) August 19-21. The American representatives were Frederick Lynch, contributing editor of the Christian Herald and the Christian Union Quarterly, and Worth M. Tippy of the Federal Council of Churches. Several Evangelicial press bureaus were represented, such as Syndicate de la Presse Protestante, the Evangelical Information Service of Switzerland, the Reformed Press in Hungary, and the British Far and Near Press Bureau.

Dr. Lynch gave an excellent survey of the present condition of the religious press in the United States, emphasized the importance of the religious press keeping always before its readers the idea of Christian cooperation and unity, especially in the face of the paganism of our great cities, of much of our literature and many of our plays. "By putting the Kingdom of God above the denomination which it represents" said Dr. Lynch, the church paper can lead its readers beyond the walls of the denominational citadel to where they get broad vistas of Christ's Universal Kingdom.

Mennonite
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4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, OCTOBER 25, 1928 No. 42

ARMISTICE DAY

This year Armistice Day comes on Sunday, November 11th. It will be ten years that the terrible hostilities ceased and the world has had a chance to meditate on its colossal folly. The Christian Church was much concerned that peace be declared then and her concern that peace be kept is no less today.

We are all convinced that Jesus Christ came to bring peace into the hearts of men, and make them willing and ready to love their enemies and to forgive them, and help them in case of need. If they stop to think about it Jesus certainly did not ask anything of individuals that He did not expect of nations. If it is wrong for one individual to carry within his heart malice that in course of time will break out in open conflict, and in taking of life, it seems only consistent with the teachings of our Master, when we apply the same line of reasoning to nations. As Ministers of the Gospel we would feel that we had not done our full duty if we did not teach and inspire our members to live in peace and harmony with each other. How can we then as Ministers of that same Gospel be unconcerned about the affairs and conduct of our country and other nations?

One can conceive of various ways in which wars can be eliminated. First, when all men will be truly converted and accept Jesus Christ as guide in their lives. When will this be? Second, there is the method of instruction, agitation and finally conviction that war is un-Christian, inhuman and absolutely futile, and that there are other and much better ways of settling the questions of differences between nations. Nowhere in all the world is there a better basis for this instruction, agitation and finally the raising of a consciousness; than in the teachings of our Lord and Master, the Prince of Peace.

It seem proper that every Minister of our Churches ought to use Armistice Day—November 11th, and at one of the Services of the day present a Christian view of peace.

Much has been done in the past about which we as peace loving Mennonites can truly rejoice. The failure of the militarists to launch the huge navy program, and most of all the recent multilateral treaty signed by 15 nations. These are indications that the conscience of great throngs of people have awakened on this whole question. Men realize more and more that war is wrong and that there are better ways of adjusting matters between nations.

The Christian Church ought to rejoice in this accomplishment, and the Mennonite Church in particular that finally we see more tangible response to what we feel one of Christ's great principles. Therefore I as a member of the Peace committee, hope that we will utilize Armistice Day as an opportunity to impress our peace principles.

A. J. Neuenschwander.

A PAGE FROM MENNO SIMON'S WORKS OWNED BY GERHARD ROOSEN

In last week's issue there appears a picture of an acient Dutch volume, of the complete works of Menno Simon. The volume was one of the famous collection of the late Governor Pennypacker of Pennsylvania and is now in the Mennonite Collection in the Schwenkfelder Historical Library at Pennsburg. This week we present a picture of what is the most interesting page of the book. Governor Pennypacker in his Autobiography says of this book and this particular page: "There had been a long standing controversy in Holland over the dates of the birth and death of Menno Simon, the distinctive Reformer of the Netherlands, one set of scholars contending for 1492-1559 and the other for 1496-1561. When I first became interested in the subject I wondered how it arose, since the Dutch edition of the works in folio in 1681 there appeared his statement of when he left the Roman Catholic church and how old he was at the time. Later I discovered, however, that in the earlier edition of 1646 this statement did not appear, thus proving that somebody had inserted it later. In the controversy one of the authorities relied upon was Gerhard Roosen, a noted preacher who died in 1711 in Hamburg, at the age of 100 years, and whose grandmother had known Menno personally. One day I received a letter from a man out in Ohio saying he had an old Menno Simon book which he would sell for $2. Though this was the only description and nothing could be told about the condition and little about the substance, it was not much to risk, and I wrote to him to send it to me by express. When it arrived, behold, it was a copy of the 1646 edition of the works of Menno which had belonged to Gerhard Roosen. In it Roosen made a number of notes in manuscript, and among others, one which told of a visit he had made in 1649 with Peter Jans Moyer and Tobias Govertz van den Wijgert to the grave of Menno, that he was born in 1492 and died in 1559 and was buried in his own cabbage garden. I sent the information thus remarkably and accidentally discovered to Doctor Scheffer of Amsterdam, who embodied it in an article printed in the Doopsgezinde Bijdragen, and in this way, in America, was settled an uncertain question of the remote past in Europe which their libraries and scholars could not determine."

The signature of Gerhard Roosen is easily recognized at the bottom of the page. In another issue we shall present another document signed by Gerhard Roosen which has to do with the early Mennonite settlers in Germantown, Pa.

FREEMAN JUNIOR COLLEGE

Short Bible Institute Course

A new undertaking is planned for the College at Freeman, South Dakota, for this winter. It is to be a short Winter Bible Course from December 11th to March 13th.

How Did It Come About?

The original purpose of Freeman Junior Colleg has never been changed. The study of German, English and Bible, together with such other subjects as may be offered in a college of similar size, have been on its program since its beginning. The state requirements for a Junior College are almost all met. Together with this has come the growing desire to offer more opportunity for instruction in the Scriptures, and for training for Christian Work. With the coming of Prof. Harder

in the fall of 1928 and his visits in all the neighboring churches, sentiment has crystallized among the ministers and Board members to venture out into a winter Bible course. So the special meeting of the College Board of Trustees held on August 25, 1928 saw the adoption of a resolution to prepare for such a course of study. A week later the neighborhood ministers met with the Board to consider the proposals as far as prepared. Hearty interest and support for the new venture was evident, and the course that is herewith announced is the result.

For Whom is it Intended?

No educational requirement or age limit is set. Young and old, men and women, may enroll. Those who would like to get a Bible institute training near home, those who cannot get away for more than the three winter months, those who cannot spend much money for an education, those who feel the need of a better Bib'e knowledge, Sunday School and Christian Endeavor workers, ministers, evangelists, parents, business men, working girls, farmers, farmers' sons, in fact, all lovers of the Word, desiring to get help and inspiration through the study of it. There will be both German and English courses.

What Will it Cost?

For the 12 weeks as follows:

Registration fee	$ 15.00.
*Board	48.00.
*Room (women)	20.00.

In the Ladies Dormitories 23.00.

Men can get rooms in private homes at $7.50 per month.

Library fee ..... $1.00.

Books, according to the number and kind of courses taken.

The total school expense should not exceed $90.00.

Who is on the Teaching Staff?

Rev. Peter R. Schroder, A. B. President, Freeman Junior College.

Subject: Chapter Summary, Personal Work, Evangelism, Practical Christian Work.

Rev. David E. Harder, A. M; B. D., Professor of Religion, Freeman Junior College.

Subject: Teacher Training, Mennonite History, History of Missions.

Rev. William S. Gottshall, Pastor Salem Church, Freeman, S. D.

Subject: Synthetic Bible Study, Christian Ethics.

Rev. P. P. Tschetter, Pastor Huttertal Church, Freeman, S. D.

Subject: Bible Doctrine, Bible Geography.

Rev. Martin A. Kroeker, Pastor Silver Lake Church, Dolton, S. D.

Subject: Church History, Bible Introduction.

Other branches of study besides those named above, are in the course, so that those who wish, may get a complete Bible Institute Course in several years. Of course, the success of the venture depends upon the number that enroll. For further information write to P. R. Schroeder, Pres., Freeman, S. Dak.

The College catalog gives detail in regard to these items.

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

Christ liveth in me. Gal 2:20.

Missionaries' Birthdays.

Nov. 2 Rev. J. R. Duerkson, Hotevilla and Paqavi, Ariz.

Nov. 2, Rev. A. A. Hamm, Provost, Alta.

Nov. 4, Rev. G. A. Linscheid, "Cantonment," Canton, Okla.

Nov. 5, Mrs. Dietrich H. Koop, Niverville, Man.

Nov. 8, Rev. John J. Klassen, Dundurn, Sask.

Nov. 10, Rev. Wm. Harley King, "Cliffs," Flagstaff, Ariz.

Nov. 10, Mrs. Cornelius C. Peters, Herbert, Sask.

Nov. 20, Rev. M. M. Lehman, Drake, Sask.

Nov. 27, Mrs. Franz F. Enns, Lena, Man.

FAITH

Maud Frazer Jackson.

What if I say,
"The Bible is God's Holy word,
Complete, inspired, without a flaw,"—
But let its pages stay
Unread from day to day
And fail to learn therefrom God's law;
What if I go not there to seek
The truth of which I glibly speak,
For guidance on this earthly way,—
Does it matter what I say?

What if I say
That Jesus Christ is Lord divine;
Yet fellow-pilgrims can behold
Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's voice
And gladly make His way my choice.
We are saved by faith, yet faith is one
With life, like daylight, and the sun.
Unless they flower in our deeds,
Dead, empty husks are all the creeds.
To call Christ Lord but strive not to obey,
Belies the the homage that with words I pay.

AN APPRECIATION OF THE SERVICES OF REV. S. F. SPRUNGER†

Compiled by N. G. Fankhauser

(Continued)

Rev Sprunger as a Temperance Apostle

Another paragraph from Bro. D. C. Sprunger alludes to Rev. Sprunger's influence from the pulpit and platform in the furtherance of the cause of temperance in the Berne community.

"In his younger years the community and even the church took no stand for temperance in regard to intoxicating liquors. Of course, the church did in some measure discipline members who over-indulged in the fiery liquid, but so long as one could walk reasonably straight he was no subject for discipline. But even then the young minister was compelled to take measures often. This brought him to the conviction that if these poor victims who are not master of themselves should abstain from the stuff, why should not I, who am able to controll myself, also abstain in order to help the weak brother and not only advise: 'You should abstain,' but 'we will abstain.' This, of course, caused quite a bit of opposition, for the greater part of the people could see no wrong in moderate drinking. He himself never had any inclination to drink, though he drank for the sake of being sociable; he generally said he did not like the stuff.

"In his ministry he advocated his conviction whenever occasion presented itself and people, especially the younger generation, began to see the good and sensibility of his view. He frequently distributed temperance leaflets and periodicals. This, to a great extent, brought about the organization of the Christian Temperance Society in 1886 which in 1925-26 had a membership of almost 600. In spite of his radical stand for temperance and abstinence, the executive committee of the organization hesitated to take him in as a member. Later this proved to have been a wise plan for the following simple reason: The greater part of the congregation did not approve of such an organization, so it was deemed wiser that for the time being he should not become a member, but should work and preach for the cause as best he could otherwise, so as not to arouse too much prejudice and antagonism. However it was not long before he joined and he was a real "live wire" for the cause, not only in his own church, but was influential in other churches also.

"The secretaries' record of the Christian Temperance Society shows many a theme which was ably discussed by him at its sessions during these many years.

"When the prohibition movement came about in county, state, and nation his joy over it was great and he worked for and advocated it to his end. He was not only a strong advocate for prohibition of the liquor traffic but also against the use of tobacco. He was quite successful in his efforts to influence the young men against the use of tobacco, and today many of the older men are grateful to him for being the cause that they never acquired the habit."

* * *

Along with his thirty odd years' pastorate of the Berne congregation, in which time his congregation grew from a mere handful to one of the strongest in the U. S., was Rev Sprunger's labors as founder and Superintendent of the Sunday school, which grew apace under his masterful generalship, both in numbers and character. Brother Sprunger had the rare gift to recruit to his aid a very able staff of co-workers, among whem C. A. Neuenschwander, for about thirty years acting as efficient secretary-treasurer, Brother D. C. Sprunger, J. F. Lehman (present superintendent), J. P. Habegger and many others were his enthusiastic and efficient lieutenants.

As a climax of the evaluation of Rev. Sprunger's services we let Rev. J. W. Kliewer's (his successor as pastor) estimate follow here:

Some Oustanding Characteristics of the Late Rev. S. F. Sprunger

(By Dr. J. W. Kliewer)

"One of the first things I noticed about Rev. S. F. Sprunger when I became his successor and co-worker was his sense of justice. That to me was the key to many of his actions and attitudes. Justice is usually objective in its applications and not subjective. Because it can show no favoritism it will at times seem stern. Rev. Sprunger could, because of his pronounced sense of justice, warm up more readily over a cause than over a person. Two illustrations must suffice to throw light upon this. After his successor in the pastorate had been in the church but a comparatively short time, Rev.

(Continued on page 6)

THE MENNONITE

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EDITORIAL

Some one out in the Middle West forwarded to the editor several excellent articles from another religious publication which ran high in our estimation, with the request that they be published in The Mennonite, but, as no name is given by the sender we must publish our reaction here with the hope that what we have to say will come under the sender's eye. It is expected that an editor be responsible for everything that appears in the paper he prints. This means that when he accepts an article he must know who is behind it and responsible for what appears there. To be impartial the editor should make no difference because the article happens to be better than some and have no real merit—he must know from whom it comes. Sometimes the matter involved is nothing more than the modesty of the sender, but, to be fair to all the editor must insist on knowing who will be responsible.

It always shows a lively interest in the paper when a reader sends in some good selections that might be shared with the other readers, but, it must also be remembered that a church paper must be something more than a collection of clippings from other periodicals. Sometimes it is necessary, because of a scarcity of original material, to copy articles that may be helpful from other papers or that may have a bearing on the interest of our church and its particular doctrines, but, on the whole the material that is welcome is original matter. If we want a paper to be representative of our church the material it presents should be from the pens of those associated with the church. We know the plea is often made by those who have something to bring to our readers that they are not skillful enough to prepare matters for publication. This should not be permitted to become a discouragement as the editor's desire is for facts, information and opinions, these he can make readable and get ready for the press, even though they are not printable in their original form. Again, we want to thank the sender for the material sent in but want to remind that one that it is important to know who the sender happens to be.

THE GERMANTOWN MENNONITE CHURCH

Some Phases of its Congregational Life.

Fear not, little flock, it is your Father's good pleasure to give you the Kingdom (Luke 12:31). So said our Master to the little handful of devout followers whom He was pleased to call His own. Years afterwards, when the whole wide world loomed before them, full of misery, trouble and death, they courageously faced it, never thinking of a possible defeat of their purpose to bring it under submission to the great Prince of Peace. The people of God have always had the comfort of looking forward to better things ahead. Present calamities were so many stepping stones toward the ultimate victory.

No doubt our fathers, just before the time of their saying farewell forever to the Old World, had the eye of faith that sees better things ahead. In their generation the old country had nothing in store for the peasant and craftsman but misery and distress. Exploited by Kings and Lords, decimated time after time by plagues, brought to the very verge of despair by famine following famine in close succession and overrun by endless wars, no people ever had a darker outlook. Yet God always sends His prophets of comfort in the darkest times and the young Englishman, Penn, agreeing so substantially with them in their fundamental items of belief, no doubt was to them nothing short of a prophet of God, inviting, beckoning and directing them to a promised land that held out visions of a country they could make flow with milk and honey by the application of their honest labor and a country that was to become a refuge where each one might serve God in peace and comfort and live under his own vine and fig tree.

The whole story of the Mennonite church in Europe from the time when dissenters to the established forms of worship were mercilessly hunted down like dangerous beasts, to the present day, has been one of being driven from pillar to post. When they found a temporary refuge in a barren corner of some more tolerant country they set about making their settlement blossom like the rose and raise it from a wilderness to a most valuable asset of the nation, only to lose it to their covetous neighbor and set out again for other barren places and once more start over the pioneer life.

This was their experience in Holland, in Germany, in Poland, in Switzerland and in our day in Russia and probably will be the lot of the 5000 or more Mennonites now in Paraguay, in the heart of South America, on lands that five years ago no white man ever trod.

Sometimes, in the midst of bitterest persecution, some friendly, or less bigoted ruler, would give them refuge for a brief period during which they might enter into the settled life of the community. This happened in East Prussia where, singularly enough, the Bishop Princes of the Catholic church harbored them. The neighborhood of Crefeld, West Prussia, tolerated some who had fled from Holland and it was from these refugees of Dutch origin that our earliest Germantown forefathers came. It has sometimes been maintained that the name Pennsylvania Dutch given to some of us is a misnomer. As far as it is applied to Mennonites the name is not altogether incorrect especially when applied to those of Germantown ancestry. They spoke Dutch. The literature they brought with them was Dutch. Their affiliations were with the Mennonites of Holland or with the Mennonite congregation in Hamburg-Altona where the congregational life was Dutch for a long while afterwards, as was the language of the influential congregation in Dantzig made up of refugees who first appeared there in Menno's time. Some of these, of Crefeld, as for example the Op den Graeffs, had an ancestry that stood high in Mennonite councils in Holland. Geographically, of course, the ancestry of the Germantown Mennonites was German. Later additions from the Palatinate and Switzerland made the American Mennonites overwhelmingly German, even though many, perhaps the majority, were able to settle here because of the assistance rendered to them by the Mennonite Society for the Relief of Foreign Needs of Holland that functioned during the first third of the 18th century. German culture, the German language, German family names, German hymnology, and worship in the German language submerged anything that might have given the Mennonites of Pennsylvania a Dutch complexion.

Two noteworthy persons among the Dutch speaking Mennonites were in contact with the congregation here, namely, Schijn the historian and Roosen the theologian, who was one of the pastors of the Dutch congregation of Mennonites in Hamburg. The signature of the latter appears in an answer sent to Germantown to a request that an elder be sent to consecrate a minister in this little community. It was his advice that led to the selection of William Rittenhouse as the first minister here. The request to Holland for extra copies of the Martyr's mirror at a considerable later period indicates that there were still a large number of persons in the community to whom Dutch literature would be acceptable, but the fact that arrangements were made soon after to have the book translated into German indicated that the growing general use of the German language made a German version more practical.

The earlier ministers of this congregation seem to have been men of outstanding personality. William Rittenhouse was pioneer in two directions. He was our first preacher and he was Pennsylvania's first paper maker. Though the house he built still stands the little settlement of descendants that surrounded his mill, known as Rittenhousetown, has long ago disappeared and Fairmount Park covers the site. The late Mrs. Gibbons and William Umstead, both descendents, were living a few years ago, and were life long members of this congregation. At one time, during the Hussicker regime, there was promise of the possibility of another Mennonite church in Rittenhousetown. Members of the Germantown church held services in a nearby school house and the revival resulted in quite a respectable number of converts. However, the advantage was not followed up, perhaps because there was no resident minister on the ground.

The call of Rittenhouse to the ministry was unique. Mennonites have never been particularly concerned about the so-called doctrine of Apostolic Succession and so when it developed that the reply of Gerhard Roosen of the church of Hamburg for an elder from Europe to ordain a minister suggested they prayfully gather and select one of their number to be their spiritual leader, the matter was settled. Other denomina-

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

THE LOS ANGELES BIBLE SCHOOL NUMBER

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Mountain Lake, Minnesota.

OH, LORD, I PRAY

Oh, Lord I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This, too, I pray
That for this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

And if I may
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.
(Unknown.)

"That we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."
Col. 1:10, 11.

CHRISTIAN ENDEAVOR MEETING

November 4, 1928

Topic: In What Ways do We Waste Our Time? Eph. 5:16; Ps. 90:12. (Consecration Meeting.)

This question is not directed to followers of the world, but to Christian Endeavorers who are supposed to feel their accountability to God for the way they spend their time. If we review the acts of a busy day, how many may we have to condemn as a waste of time? Perhaps there was much activity but little profit. How much time do we spend in reading literature which never lifts our souls a notch higher but perhaps drags it lower down, or in conversation which leaves no one better but perhaps harms another, or in doing needless things because we did not stop to think? Perhaps we follow wrong leaders or aim at wrong goals because we did not make sure they were right. Time spent in worldy pleasure is wasted because it cannot satisfy a heaven-bound soul, and may stain and mar his soul.

This is consecration meeting. Let each Endeavorer conscientiously examine the habits and activities of his own life, and endeavor to stop the waste of God-given time.

The greatest waste of time is a Christless life. "For what doth it profit a man if he gain the whole world and lose his own soul?"

Does not Ps. 90:12 remind us to so arrange our time that we may "apply our hearts unto wisdom" in Bible study, meditation, prayer and praise? Do you begin the day by looking up to God through His Word, to get the right view-point for the day? "Redeeming the time" (Eph. 5:16), in other words, "buying up the opportunity," gives us a sense of its value, that none may be lost.

Time is well spent when we use it to make us better fit (physically, mentally, morally, or spiritually) to do the work God has appointed us to do. We cannot think that our Lord, when He walked in Palestine, wasted time. He said He had to be about His Father's business, and so he constantly went about doing good, teaching the way of true life, and revealing His Father to men. Cannot we spend our time in a similiar way? Yes, if we have Christ dwelling within, then this is the normal life for us, and as long as we are guided by His Spirit we will avoid the waste of time.

A. G. S.

Sub-Topics For Assignment

1. Motives that lead us to waste time.
2. Saving time by regular Bible study and prayer.
3. Various ways in which time that seems wasted can be made spiritually profitable. For instance, time spent in waiting, or travel, etc.

Selections

"Waiting on God brings us to our journey's end quicker than our feet."

"Ten minutes spent in Christ's society every day, ay, two minutes, if it be face to face, and heart to heart, will make the whole day different."

"The world is too much with us; late and soon, getting and spending, we lay waste our powers." (Wordsworth.)

"I have just a little minute,
Only sixty seconds in it,
Forced upon me, can't refuse it.
Didn't seek it, didn't choose it.
But it's up to me to use it.
I must suffer if I abuse it.
Just a tiny little minute,
But eternity is in it."

JOY IN SERVICE

You know what becomes of a lake that has an inlet but no outlet,—it becomes stagnant, dead, dangerous. A life that receives God's daily blessings and makes no effort to pass them on, is no better. The running brook brings life to the country through which it flows, and keeps its own stream clear and pure. So the Christian who serves His Lord by serving others, with cheerfulness and with an understanding heart, brings joy to his own heart as well as to others.

OUR DEVOTIONS

Let us follow Jeremiah as he enters the potter's house to hear the message of the Lord. The potter is occupied in moulding a vessel on the frames. It was not uncommon, but the Lord wished to tell Jeremiah something. When the vessel was marred in the hands of the potter and it had to be remoulded, the voice of the Lord said. "Oh, house of Israel, cannot I do with you as this potter?"

But He speaks to us also. He, the Great Potter, would mould our lives so they are useful to Him. He moulds in many ways, when we let Him; through joys, sorrows, and through our tasks, and especially when we stop, drop all our cares, joys, sorrows and tasks and take time to be holy. 'Tis then that He would have us become clean ourselves, let the sunshine penetrate into those barred windows, open the doors to those secret closets of our lives where no man has ever entered. Gently He touches those very sensitive nerves of our soul and softly, in a voice audible only to ourselves, He pleads to let Him remove harmful blots. It may be painful but He is ever gentle and He takes no more than we can bear at a time.

Those hours, set aside in our lives for the purpose of communing with Him, whether they be in our closet of prayer or in fellowship with others, will lead to the forming of a vessel acceptable unto God. Let us devote all our life to Him, for Him to mould, so that we can say in truth:

"Have Thine own way, Lord:
Have Thine own way!
Thou art the Potter,
I am the clay.
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still."

Anna Dyck
Bible Institute.

THE STUDENT MISSIONARY UNION

The Student Missionary Union is one of the largest of our organizations. The students who are vitally interested in foreign or home missions have banded themselves together, thus forming this union. The two main features are the weekly meetings, and the annual financial drive. The members of the organization and others who are interested, gather for a missionary meeting every Thursday evening immediately after supper. At that time a missionary gives the message, and we all know what heart-stirring messages these servants of our Lord have for us. So far this year we have had speakers from China, India and Alaska. A great many missionaries make it a point to stop at the Bible Institute sometime while on furlough and that gives us the opportunity to hear from them. Immediately following the missionary address, the prayer bands meet, a band for each country. These group prayer meetings have proved a great blessing to all.

The second feature of the S. M. U., which is indeed secondary and yet has its own peculiar function, is the financial drive. Each student, who wishes to do so, makes a pledge for the year. Even tho it is purely voluntary, very few miss out on this. Last year over $1300 were paid into this fund. This year equally as much has been pledged and about $200 already paid in. The pledges average $9.15 for the girls and $10.50 for the boys. In most cases this is hard earned money and so it is a real sacrifice. The fund is used for home and foreign missions.

The S. M. U. aims to bring each student to face the missionary question and to decide whether he or she is to go as a missionary, or has the part of intercession. A second aim is to induce the students to form regular habits of giving. Many of our alumni are on the field today who testify that they realized their field of service through the Student Missionary Union. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2.

Marie Eitzen,
Bible Institute.

WHY SHOULD I BE A STUDENT VOLUNTEER

The Student Volunteers are a group of happy Christians who have heard the Master's call to volunteer for foreign missionary service and preparing themselves for this particular work in some higher school of learning, whether Bible Training School, College, University, or other schools.

Their watchword is "Evangelization of the World." This, namely, to make Jesus Christ known to all men as the only Saviour from sin, is the one and only aim of any true missionary of the Gospel of Jesus Christ.

This great responsibility has been entrusted to every member of Christ. He has made no other provision than that which we find in Mark 16:15: "Go ye into all the world and preach the Gospel." He is still calling His own to be co-laborers with Him. Shall you and I not answer, "Here am I, Lord, send me," to this the greatest challenge that has ever been put to Christian young people?

All we have and are we owe to Christ. Therefore if we are children of the King, we should be Volunteers. First: in Loyalty to Christ. We should have a jealous passion for His exaltation. Second: in Gratitude for His infinite Grace and the countless blessings we receive without ceasing. Nothing but His Grace could have made any difference in our own lives. Third: to show our love for Him who died for us, and His love within us for all for whom He died. This is the supreme motive.

If you are a volunteer, preparing to go out, you will find these organized Student Volunteer Bands in various schools, holding their meetings to interest others in Missions and to keep Volunteers in close touch with the work and workers out on the field.

Ella Penner
Bible Institute.

GOSPEL TEAM WORK

All students are assigned to some practical Christian work each week. Many of the men are on Gospel teams of one kind or another, such as Street Teams holding meetings on the street, Seamen's Work among the sailors at San Pedro harbor, Jewish work, Shop Teams, etc.

As I belong to a Shop Team I will briefly describe that work. The teams leave a little before noon in special Biola busses, taking with them a small portable organ and other musical instruments. A group of the boys are assigned to go to a certain shop which has been "opened," by the leader of the Shop Department, Mr. E. W. Stuchberry, that is, he received permission to hold noon-day meetings there. The meetings are held while the men are eating their lunch at which time they gather at a certain place to listen to the songs and a short but to-the-point Gospel message. Many of the men do not appear at all interested, while others seem to drink in every word that is spoken.

There is one branch of this work that is very interesting, namely, that of the Los Angeles Street Car Co. These meetings are held under very trying circumstances as the employees have recreation rooms in which they talk, read, smoke, and play cards while they wait for emergency calls or between shifts. The meeting is carried on while the men are engaged in these various activities, and you can imagine the circumstances and the hardships that have to be contended with.

The attendance ranges from ten to a hundred and twenty-five persons, and while some are but little interested, occasionally we hear a hearty "I enjoyed that message," or a "Come again," which adds much spice to the work and gives us much courage. There are about fifteen such meetings held each week, which the Lord has richly blessed, saving many souls.

This kind of work has a special joy connected with it in spite of all the hardships, as this is also the field of the Lord to which He has sent us, and which is greatly neglected. Many of these men never darken the church door or go to any form of religious services. So whatever the hardships may be it is a great joy to be able to bring the Gospel of Salvation to these souls so precious in the Lord's sight. Pray for this work.

Albert H. Schroeder,
Bible Institute.

A GIRL LOOKING FOR HER IDEAL

There was once a girl. And she erected a monument to the ideal man, and the foundation of it was comeliness.

Of course she did not know that she did this. All she knew was that she had a very vivid picture of her ideal man.

He would be tall. And straight. And broad of shoulders. And he would have wavy hair. And blue eyes. And a captivating smile. And he would be chivalrous. And gallant. And w-o-n-d-e-r-f-u-l!

Then one day the classroom door opened, and in walked the ideal man. He was just as she had pictured him.

But ere the school year came to an end she knew that he lacked willpower. He dropped several studies one after another, and substituted others that he thought he should like better—and failed in those. He had no aim in life. He had that particular brand of humor that laughs at the misfortunes of others and resents any joke that refers to himself in any way. He was effeminate. He sulked when he could not have his own way. Although overwhelmingly polite to the attractive girls of his acquaintance, he had a way of appearing oblivious of the presence of less prepossessing girls and elderly women.

And all this the girl saw and was disappointed. And straightway she with her own hands tore down the monument to the ideal man, the monument whose foundation was comeliness. And in its place she began to erect another whose foundation was intellect.

Of course she did not know that she did this. All she knew was that she wrote in her diary: "Looks are nothing. It is what a person is and knows that counts. From now on I am strong for intellect."

Then came the man with intellect. He was keen, clever, well educated, and had accomplished much in life. He had definite objectives, and apparently unlimited resources of mind and energy at his command. He planned his work and worked his plan. He had the reputation of seeing through the knowledge to those around him without appearing to do so. He inspired many to press forward in the pursuit of wisdom. He was sociable and entertaining. He was courteous and kind to all.

And the girl seeing all this, smiled and said in her heart: "I was right. It is intellect that counts."

Then came the time when the man faced a crisis, and the girl looked on. And she saw him sacrifice all to his ambition. He kept silent at a time when the truth would have vindicated others and condemned himself. From the injured reputation of his friends he formed a fortress for his own protection. He was unscrupulous in having those removed who barred his progress. He was keen enough and smooth enough of tongue to make black look like white when it was to his advantage to do so. He was selfish. He proved unprincipled.

And the girl turned to the monument which she had erected to the ideal man, that beautiful monument built on the foundation of intellect, and with her own hands tore it down and burned the fragments, and scattered the ashes to the winds.

With the passing of the years the girl erected another monument to the ideal man, and its foundation is practical Christianity. Some of the prominent pillars in this monument are truthfulness, loyalty, kind-heartedness, courtesy, definite aims, optimism, a sense of humor, and generosity.

And the girl looks to the future, and asks: "Will this monument stand the test of time? Or must it, too, pass away?" And the future knows from experience that it will endure, for it has been tested a thousand times in the past by other girls of the long ago.

C. E. World.

"Jesus Christ came into my cell last night" wrote Samuel Rutherford, in prison in Aberdeen, "and every stone of it glowed like a ruby." "Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness"—these are some of Christ's exchanges. Is there a man or woman among us who does not need this transfiguring touch on character and circumstances? Is there one of us who can afford to do without the proffered friendship of Jesus?

It was said that Sir Walter Raleigh "could toil terribly." When he was once asked, "How do you accomplish so much, and in so short a time?" he replied, "When I have anything to do I go and do it."

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE S. S. LESSON

November 11

Peace and Good Will Among Men

Rom. 12:1, 2, 9-21

Golden Text: "Be not overcome of evil but overcome evil with Good." Rom. 12:21.

In the chapter, from which our lesson is taken, Paul is applying the great doctrine of justification by faith. Therefore because the "just shall live by faith" the following recommendations are given for the Christian life of those whom he addresses and those believers who have come after them. As Paul is the great preacher of the great Prince of Peace, he holds it out as our reasonable service to give ourselves wholly to him and live so that it is possible to be at peace with all men.

Our bodies, if they have been redeemed, belong to God and we should give them to Him in sacrifice, not the kind of a dead sacrifice like that which was laid on the altar of old, but the living sacrifice that makes all the living faculties serve Him. He has given to us His only begotten Son in sacrifice and that Son, through His sacrifice, has served us as no other man can, therefore it is put up to us that our unreserved sacrifice of self and all we have is a reasonable procedure.

The only way that God can really be served is in separation from the world. The whole story of his dealing with men is concerning a separate people. The Call of Noah, Abraham, the family of Jacob and the nation of Israel was one of separation. The call under the New Testament is to "come out from among them and be a separated people." A sign of not being separated is an untransformed mind. To be worldly minded is to belong to the world. The worldly minded person surely cannot be the regenerated person.

The Bible not only tells us what is wrong, but reveals to us how to do the right. In it we note that Love is the overruling principle. The people of God cannot be His people if they do not possess this outstanding principle. In this 12th chapter of Romans we are told how we are to act, and will act, if love is the ruling factor in our lives. Love, in the first place, is to be pure and unadulterated. It shall not have behind it any selfish motive or anything that does not savor of the spirit of Christ. True love can only set its affections on that which is good. Being born of God, it is certainly against all that has evil behind it. Men are given to show love in matters that are in violation of the will of God. That kind of love is the imitation, not the real thing. As we follow the catalogue of the virtues that love prescribes we note that affection akin to that of brotherly love for our fellow men enters into it. We may love some things little or much, but, when we love one another, it is to be with a brotherly love that recognizes that all men are the children of the same Heavenly Father. Love will be humble. Pride of any kind stifles love except the love of self, which is not becoming to the redeemed children of God. Our Master set us the example of humility and humility was an outstanding characteristic of the great saints of all ages. We are only true saints as we share this quality of humility. Energy in our activities, especially in the service of the Lord, has a high place in the make-up of the Christian. The servant of God, realizing the significance of his redemption and the shortness of the time, will be a very much alive servant. His joy will be in the hope that God sets before him, His patience will be of the kind that Christ inspires, remembering that God too is patient with him. The prayer life will be the normal expression of his life. Benevolence is the natural outcropping of the Christian character. Hospitality is something that one who loves and recognized the true brotherhood of man became a natural part of himself. Sympathy is so Christlike that one who walks in His footsteps simply radiates it.

We speak much of peace. We know that it alone is the condition that God blesses among His children. Here are some of the secrets by which peace is assured. "Bless and curse not" "Condescend to men" "Be not wise in your own conceits." "Live peaceably with all men." "Avenge not yourselves." "Freed - give - drink-heap coals of fire on your enemy" "Overcome evil with good."

There are many theories presented by which some would make this world a world of peace, but the Bible presents a line of personal conduct, which, after all, beats all the theory in the world. We are to love as Christ loves. Be as sacrificing in our love as He was sacrificing. Think not of self, but of the others and of what the will of God is in this matter.

CORRESPONDENCE

Butterfield Minn., Oct. 12 1928.

Dear Readers of the Mennonite.

Again we have entered the last quarter of the year and the time is here for a report from us. The Lord has been very gracious to our little flock. Nothing unusual has happened. We have had no losses through death in our membership and it behooves us to bow in humble reverence to our God for His gracious guidance.

We have been able to have regular services every Sunday. S. S. at 9:30, preaching 10:30 and C. E. Society the first Sunday evening in the month.

In August our congregation extended a call to Evangelist Louis Linscheid to take over the work here. The call has been accepted and Bro. Louis and his wife have made their home here. He has preached several up-lifting sermons in the American language. Ordination services are to be held sometime in November.

With the help of the brethern who have so faithfully served us in the past we are looking forward to greater spiritual blessings. It will be useless to expect these unless we earnestly support our leader by prayer and encouragement and each one doing all in our power to help along. May we not grow weary and drop our arms to pick up stones to throw.

God does not expect more of us than He gives us power to do but he expects us to use our talents.

Different brethren have been with us through the summer, namely Missionary Ediger of Oklahoma Indian Mission. Missionary and Mrs. H. J. Brown from the China Mission field. Rev. H. Riesen in the interest of Bethel College.

Our Ladies Hissionary Society voted to send $25 to the girls' home in Winipeg and $35 to the General Conference at its last meeting. Mrs. Robt. Linscheid entertained in the church basement.

We have had unusually hot weather in October. The thermometer registered 94 in the shade Oct. 9. The trees have lost their foliage but fall flowers are still in bloom.

Elizabeth Friesen.

Wayland, Iowa, Oct. 18, 1928.

Wayland Mennonite Church.

Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Ps. 37:4.

The last Sunday in Sep. our Sunday school gave a promotion and rally-day program.

The second week of Oct. was a time of spiritual feasting for our church and community, when Rev. W. W. Miller from Pulaski, Ia., held a series of evangelistic meetings. The Lord favored us with nice weather and good roads, making it possible for many to attend every service. Our local pastors assisted in these meetings and the choir was very faithful and prepared special numbers.

Oct. 21th, baptismal services will be observed, sixteen young souls have expressed their desire to be baptised.

Oct. 28th, the fall communion will be observed. The Dorcas ladies are preparing a box of clothing, to be sent to our needy brethern in Canada.

AN APPRECIATION

(Continued from page 2)

Sprunger announced publicly that from now on the members of the church should go to the new pastor for marriages, funerals etc. He evidently did not want personal feelings to decide in these services, but that which would most consistently work out for the good of the church. As a member of the Foreign Mission Board he repeatedly insisted upon it that gifts for missions should not be given because of friendship for this or the other worker but because of the love for the cause. He argued that otherwise ill feeling might arise between the missionaries because some would be more liberally supported than others, that support would be sporadic and therefore no far-reaching plans could be made, and that the church would be compelled to scatter its forces into too many fields by each congregation following its pet missionary with its support.

"Rev. Sprunger possessed a wonderful organizing and executive ability. Although he visited his large membership but rarely, he was well informed about what was happening in the everyday affairs of his members. A member whose steps needed watching, complained that the preacher had an uncanny way of finding out. He had his finger on every pulse-beat of the church.

"He was a man of positive convictions, and he had a forceful way of stating these convictions. He was for this reason a debater of unusual ability. Anyone not knowing Rev. Sprunger might interpret his advice as a demand, but he did not seem to admire a man who would uncritically take his advice without first giving it the tests of his own mental reactions. He would defend his point tenaciously, but if need be, could also yield it gracefully. When the present church was to be erected, Rev. Sprunger at first opposed the plan to build, for reasons which seemed legitimate to him. When, however, a small majority carried the day for building, he with almost every other person in the minority group stood by the decision of the small majority, and he lent every help within his possibility to bring the building to completion.

"Brother Sprunger had a prodigious memory. But with this strength of memory there was not coupled the usual weakness of good memories, lack of analysis of thought, for Rev. Sprunger's mind was keenly analytic. While hearing an address or reading an article he would not only take it up into his memory but while doing so would analyze it and register his mental reactions to it. At one time he heard a sermon in the English language. He took no notes. A short time afterwards he gave the same sermon in German, giving full acknowledgment to the preacher who had first preached it. Some who heard both the original and the repeated sermon, pronounced the repeated sermon the more effective, because Rev. Sprunger had put his own soul slant to it and had thrown his own dynamic personality into it.

"In his preaching Rev. Sprunger leaned towards the expository type with ample and apt illustrations. He had no sympathy for sermons that did not have a definite Biblical foundation. His vocabulary and sentence structure were so simple that even unlettered persons could easily follow him. His logic was so convincing, and his analysis of human character so piquant that it won the admiration of the keenest of intellects. His delivery was forceful with more of explosive intensity to it than comforting warmth. His hearers went away not congratulating themselves for having heard a "fine" sermon, but with their conscience pricked and a challenge to better living.

"Rev. Sprunger was an example of the finest type of self-forgetfulness. His last years were years of severe and uninterrupted physical suffering. Yet very few aside of his most intimate friends ever heard him say much about his suffering. He said he did not know what good he could do others by burdening them with his troubles.

(To be concluded)

THE GERMANTOWN MENNONITE CHURCH

(Continued from page 3.)

tions at that time, and later, were troubled and annoyed because of discussions concerning this or that one being an authorized minister but, so far as we know, this was one of the few ecclesiastical difficulties that did not trouble our colonial forefathers.

The Rittenhouse house standing in Fairmont Park is one of several surviving that were built by Mennonite ministers of Germantown. Because it was the birthplace of David Rittenhouse it becomes a landmark in the history of our state and nation. Yet it has also a significance to every Mennonite that makes it doubly a memorial of the formative period of our church in America as well as of our country.

Hardly a hundred feet from this building stands a house erected by Rev. Dirk Keyser. It is one of the finest specimens of colonial architecture in the community, and is, I understand, still occupied by descendents. The story about his proving his humility by brushing his muddy hands on his best coat before greeting his fellow minister, who had come from Skippack to rebuke him for his pride, would be interesting were it not true that practically the same story has been told of Martin Luther and has often been repeated with variations about other ministers of prominence. It must therefore be discarded. Rev. Dirk Keyser came from Amsterdam where he had been a silk merchant and possibly was better off than most of his fellow Mennonites. A few years ago I received a visit from Dommine Leendertz, a well known Dutch Mennonite minister who was then located on the Island of Wieringen, at that time famous as the refuge of the German Crown Prince. He informed me that a large portion of the population of this Island are Mennonites and that Keyser Family is largely represented, being the descendents of the martyr Leonard Keyser. The Keyser house here in Germantown particularly impressed him, because of the similarity it bore to Dutch architecture. Some of the Keysers here in Germantown became became Dunkers. It is said that those who turned to this faith were men of great stature. One of these is said to have engaged in an argument with Governor McLean at a hotel at the Falls of Schuykill and that to settle it he seized His Excellency by the collar and the slack of his trousers and threw him over the hitching post. It is my hope that this giant was no longer in Mennonite fellowship for then we may refer to the incident without fear of compromising our Mennonite doctrine of non-resistance.

There remains another home erected by a minister of this church in the early days. It is a log house built by Hans Neues at Frederick, Pa. It was this Nice who gave the name to Nicetown where he was a large holder of real estate. It appears that he did not get along very well with some of the brethren. He had come from Crefeld, was elected a minister in 1702 but quarreled with Arnold van Fossen and as a result moved to the other location where he hoped to be as far away from Mennonites as possible. By a strange irony of fate it afterward happened that a Mennonite meeting house was erected on his ground to the right and the Mennonite Home for the Aged was established on his land to the left and even the family grave yard in which his remains lay is now the grave yard of this Bertolet's Mennonite Meeting House.

These three houses, just described, all older than the present church, give us an idea of the substantial simplicity of our fathers. They builded well and so we also feel that the spiritual structures erected by them were well and wisely built on the right foundation.

(To be continued.)

Rev. and Mrs. John Mehl, of Upland, Cal., celebrated their 50th wedding anniversary in the Mennonite church on October 1, which was attended by 250 of their friends and members of the church. Rev. Mehl, who served as pastor of the Silver Street Mennonite church, Goshen, Ind., has been living in Upland for the past 23 years. He has filled various pulpits on many occasions and officiated at many funerals and weddings. Mrs. Mehl has continued to take an active interest in church work and is superintendent of the Cradle Roll Department of the Upland church. The pastor, Rev. L. Hostetler and a former pastor Rev. Elmer Grubb made addresses. The Womens Missionary Society and the S. O. Circle provided the banquet for the guests.

On Sunday, Oct. 21, President P. R. Schroeder of Freeman College, Freeman, S. D., began a series of meetings in the Schwenksville, Pa., church. While on the way to Pennsylvania, Rev. Schroeder stopped over at his former charge, Berne, Ind., to participate in the funeral service of Sister Mrs. Ben Sprunger, who was killed by an automobile while on her way to attend a meeting in the Berne church.

Prof. A. J. Regier, of Bethel College, head of the Department of Education, attended a meeting of the heads of the Educational Departments of the various colleges in Topeka, Kan. The purposes of the meeting was to arrange the college courses of study so that a student of one college would find it possible to go to another and get the same course.

DEATHS

Buhler—Harold Adolf, son of Adolf and Helena Quiring Buhler saw the light of day on the 26th day of July, 1927. His short life here on earth ended and the eternal began on Saturday morning, September 29th, 1928 at four o'clock. He lived here to bring much joy in the home of his parents for just one year, two months and three days.

His parents, three sisters and three brothers are here to cherish the memory of the bright ray of sunshine which is gone forever from this earth. Just a little more than one year baby was with us, just like a dream it seems, yet in that short time the little life made a lasting impression in the home and filled it with joy and happiness. Too soon we feel, yet He who called the soul home doeth all things well. These terder lilies shall not come back to us, but we shall go to them.

The body was tenderly laid away with a brief burial service on Sunday morning September 30th. A public funeral service was held in the Deer Creek, Oklahoma church on Sunday morning, October 7th, conducted by the pastor, Rev. A. S. Bechtel.

Zurcher—Ferdinand A. Zurcher, the son of Jacob and Anna Zurcher, was born Oct. 4th, 1887 at Mt. Blanchard, Ohio.

On April 4th, 1917, he was married to Alma May Gerber. This union was blessed with five children of which two preceded him in death in their infancy.

In the year 1921 he accepted the Christian faith and on July 3rd he confessed Christ as his Saviour and was baptized by Rev. S. S. Baumgartner and received into the Emmanuel Mennonite church, near Pratum. Mr. Zurcher was a very well beloved and conscientious Christian worker.

He was always a willing worker and had his distinct place in every department of the church. In the Sunday school he served very faithfully as superintendent for three successive years. In the church choir he filled his regular place as an able bass singer. In the Christian Endeavor Society he never refused to do his part even the Sunday preceding his death he was the leader of a very interesting program.

In the community he was well known as a hard working farmer. On Thursday, Sept. 27, he was hauling cord wood from the timber of the old Gerber place east of Pratum. When he failed to come home at the appointed time in the evening, an investigation was made and he was found dead beside the load of wood in the timber. It is supposed that death came suddenly as a result of heart failure and that possibly he had passed away no less than 6 hours before the finding of his body.

He has brought his age to 40 years, 11 months and 23 days, and leaves to mourn by his early and unexpected death his wife Alma, his 3 children; his parents, one brother and 3 sisters, and many relatives and friends, but they do not mourn as those who have no hope for the departed brother has clearly left a testimony of the hope that was within him.

Funeral services were held on Tuesday, Oct. 2nd at 1:30 p. m. in the Emmanuel Mennonite church, near Pratum and was in charge of his pastor, J. M. Franz, who was assisted by Rev. S. S. Baumgartner of Portland, Oregon, and by Rev. George Bargen of Wibaux, Mont. Interment was made in the William Kauffman church cemetery.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

JOTTINGS

In the absence of the pastor, Rev. S. M. Rosenberger of West Swamp, Pa., Rev. N. B. Grubb of Philadelphia, preached at the morning service last Sunday.

The Flatland church, near Quakertown, Pa., Rev. S. M. Rosenberger, pastor and Rev. D. M. Landis deacon, celebrated its communion service last Sunday afternoon. The Flatland church is one of the older congregations in the Eastern District Conference.

Twenty members of the East Swamp, Pa., C. E. Society, Rev. H. C. Nyce, pastor were the guests of the neighboring society of the Trinity Reformed church and participated in the exercises of the evening. The monthly special service of the Adult Bible class of this church was particularly interesting because of the fact that the blind evangelist, Rev. H. J. Magonigal was present and had a major part in the meeting.

Freeman College, Freeman, S. D., has offered a special course in Bible that is intended to meet a popular need. According to the announcement sent out the course is intended for all who will take advantage of it. No educational requirement or age limit is set. It is designed for those who would like to get a Bible Institute Training near home but are limited by time and financial requirements and will cover about three winter months. Here is to be an opportunity for those who feel the need of a better Bible knowledge and a better preparation for church, Sunday school, Christian Endeavor and other Christian work. Courses will be offered in both the English and German languages.

Rev. P. R. Schroeder President of Freeman College, Freeman, S. D. will conduct a week of special services in the Eden church, Schwenksville, Pa. Oct. 21 to 28.

On Sunday Oct. 28th, the First Mennonite church of Newton, Kan., will celebrate its 50th Anniversary and at the same time, Rev. J. E. Entz and Bernhard Regier, ministers of the church will celebrate their 25th anniversary in the ministry.

Nearly all of the ministers of the Eastern District Conference attended the Ministerial Conference held in Germantown, Pa., church. The occasion was also the celebration of the 245 anniversary of the founding of the Germantown church. The program comprised matters that were of an historical interest.

Last Sunday the Deep Run church, Berminister, Pa. celebrated the 45th anniversary of the pastor, Rev. A. M. Fretz, who was ordained in this congregation in 1883. Many of the ministers and members of the other churches in the Eastern District Conference were present and participated in the exercises. Three former members of the church who are now ministers, Revs. Freeman Schwartz, Howard T. Landes and W. B. Fretz were among those who were present and took part.

The 245th Anniversary of the Germantown, Pa., church will be celebrated with a meeting of the Ministerial Conference of the Eastern District. An open meeting will be held in the evening at which historical matters will be the subject of the addresses to be given by Revs. G. T. Soldner, V. B. Boyer, S. M. Grubb and Dr. E. E. S. Johnson. The date is Oct. 19.

On Sunday, Oct. 28, Rev. N. B. Grubb, Philadelphia, will preach the sermon on the occasion of the 47th Anniversary of the Rahn's Station Community Chapel near Schwenksville, Pa. He had a major part in the establishment and the erection of this place of worship following the sermon he preached in the Village hall.

Sunday September 30, twenty-two were added to the membership of the Salem church, Freeman, S. D., Rev. W. S. Gottshall, pastor. Of these twenty-one were received by baptism and one by right hand of fellowship. A family of six was among the candidates. The congregation observed the communion of the Lord's Supper on Oct. 14. Sixteen of the young people of this congregation are students in Freeman College.

Last Thursday evening the Endeavorers of the First Church, Philadelphia, conducted a service in the Seaman's Institute, an institution through which scores of sailors pass every day. The congregation will hold its Annual Church Fellowship Meeting Oct. 30. A Committee of the Ladies Aid Society is gathering articles and donations for the Home for the aged. This Society will also hold a Rummage Sale for the benefit of the Orphan's Fund on October 27.

After a three months' vacation the Men's Chorus of the Berne, Ind. church is again on the job. On Oct.. 23 the chorus will sing at Markle and on the 28th it is booked for a program at Muncie. Many invitations have come to sing elsewhere, among them one from as far as Detroit. The Choral society of the Berne church is preparing for a rendition of "Hymn of Praise" by Felix Mendellssohn which probably will take place about Thanksgiving Day. Rev. C. H. Suckau, the pastor, forewarded a number of Steamer Letters to Miss Loretta Lehman who started on her return for the Mission Field in India last week. It is arranged that she will have letters to read for every day of her voyage.

The damage done to churches in Porto Rico as a result of the recent hurricane is even greater than was originally estimated, according to a statement from Rev. Philo W. Drury, Executive Secretary of the Evangelical Union of Porto Rico. In a summary of the situation the definite statement is made that 68 churches and 19 parsonages or other buildings have been entirely destroyed, and that 65 additional churches and 14 parsonages or other buildings have been damaged. The total loss of church property is estimated at a minimum of $160,000. The Churches included in the Evangelical Union of Porto Rico are: Baptist, Christian, Congregational, Disciples, Methodist, Presbyterian and United Brethren.

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TABLE OF CONTENTS

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2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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MINISTERIAL CONFERENCE COMMEMORATING

245th Anniversary of the Founding of Germantown Church

On Friday, October 19th the Ministerial Conference of the Eastern District Conference convened in the Germantown Church. A goodly number of deacons was also present. The Executive Committee of the Conference in planning for the Conference conceived the idea of inviting the Ministers of Philadelphia to attend this Conference if they so desired. We were delighted that a number did attend, others who were unable to be present sent letters of congratulation and felicitation.

One of these letters, when it was read in the meeting, was of such interest that it was thought desirable to share it with the readers of The Mennonite. The letter came from Dr. Chas. E. Schaeffer, general secretary of the Board of Home Missions of the Reformed Church. Dr. Schaeffer recalled the fact that originally the Mennonite and Reformed people came from the same root and stock—Zurich, Switzerland. "Therefore, there are strands of the same nationality and the same language in both of us. You have sprung from the Reform movement under Zwingli in sixteenth century. I have always felt that Zwingli was not promptly understood by his contemporaries. But you had your earnest convictions from the first day until now. Probably you have stood more consistently in defense of your views through these centuries than any other body of Christian people. Of course, you paid the price of it in a comparatively small membership in the United States."

Then Dr. Schaeffer goes on to state how our lines have been drawn together again after the original separation. He stated that the Mennonite Church had in the past given to the Reformed Church three of her outstanding ministers. What is more remarkable than this: all three came out of one family—the Burkholder family. "The three men who came from that line into the ministry of our Church were; Dr. John C. Bowman, for many years a Professor and later the President of our Theological Seminary at Lancaster; Dr. Daniel Burghalter, for years the Field Secretary of the Board of Foreign Missions, and Dr. Lee M. Erdman, of Reading, pastor of one of our strongest congregations. Thus it happened that although in the beginning the two streams of the Church life divided, yet in later days have again beautifully blended."

Dr. E. A. E. Palmquist, Executive Secretary of the Philadelphia Federation of Churches, was present and made some very pertinent remarks. Among other things he said in referring to the table in front of the pulpit; "What your fore-fathers wrote on this table lives, it has gone down in history, it lives. My question and the question of the Church today is: what will you write now that will live and prove a benediction to man in the centuries to come?"

Mennonite Contributions Past and Present

This was the subject of a paper by Rev. G. T. Soldner. In a paper that showed much time and research the speaker pointed out to the assembly the distinctive Mennonite contributions that have been made in the past and present. The body asked paper be published, and when it appears we bespeak for it a wide reading.

Romans 13:1-7 formed the basis for a Bible Study by Rev. V. B. Boyer on the subject, "Mennonites and Citizenship." The subject was treated from a Biblical and historical viewpoint. Conclusions were drawn as to what is true citizenship as Paul practiced and interpreted it. In this measure the speaker found that the Mennonites had been loyal and devout citizens of whatever country they may have been inhabitants. History revealed however that at times requests have come from governments that were not met, since those demands conflicted with what God's Word prescribed as legitimate for man—namely to use force to take life as it is practiced in war. A lively discussion followed when some of the more detailed points of conflict between conscience and law enforcement, were brought out.

A. J. Neuenschwander had been asked to make a report on the possibilities of a large attendance at the General Conference which is to be held in Hutchinson Kansas. Report was made relative to fares, the possibility of Excursion rates. The advantage of chartering a Pullman from Philadelphia to Hutchinson was pointed out so that all those going might travel in a party. Mr. Walter Temple, deacon of Germantown, a railroad man, made some helpful suggestions as to the possible sightseeing along the route to make the trip more attractive and more pleasant.

The Evening Session was opened by Rev. Howard T. Landes, newly ordained Minister of Germantown. He read the Scripture lesson and offered prayer.

"The Germantown Mennonite Church. A Story of the Congregational Life," was ably treated by Rev. S. M. Grubb. He gave us a more detailed history of the congregation than many of us ever had heard. One of the remarkably noteworthy things was the tolerance of the Germantown congregation. Because the number of worshippers was small services were not yet held every Sunday—few rural churches had services every Sunday in the early days of last century and later. This made it possible for various other religious groups to use the building for their meetings. A number of neighboring churches grew out of these group meetings held under our paternal roof. The following are some: 1852 Episcopalian; 1868 German Lutheran; 1869 Second Presbyterian Church of Germantown; 1875 Reformed Episcopalian; 1896 United Evangelical Church. Today and for more than thirty years services are held every Sunday in the Church.

Dr. E. E. S. Johnson discussed: "The Religious Life of Germantown in Colonial America." This subject, just a little wider than our own Mennonite group reached, was however exceedingly interesting, and in his graphic way Dr. Johnson showed to the gathering the trend of religious life and movements in Colonial America. Germantown, and our Mennonite constituency there, was a strategic channel through which many religious groups wended their footsteps on their long westward and southward trek, for new homes and new Churches. In the denominations of Germantown in 1842 a noteworthy undertaking was started, namely the effort to form denominational union. Nine such denominations held a series of meetings, they were: Dunkards, Lutherans, German Reformed, Mennonites, Schwenkfelders, Seventh Day Adventists, Separatists, Hermits and Moravians. Dr. Johnson said: "The effort at Union failed, but still it was an effort that has called forth more such in the more recent past."

The day and the celebration was one of worth and significance long to be remembered. True, most of the papers and the discussions had to deal with things of the past, but the future was not forgotten and if we build as well and as conscientiously as our forefathers, our development will be permanent and worth while in the Kingdom of our Lord.

Brother R. B. Stubbs was asked to offer the closing prayer and Rev. Foulke, pastor of the Soucon Church pronounced the Benediction.

Rev. Allen M. Fretz, Chairman,
A. J. Neuenschwander, Secretary.

MENNONITES AND CITIZENSHIP

Rom. 13:1-7.

This scripture has to do with the Christian and the government under which he may live. We would find what the Bible teaches concerning the Christian and also what it teaches concerning the government before we can have a basis for procedure to find if Mennonites square with this finding.

The Christian—Who is he? He is a stranger, a sojourner, a Pilgrim. There was a time when this was not so when we all had our conversation (citizenship) among the Gentiles. There was a time when he was conformed to the present order but a transformation has taken place and the Citizenship is now in heaven. Thus argues the Apostle Paul in the Ephesian Epistle.

What is he? An ambassador.

While in this foreign country he has a commission from his Lord. In all that is going on around him in this world he has a concern.

Since he is only passing through this world he is not to meddle with its affairs. Nevertheless he has a solemn duty and mission to fulfill, to interest himself deeply and unselfishly in the welfare of all men.

What are the powers that be (Human Government)?

They are agencies of God to suppress evil for the sake of His children.

According to the Prophecy of Daniel who shows us at large that all governments will fail because the only one capable of a perfectly righteous rule has not come, but is coming. Some teachers go very far along that line of thought, perhaps too far to be consistent with what scripture teaches on this question. They live in the clouds. The more one studies the scripture the deeper grows the impression that holy men lived with their feet on the ground. Any form of government to them comparatively was better than anarchy. Yet our place is in the world to come. There we shall rule and reign, not here. The apostle Paul, who wrote the words of our study, did not reign. We find him at the end of his life in a Gentile prison. Think of Christian magistrates and kings administering laws other than Divine! Truly the apostle gives clear and careful directions for Christian subjects, but none for magistrates and Kings.

But government is of God. The administration may be corrupt and perverted but the government itself is of God.

Coming now to our subject, "Mennonites and Citizenship." The Mennonites were apostolic in doctrine and Pauline in their attitude. They were and are not lawless subjects. They recognized that their subjection was to be free, voluntary and sincere.

To withstand this authority would mean rebellion against an ordained agency for their good and protection. The Mennonites have always recognized that resisting constituted authority would be bringing upon themselves swift judgment, since government, though at its worst, in contrast with anarchy, is beneficent, it is our duty to preserve the purest and best form possible to achieve under the existing conditions. The Mennonites having given loyal obedience to their government, even under wicked persecution, have made willing sacrifice, have yet refused to go beyond that which scripture permits and refused the oaths of allegiance and the shedding of blood.

MISSIONARY G. A. LINSCHEID REPORTS ON HIS TRIP

Dear Reader:

Much traveling is being done these days and much is written about tours made. I for my part feel that an apology for writing concerning a trip made, especially if that trip is not even beyond the bounds of our own home country, is quite in place.

I have two reasons to offer for the present writing. My mind quite frequently reverts back, and that with real satisfaction, to the dear people met along the journey and the courtesies which they bestowed upon Mrs. Linscheid and myself. As I think back there is always that urge within me to write to each one individually and send a word of greeting and let them know that we appreciate the kindness shown us. It is quite out of the question to do that, so I avail myself of the opportunity of sending the word of appreciation and of greeting to the parties concerned thru the columns of the Mennonite. Then my other reason for this writing is that it is not my intention to give anything like a detailed description of the journey but rather a mere: "Hao na hahe!" as the Cheyenne would say. (Hello and thanks).

The Board of Foreigbn Missions, desiring to bring the cause of our mission work among the Indians in Oklahoma more directly before the churches, detailed some of the missionaries to visit the churches in different districts. To us were allotted some of the churches of the Middle and those of the Eastern districts.

Our first stopping place was at Fortuna, Mo. This name was familiar to me since a good many years back. Sister Salome Loganbill of this community was active as a capable worker in the mission school at Cantonment about the time of my entrance into the work. The people n this church community have not slackened in their fervor for the great cause of which fact their further recruits and their gifts are an ample evidence.

Brother J. D. Warkentin, the present pastor of this church, took us into his home and on Sunday forenoon we had the great pleasure of stopping at the home of sister Salome Loganbill and talking early-day experiences in the mission work over together. Were glad also to visit briefly at other places. After the evening service Bro. Warkentin took us to Tipton to take the train there for our next destination. We had to wait till about 2:30 in the morning for our train, there was no resting before we boarded the train and there certainly was none after we were on the train, so Mrs. Linscheid was pretty well worn out by the time we reached St. Louis. After some delay there we reached Summerfield about noon that day. Brother D. E. Welty, who had just recently come here as the new pastor, took us after a short rest and a noon meal to the old cemetery near Summerfield. We were especially desirous to see this cemetery since Mrs. Linscheid's ancestors on her father's side are buried here. Summerfield is a very interesting place as concerns the history of our people in this part of the country, it being one of the early settlements. It is so much the more deplorable that the records of this church were all destroyed in a recent fire that laid in ruins a fine, quite new parsonage, emphasizing anew the sore need of a fire proof vault somewhere in which to keep such old records. The loss of the parsonage is, of course very deplorable but it can eventually be replaced, but the old records cannot be replaced.

Since the thru trains do not stop in Summerfield and we were due to speak in Trenton, Ohio, the next evening we had to make connection some way. Brother Welty took us after the evening service (in which, by the way, we were convinced of the deep interest these people take in the work) to Carlyle. It was again after midnight before we boarded the train, but this time we were more fortunate for we had a berth in a sleeper.

At Trenton, Ohio, we were met by Brother J. E. Amstutz, who has the spiritual care of the flock at this place. We knew Bro. and Sister Amstutz from former times and so had points of contact which were of mutual interest. This place was of special interest to me since it was from here that the present Mrs. Petter entered the mission work very soon after I myself had entered it. Others have gone forth from here to labor in the Master's vineyard, even if that were not the case the very attentive and appreciative audience in the evening service would have been ample evidence of the warm interest in the Master's work. The next morning Brother Amstutz took us to Collinsville where we had the very great pleasure of a short visit before train time with Sister Lisette Kinsinger, who had been active in the mission field in Oklahoma for a number of years as a nurse. Since Sister Lisette is very closely confined to her home by the care of an aunt who is quite feeble, we believe that our short visit there was enjoyed mutually. Sister Lisette's questions about this and that one of the Indians showed plainly that she had not lost her interest in either the people or the work.

Berne, Ind., was our next stopping place. Berne, the place of big things as concerns our denomination: big congregation, big church edifice, big contributions and as we become better acquainted with the people we are convinced that the same term applies to their hearts. Rev. P. R. Schroeder, their pastor, was just about to move to a new field of labor so his time was very much taken up, however, he nevertheless took the time to take us out to a sister in whose life the Lord has demonstrated anew the fact that His thots are higher than our thots. There was a time in her life when she thot her own life absolutely worthless, yet today, the Lord is using her to the glory of His own name. The sons and daughters that have gone forth from this place for active service in the Master's cause; the generous gifts that flow from here are convincing evidences of the depth and warmth of the fervor for the Master's cause in general and for missions in particular.

At Napanee, Ind., we were entire strangers—however only at our arrival. These dear people soon made us feel at home. We spoke here on two successive evenings to very appreciative audiences. When we left it was really hard for us to realize that we had not known each other before. Bro. Mullett, the pastor, took us thru some of the factories at this place. The making of the table tops was of unique interest to me. Thin sheets of steel were stamped out in proper shape and then crimped. Thus far they were very much alike but now there came a dividing. Some were dipped in white, others in colored baths and then baked in an intensely heated oven. They were no more alike, some were white, while others were tinted in one or another shade of color. It makes me think of our Indians and of the different races and colors of people in general. The individual has had nothing to

(Continued on page 7)

THE MENNONITE

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EDITORIAL

A recent exposure of the widespread graft that prevailed in the city of Philadelphia in which prominent politicians and police officials were involved in their relation with "bootleggers" and "racketeers" only illustrates the popular belief that those entrusted with enforcing our laws, when they are out of sympathy with them, or, when money can be made by violating them, if they are not honest, will be the most dangerous enemies of society. It also shows how arrogant the liquor dealers and makers may be. When there is a chance of large gains by law violation the temptation to take advantage of the chance will be too strong for such to resist. Perhaps the Mayor of Philadelphia laid his finger on the real reason for it all when he told an audience of Christian people the other day that so long as there are citizens who insist on illegally using liquor there will always be those ready to supply them with it if the price paid for it is high enough.

Another of the startling things revealed by the investigation was the fact that more than twelve million dollars had been deposited in various banks of the city under fictitious names and that the accounts were actively used in financing illegal liquor selling. No sum like this could be accumulated and secretly handled unless persons of high standing were involved. One is amazed at the amounts paid to police for protection, but all the more surprised at the very great amount of money at the disposal of those who openly defy the law. It only goes to show how brazen law breakers may become when public servants are unfaithful and when so large a portion of the population encourage violation of law. We wonder what would happen should we have a chief executive of our nation who is out of sympathy with our Constitution and makes it his avowed task to break down its requirements. Nothing but disrespect for all laws by those who do not like them would follow, and yet this is exactly what is sure to happen if the "wet" element of our nation succeed in placing a man of their choice in the executive chair at Washington.

THE GERMANTOWN MENNONITE CHURCH

Some Phases of its Congregational Life.

(Continued)

It seems singular to us at this date that so few of the records of the Germantown church of the early period remain. There are a number of reasons for this. Church records that do not get into print are easily lost because there are no duplicates and, even in our day, there is often such poor business management in church affairs that I fear it woudd be impossible for some of our churches to find records beyond twenty-five or even ten years. Church offices frequently change in their personel and no provision is made for a new officer to check up on his precedessor to assure that the complete record is passed down to him. Mennonites were especailly lax in regard to records and some even believed that there was entirely too much worldliness and pride in keeping records of any kind and so they omitted them. When John Oberholtzer and his associates were forced out of the Mennonite Franconia Conference there were many circumstances that contributed toward the division, but the fact that he and others with him, including Israel Beidler, one of the ministers of this congregation, published a proposed Constitution for the Franconia Conference was the straw that broke the intolerant back of the camel, and precipitated the division, the conservative brethren having affected to be greatly scandalized that some of their number should be so worldly as even to suggest that Conference business should be transacted in a regular and orderly way. Again, what records there were, were in the German language and, as English became the language of this church some time before the division, the value of papers written in a tongue that those who might have had them in their possession could not understand or read was sure to lose appreciation, particularly if they had any connection with the Conference in which there was so much unpleasantness and bitter feeling.

There are, however, some outstanding known facts in the story of the Germantown church, among them the publication of the Dort Confession of 1632 by Bradford the Philadelphia printer in 1727. These pamplets, though bearing the signature of all the ministers, must have been designed for the use of the Germantown church as all the rest of the churches were German localities where there was no call for English religious literature. This pamphlet was printed on Rittenhouse paper and was a copy of a similar production in Holland where an English edition was needed for the use of the many English people who were interesting themselves in the teachings of the Mennonite church. The copy also contained an extract from Menno Simon's writing, perhaps the first attempt to produce any of the writings of that Reformer in the English language.

The best known document that has to do with Germantown Mennonites is the Protest Against Slavery. It is an evidence of the high ideals to which the first Germantown settlers were given. As they had left Europe in search of the freedom that Pennsylvania offered they wanted that freedom made available to all men no matter what their race or previous condition of servitude.

I know that the claim that Mennonites had anything to do with it is sometimes challenged, but there are reasons enough at hand to confirm our belief that, with the exception of Pastorius, they were Mennonites. Their names were those of Mennonites. They had a Mennonite ancestry behind them, and they were protesting against something that was a scandal in the community in which they had no part. If Pastorius was not a Quaker, could not the rest of them also have been non-Quakers? If the tradition that the protest was signed on the table before us, in the house of Tones Kunders be true could it not have been placed in the church by John Conrads, his son who was one of the ministers of this congregation? Had any of the protestants been members of the meeting would postponing action or "passing the buck" have definitely settled the matter? It is evident that the protestants were without standing in the meeting and it was therefore safe to lay on the table that for which there was neither conviction nor courage to face at that particular time.

The Mennonites were a farming people and cities had little attraction for them until comparatively recent years. For this reason Germantown never could claim a large membership. But there never was a time when the congregation ceased to exist, notwithstanding the statement sometimes made that there were periods when it was dead. But, being weak, it happened several times that reorganization was practical. There is a considerable lapse in the history of the church from the beginning of the 18th century until shortly before the opening of the Revolutionary War, and another lapse covering a period from the beginning of last century until the middle of this century. The transition from the German to the English language was a critical period that reached its climax when Rev. John Minigh, the last of the German preachers was in charge here. The small flock became smaller but there remained ever the faithful few who kept the light burning. For example in 1871 sister Anna Unruh who had been a member of the church since 1811 was buried and notice was taken of it in the record of that time. She certainly would not have claimed such a long record for church membership if there had been no church to which to belong.

Until the time of the division in 1847 Germantown was an out station of the large and influential congregation in Skippack and was served by its ministers. However, the early turn to the use of English language by some churches of the Chester County naturally drew this church into closer relations with them. At the time of the separation as we have noted, Rev. Israel Beidler, later one of the pastors here, was one of the excluded ministers. It is probable that he and his church in the Chester Valley as well as the one at Phoenoxville were already in intimate relationship with this church. At any rate, Beidler cast his lot with the Hunsicker people in a later schism and this was followed by a reorganization and an ingathering of a larger membership, under the pastorate of Rev. F. R. S. Hunsicker, when a progressive program was instituted, a Sunday School established and Prayer Meetings regularly conducted. During this pastorate the church made larger gains in membership than at any time during the last century. For example, 28 were added in 1862 and 20 in 1869. However many of these new accessions withdrew shortly afterward, as a list of those participating at the communions will show. (To be continued)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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Mountain Lake, Minnesota.

CHRISTIAN ENDEAVOR MEETING

November 11th, 1928

A. J. Neuenschwander

Topic: "What is Being Done for and against World Peace?" Romans 14:19.

Suggestion: The committee in charge might divide the time between two sides. Let the one side suggest things that hinder peace for five minutes, then the other side might mention things that make for peace for an equal period. Thus both sides will be well represented. We need to know facts to come to a right conclusion.

The Scripture Brought Down to Date

Large armies have not in the past made for peace, they do not promote peace now. Good will is more effective.

Poison gas arouses hatred everywhere, but to feed the sick and poor cools the angered soul.

Secret alliances have always arounsed distrust and jealousy whi'e open discussion tends to allay tense situations.

Love, bears and forgives and forgets—let us love.

The Prayer Thought

Let us ask the Lord to forgive us for our quick temper, our hasty words, our slow forgiveness. Let us ask together that national leaders might seek Divine help in their tasks rather than armies and navies.

Let us thank the Prince of Peace that: many are willing to work and live for peace, for the progress made in spreading peace sentiment, for the awakening conscience on this mighty question.

Dividing the Subject for Assignments

1. The Superiority of Spiritual over Physical Forces.

2. Patriotism; True and False.

3. Organizations that Work for World Peace.

4. The Yellow Press, a Foe to Peace.

The Open Forum

1. How are Missions affected by wars?

2. What effect does military training in colleges have on peace?

3. What can individuals do for world peace?

4. Have you ever attended a peace conference? Why, or why not?

5. What is the biggest task in working for world peace?

For or Against Peace—Which?

First, some things that hinder peace. The yellow press. By this we mean such newspapers who care more for sensational news than for truth. In their effort to create sensations they exaggerate dangers, race riots, enemy tactics, foul play—all this to sell their paper. But it helps to create sentiment of fear and resentment. Inflated patriotism. This makes people see only the faults of others and never the faults of one's own nation. Inflated patriotism lives on fear that others will attack, invade or steal something that belongs to us. The desire to be the most powerful nation. This desire makes people willing to spend huge sums of money for armies and navies. These in turn rouse the suspicion of others and two rival nations armed to their teeth are a menace to peace. Military training in our Universities, some of our Colleges and in some High Schools. This practice engenders the love for pomp and puts confidence in force and is as such a menace to world peace.

Helps to peace: The weariness of war and its consequences. The glorious promises of the last war have miscarried. Men see more and more the fake and sham of wars to accomplish any permanent blessings. An awakened public conscience is a mighty aid for peace. Acts of Friendship between School Children. Last year our children sent dolls to the children of Japan. In a fine spirit of friendship Japanese children responded. I saw some of the beautiful dolls sent to America. School bags were this year sent to Mexico. At the distribution a public celebration was held in the Stadium of Mexico City. In connection with this event the "Star Spangled Banner" was played for the first time, and as one observer said—"without anyone hissing." The Kellogg Pact signed August 27th in Paris. The League of Nations. The World Court. All these instruments are for the preservation of peace and to make it difficult for any nation to engage in war.

THE PLASTIC MIND OF CHILDHOOD

Since so many of our young people are teachers in Primary and Junior Departments, we print this paper read at the Eastern District Sunday School Convention.—Editor.

Fifty years ago a topic such as this would not have appeared on a Sunday School convention program. At that time it was not considered necessary to study and to discuss the mind of childhood. Children were children and the rules which applied to one applied to all. "Silence is Golden" and "Children should be seen and not heard' were the precepts with which thelittle ones were frequently admonished. To-day the situation has changed. Psychologists are busy studying the mind of the child and numberless books have been written on this subject. Children in their efforts for self-expression have been permitted to throw off the old restraining influences, often to their own detriment and to the grief of their elders. Somewhere between these two extremes there must be a happy medium where the child may find means for developing his talents which will result in happiness for himself and for his fellows.

Have you ever taken a bit of clay and tried to mould some object from it? Under your manipulation it may have taken on a form which from an artistic viewpoint was very crude and imperfect. Another one may have taken the same bit of clay and fashioned therefrom an object of beauty evoking praise and admirations from all who observed it. The same clay—yes—but the native ability of the moulder combined with a knowledge of modeling made all the difference in the results. The child mind has often been likened to the the clay which may be moulded by those who are in contact with the child. This conception seems to overlook the part which the child himself has to play in the process of his training, and seems to imply that teaching and environment alone are responsible for the future of the child. We would not minimize the importance of the duties and the opportunities of the teacher, nor fail to recognize the influence of the environment upon the child, but we do say that the mind of the individual is unique—there is no other one exactly like it. Two children of the same parents, growing up together in the same home, with the same teachers in school, under apparently similar conditions may, nevertheless, differ radically in their friends, opinions, work and abilities. Why? Because they are inherently different and the same environment will never make them alike. Heredity or environment—which is more important in its influence upon the individual? They cannot be separated. We may as well say—which is more important, the seed or the soil? We know the answer. The seed cannot grow without the soil while the soil without the seed is valueless. Efforts are being made to measure the native ability of a child but thus far the tests have not been wholly successful, because the training of a child begins in its earliest infancy. Even the tests for a year old child show the result of the training which the baby has had during the twelve months of its life. So children are studied and tested until we read of the little boy to whom someone said,"How old are you, Johnny?" Johnny replied, "My mental age is twelve, my psychological age is ten, my moral age, four and my physiological age seven, but if you mean my chronological age, I'm eight.

These studies may be all right, you say, for the psychologist and the educator but of what good are they to the Sunday School teacher. Just this, we know that children cannot be divided into groups according to age and treated as a group. Each child is an individual different from his neighbor and there are as many reactions to the teaching as there are pupils. It is a wise teacher who knows and strives to understand each separate scholar, who knows and cares whether he is grasping what she is teaching.

Let us consider for a little while the characteristics of the children of primary age from six to nine. Physically the child is a hustler, very active but not so restless as the younger children. His circle of playmates has grown larger since he is in school, although there is no group spirit or team work as yet. Each child plays to win for himself. He wants to have things all his own and does not know that true greatness lies in service. Mentally he is an observer. His imagination is still active but he is learning to recognize the difference between real and imaginary stories. Abstract truth does not impress the child and stories should be used to point out moral truths, since the child understands and assimilates concrete results much sooner than the theoretical rules which underlie them. This may be explained by the fact that those parts of the brain which have to do with the elaboration of abstract matter are the last to mature and have not yet developed in young children. Children have no reasonable conviction but will follow repeated example. They imitate very readily language, actions and habits. Reason is dawning, the child begins to question, to think for himself and to form his own ideas. Conscience is awakening and there is an increasing sense of difference between right and wrong. The emotions are strong and there is a ready response to love and kindness. The memory is voracious but haphazard. Good as well as evil is remembered and what is memorized stays although a story may be remembered while its moral is forgotten. There can be no reasoning until the storehouse of the memory has a generous supply of facts upon which the mind may base its theories. How important then that the mind be filled with the right kind of facts. Religiously the child is naturally God-inclined, the impulse to obey is strong and his tender faith still lingers tho' he questions. The child in the Christian home loving God from earliest recollection should grow naturally into Christian experience. Those without Christian nuture should be led to know and love God in Christ Jesus. The habit of Christian living may be formed at this time. The child should be encouraged to pray, to read his Bible, to love Jesus and to think of God as near and dear.

The Sunday School teacher may be a very important factor in teaching a child these things especially when the parents are not interested. The belief that the youngest children require teachers of least skill and ability is harmful as well as untrue. Children who are bundles of possibilities as yet unsolidfied are the very ones who need the wisest direction and if they are wisely directed, their later developments will be much better and nobler. Even the prattling child has his ideal and the teacher searches this out and endeavors to build upon it. A child studies the teacher more than we sometimes realize. He senses sincerity and is ready to respond to the teacher. If a teacher is not conscious of her own power she hesitates and thru her timidity and half-hearted zeal fails to inspire the class. When the pupils discover that the instructor is incompetent or is dull and lifeless, they first lose confidence and then interest and time is wasted.

A good teacher prepares her lesson and has it ready to present in words which the child understands. She uses object lessons appealing to his senses instead of to his reason. She asks questions which enable her to see whether the child is grasping her thoughts. Mere assent is not a sure indication that the child understands the lesson story. Let him tell it in his own words and answer questions about it. The memory work should be very carefully planned and directed. Songs and Bible passages which the children can comprehend should be memorized exactly. What a child has learned he must be required to use as often as possible. Knowledge retained in the mind becomes dim and obscure through misuse.

The best work in the world is for the children. It is the seed and the soil and the planting that we must look after, together with the watchfulness of the growing plants. What the harvest may be we know not, we may never know and we need not know. But no matter how propitious the summer weather for growth or how favorable the autumn for reaping, if the springtime is wasted then there will be no harvest to gather. Let us then not become weary in our work with the children—for if we in the Christian homes, in the Sunday School and the Church do not save the children—who will?

Mary B. Borneman,
Norristown, Pa.

THE YOUNG WOMAN AND HER ASSOCIATES

To every young woman comes the consciousness that she is a small part of a large universe. She realizes that she is in an unceasing and restless search of the meaning of Life, of Christ, of God. She wishes to understand and be understood. To be misunderstood is one terrible thing that can happen to a human being. Therefore she will choose associates; friends who know all about her and love her just the same. This will be her inner circle. Then there will be that larger circle of associates which is less familiar in a personal way, but has a common interest: namely, to live as members of God's Kingdom. Hence to become better acquainted with God is the highest motive for human friendships. Has the Creator not put a part of Himself into every human being? If I were not to associate with fellow men, I fear I should miss one part of God that is an available source of power.

But the young woman's friendship must be a give and take proposition. She must be willing to give love, service, skill, as freely as to take it, should possess strong faith, be owner of herself, and free in the innermost citadel of her heart, free from low motives and full of laughter and action.

Among my friends I should like to count both men and women of my own profession. With them I can exchange "shop talk" and always refresh and improve my attitude toward my work. But also it is a pleasure and almost incredible inspiration to have friends in every honorable vocation of life. These associates help to keep one contented with his own work, and give one a broad vision of the work of the world.

Each one has his problems; each has his crosses. Each must decide for himself how he can best live as a good member of the family of God, in his particular calling. All of us climb up from a different side.

For my friends I want folk of more than just the white race. I want Negro and Chinese men and women friends who will challenge my best spiritual and mental powers. A neighborly chat with foreigners, perhaps of immigrants, who recently came to make their home in America, would be an enrichment of experience. People of all ages should be among my associates. They may range from infants to white haired grandmothers. They would teach me to appreciate my own age more. Also should I not be afraid to befriend anyone who in any way could benefit by a kind deed or word. "One candle lights another, nor does its own light any lesser grow." Our associates may release in us the abundant life.

"Help me to shake off all borrowed garments,
To discard all worn-out ideas that might fetter
Honest thought and free, sincere expression;
But to make firm and strong and better
My own thought, let me incorporate
And weave into my own, the thoughts of others;
Let me cast off the bands of petty talk
And the thick cloak of custom that so smothers:
Help me to face the facts as they exist,
With fearlessness; teach me to say and think
What I know right; from all self-compromise,
From fear, and from all falseness let me shrink!"

Amen.
Kate Hall
N. C. College for Women.

THE PERFECT LEADER

Jesus was as strong as the steel of the Damascus blade against iniquity and crime. Being a great mind as a teacher, He had a great heart. He was the ideal for these fishermen, gentle and tender. He was the ideal for His mother and the noble women around Him. His fortitude, His faith, his tenacity in right are beyond praise. And to these qualities he added the gift of reproducing them in the disciples about Him. He carried the power to hurl His ideas forth into all the earth. He touched these obscure fishermen and turned them into mighty apostles, builders of states. And of all the great men of history, where shall we find one comparable as an ideal pattern to the Man of Galilee? Luther was a giant, but not without greivous faults. Calvin was a great theologian and philosopher, but he was all intellect and deficient in feeling ad affection. Cromwell was the builder of the English commonwealth, yet he made many blunders. Scientists tell us that no perfect emerald, ruby nor diamond has ever been found. The finest emerald is feathered, the ruby has a cloud, the diamond at least one flaw. Professor Grey held that every blade of grass, every rose and every leaf exhibited some form of imperfection. But, oh! the tributes paid to Jesus! The centurion "found no fault in Him." Pontius Pilate judged Him "without sin." Rousseau said, Socrates died like a philosopher, but Jesus Christ died like a God." The great men in the world have paid such tributes to Christ as to no other figure in history. At last came the voice from the sky, saying, "This is my well beloved Son, in whom I am well pleased." If, therefore, you turn away from the teaching, the overtures, and the character of Jesus, to whom will you go as a pattern of manhood? —Newell Dwight Hillis.

THE S. S. LESSON. NOV. 18

Paul's Experience in Jerusalem. Acts 21:37-22:1; 22:22-29.

Golen Text:—"Be strong in the Lord and in the strength of his might." Eph. 6:10.

Twenty-five years before the events of this lesson Saul of Tarsus set out with a guard of soldiers to secure the arrest of the Christians living in the far off city of Damascus. On the way he met the Lord, was converted and became the most aggressive Apostle of Jesus Christ. He had now made his fifth and last visit to Jerusalem, where once he was honored as an outstanding Rabbi and enemy of Christianity. This last visit was made for the purpose of consulting with the elders of the church who made Jerusalem their headquarters. Though conscious of the dangers to which he was exposing himself, Paul could not be disuaded from going. He entered the temple to take part in its ceremonies and was recognized by some who had known him in Ephesus and these accused him of polluting the Temple by bringing into it a Gentile friend. Immediately he became the centre of a riot and would have been torn to pieces had he not been rescued by the Roman guards. It is the absolute fearlessness of Paul and his determination to do his whole part for his Lord that makes him a sublimely heroic character. In his heroism for his Master the world's greatest heroes cannot surpass him.

The fact that Paul spoke Greek is brought out in this incident. It, indeed, was the language in which our New Testament was written. The Greek language was used all over the world at that time as the language of commerce, culture and literature. As the Gospel was to reach all the world God chose messengers who could speak and write the language that the world could understand. God wants all the world to know His will and reveals it in a language that can be understood.

Paul also revealed his nationality. He was a citizen of no mean city. So far as it did not compromise his religion, Paul was an earnest patriot, taking commendable pride in his native town and its achievements. He was not the type of man who could not appreciate the worth of his native country. In the latter part of the lesson he speaks of his Roman citizenship and avails himself of its privileges. It was a possession he greatly valued and he missed no occasion to insist upon the rights that his citizenship conferred upon him. We notice that he appealed here to Roman law for his protection, as he also did at a later time. Were Paul living today he would exercise his citizenship and would never fail to vote and so register his protest against existing evils and for righteousness. The voice of the Christian in the affairs of his nation may be a potent factor for right and when it is not exercised he is neglecting the privilege God gives him and surrenders to the forces of unrighteousness that are constantly striving for the mastery in public affairs.

The address that Paul gave from the stairs is the story of his conversion and his service to Christ from his own lips. It was spoken in the Hebrew tongue, the language of the people of God to whom he belonged. He spoke in his own defence for he was serving God according to his conscience. He also defended himself from the charge that he was an outlaw. The defense was to both the charges that the Jews and Romans might bring against him. There was a straigthforwardness in Paul's defense that might convince any one but one who was blinded by prejudice and hatred, as were his persecutors. There are many people who believe only what they want to believe and in this case the crowd did not want to listen to truth or reason, they wanted to give vent to their hatred and anything, even a lie, would be accepted rather than that which was true and honest. It is a failing with many of us to close our ears to that which is right when we are bent on wrong doing and in this we are no better than were the persecutors of Paul. Prejudice always has behind it evil motives.

The only reply of the crowd to Paul was characteristic of those who have not the love of Christ in their hearts. They are cruel and the lives of the God-fearing are as nothing to them. Their answer was "Away" and in rejecting Paul they were once again rejecting Christ of whom the mob said the same thing when he stood before Pilate. They judged him unfit to live. Paul was better fitted to live than any of them for he was right with his God while they were not. All those who are opposing God are proving themselves worthy of eternal death and, unless they repent, eternal death will be their lot.

Jesus had told his deciples that they would be persecuted for his sake and that some would think it pleasing to God to destroy them. Here Paul was seeing a realization of that warning. But the comfort to Paul and all who endure as he did is that they shall be blessed.

AN APPRECIATION OF THE SERVICES OF REV. S. F. SPRUNGER†

Compiled by N. G. Fankhauser

(Concluded)

Rev. S. F. Sprunger soon became a familiar name in the entire conference o f the denomination early in his pastoral career. Just what proportions his labors assumed during his almost fifty years of connection with it is graphically shown by the record Rev. C. E. Krehbiel, secretary of the General Conference, has kindly furnished for this symposium. The record follows:

Newton, Kan.
Aug. 25, 1928.

"Dear Bro. Fankhauser:

"The General Conference records for over 50 years show the following data on Bro. S. F. Sprunger's services:

"The first time Bro. Sprunger is mentioned is in 1872, when he represented Muensterberg, Indiana with 1 vote. In 1875 he represented Berne with 3 votes and from then on he seems to have attended every session to and including 1911, his last one.

"He served on his first committee in 1872 examining the records of the Monthly Meetings of the Board of Managers of Wadsworth school. In 1875 he was elected into a similar committee; he was also made a member of an investigation committee of 7 to adjust difficulties in the school.

"From 1876 to 1890 he was a member of the Business or Program committee of the Conference. In 1876 he was on a committee that was to present a plan under which Wadsworth could be operated without incurring further debt. At that session he also pledged $22 for the Berne church for two years (2 votes) to support Wadsworth.

"In 1878 he was chosen into the committee to prepare a Katechismus and Glaubensbekenntnis He was made Reiseprediger of the Conference and was on the Wadsworth school committee.

"In 1881 he was on the committee that presented a plan for merging the "Friedensbote," "Zur Heimat" and "Nachrichten aus der Heidenwelt" into "Der Christliche Bundesbote." He was also a member of the committee that prepared the "Formularbuch."

"In 1884 he was a member of a committee that drew up the plan for the publication work to be entrusted to the Board of Publication. He served on the Foreign Mission Board from 1884 to 1887 and again from 1896 to 1917. In 1902 he requested the Conference to elect or name a proxy to serve on the Foreign Mission Board for him on account of illness; and in 1908, when he and Bro. J. W. Kliewer, then both of Berne, were elected into the Foreign Mission Board, he requested that another be chosen in his stead because they two two were fro mthe same church; but the Conference desired that he continue on the Board. He was also a member of the Publication Board from 1884 to 1893. (At that time there was no rule against being a member of two or more Boards at the same time. He was a member of every standing Board and of the program committee in 1884.) In 1884 he prepared a Church Record which the Conference recommended.

"In 1887 he was elected a Trustee.

"In 1890 he was on the Nominating committee and "again elected editor of the German S. S. Quarterlies and the Bundesbote Kalender." It is not clear from the records how long he served in this editorial capacity. This year he was also chosen in the committee to draft the Conference Constitution.

"He served again as Trustee from 1893 to 1914. From 1893 to 1896 he again served on the Home Mission Board.

"In 1896 he was a member of the Resolution committee.

"In 1911 he was a member of the Nominating committee and of the committee to revise the Katechismus. This was the last Conference he attended.

"In 1917 poor health kept him home and the Foreign Mission at home and the Foreign Mission Board met with him in Berne."

"Sincerely,
C. E. Krehbiel."

A similar record of work that Brother Krehbiel furnished from the General Conference records could be given of Rev. Sprunger's labors in District Conferences. He was prominently involved in the organization of the Middle District Conference forty odd years ago and in its activities, particularly in its home mission work. A picture of the kind of his activities is furnished us by Bro. C. H. v. d. Smissen, son of Rev. Sprunger's venerable teacher, and his constant co-worker in the conferences. Here follows Bro. v. d. Smissen's pen picture of Rev. Sprunger's conference activities:

Bro. Sprunger in the Conferences.

"When the writer came to America in 1874 Bro. Sprunger was a member of the General Conference. If I am not mistaken, he was a member of the Board of Foreign missions and remained such until near his death, when he resigned and was made an honorary member.

"In conference he was deliberate, but when he said anything it counted, for it was to the point.

"An experience, which we had at the conference in Trenton, Ohio, in 1903 characterizes Bro. Sprunger better than words could do it. When Bro. Sprunger arrived, he hobbled painfully collected to illustrate Rev. Sprun with crutches, for he had fallen and broken his hip, which ever afterward pained him. He said to us: 'Brethren, this is the last time I come to the conference.' After he had been taken to his place during conference, the writer said, 'Who believes that Bro. Sprunger is here for the last time?' No one believed it.

"During conference a song was missing on the program. Sprunger with his crutches came to the front as a member of a quartet. In the evening, a few minutes before the time of service, news came that the speaker of the evening could not be there in time. What was to be done? Who can take the place? Bro. Sprunger, can you not help us out? I can, if you want me to do so. He preached a German sermon, which he had heard in English in Winona. After the service Bro. H. J. Krehbiel said to the writer: 'I heard that sermon at the same time Bro. Sprunger heard it, but Bro. Sprunger's sermon was by far better than the original.

"When we were at the station ready to leave, the writer said: 'Who did the most work in the conference?" The unanimous answer was, 'S. F. Sprunger!' 'Do you believe that this was the last time, that Bro. Sprunger attended conference?' No! certainly not!' And 8 years later he was in Wadsworth, 1911, and spoke in English, which was not easy for him, but what he thought necessary he did to the best of his ability and he succeeded. From Wadsworth he went to the General Conference in Bluffton, Ohio, which was the last conference he attended."

C. van der Smissen.

* * *

Much more material might be gathered and many anectodes collected to illustrate Rev. Sprunger's activities in congregation and conferences; from personal reminiscences of his older parishoners recalling personal dealings with them in solving personal and church difficulties; in conferences often in heated debates where forensic "sparks fairly flew between Sprunger, Goerz and Krehbiel," and so on and on; but all this would only accentuate what has already been told herein and would unduly lengthen this discourse without adding essentially new laurels to Bro. Sprunger's crown for our appreciation of his eminent service.

* * *

"The teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." These words of the prophet furnished the most suitable text possible to the funeral sermon for Rev. Sprunger and his obituary. The concourse of people that on that occasion crowded the great church to the doors, and the tears of love that flowed at that funeral were an eloquent indication of how all his flock and his many friends from outside that attended it valued the life of exalted service of this apostle of the Christ.

MISSIONARY G. A. LINSCHEID'S TRIP

(Continued from page 2)

say as to how, of what race or of what color he should be born into this world. Whereby have I merited the preferment—if, indeed it is such, in the mind of Him who has made them all—that I was born an individual of the white race? The factory was the same, the material, with the exception of some pigments, was the same, the purpose of the various table tops was the same and for all I know the ones that were colored answered their purpose better than many a white one.

From Nappanee we went on to Bluffton, Ohio. Brother S. M. Musselman is the pastor of the church right in town and since he is also a member of our board of Foreign Msisions we had occasion to discuss more fully phases pertaining to the mission work in Oklahoma. We were given opportunity to speak in both the Sunday school and in the church service. There are within a radius of but a few miles several churches of our people at and about Bluffton and Pandora. Brother E. J. Neuenschwander, who lives in Bluffton, is the pastor of the Ebenezer church located a short distance out of town. This church building was being remodeled so it could not be used just then, but a large shed used for the sheltering of cars was converted into a "tabernacle" and served its purpose as such very well. At the Grace church in Pandora, where Brother J. M. Regier is the pastor we very much enjoyed a few moments conversation before the service during the time she was active at the school. The next evening we spoke at the St. Johns church, out a ways from Pandora. Brother A. S. Rosenberger is the pastor at this place. The churches in this vicinity have shown and continue to show their interest in the great mission cause by the representatives they have in the field and by the gifts that they contribute. At the request of Dean Byers I took great pleasure in presenting a historical sketch of our Cheyenne Indians to the students at the Bluffton College.

And now the time has come to continue the journey eastward. Mrs. Linscheid regretted very much not to be able to share the rest of the trip with me, for she was very anxious to meet with our people in the eastern conference district, but the constant traveling and speaking publicly was getting next to her nerve, so she decided to stay at Bluffton till I would return from the east. On the other hand she was glad for an opportunity to visit with her brother Prof. Hirschler and his family, especially so since she had not seen the folks in 17 years.

I had quite a time to get to Sugar Creek for the appointed time. This place as well as Walnut Creek, the next place I visited, are hidden away among hills and trees that it is rather hard to find them but, let me say right here that before I was there very long, I felt that it was well worth the trouble to try to find them. The interest shown was very good, indeed. Neither of these places has a resident pastor. The pastor of the Sugar Creek church is temporarily staying in Upland, California, however there is a splendid doctor at each of these places and they took the best of care of me. There is some very fine scenery in this part of the country. Apparently there are quite large settlements of the Amish in this vicinity for I was very much interested to see quite a few of them both along the roads and in the town and to hear a dialect of the German spoken by these people.

(To be Concluded)

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR SEPTEMBER

General Fund: First Menn. ch. and S. S., Phila., Pa., $40.03; Bethesda ch., Henderson, Neb., $100.11; Eden ch., Inola, Okla., $16.00; Miss. Soc. Program offering, Mid. Dist. Conf., $47.06; Miss Clara K. Haury, Newton, Kan., $10.00; Bergtal ch., Pawnee Rock, Kan., $24.32; Pretty Prairie, Kan., ch., $303.27; Lilgeral, Kans., ch., $66.00; Pulaski, Ia., Ch., $27.78; Pratum, Ore., Ch., and S. S., $34.20; Second Menn. Ch., Beatrice, Neb., $128.80; First Menn. S. S., Chicago, Ill., $39.84; A. P. Neufeld, Inman, Kan., $25; Johannestal S. S., Hillsboro, Kan., $65.25; Burrton, Kan., Ch., $5.00; Bethel College Ch., Miss. Soc., Newton, Kan., $30.00; Grace Ch., Pandora, O., $18.21; Clara L. Kuehny, Halstead, Kan., $30; Buhler, Kan., Ch., $34.45; Brudertal Ch., Hillsboro, Kan., $73.30; First Menn. Ch., Berne, Ind., $204.40; Wadsworth, O., Ch., $12.69; West Swamp Ch., Quakertown, Pa., $11.39; Menno, Wash., Ch., $19.00; Mennoville Ch., El Reno, Okla., $13.50; First Menn. Ch., Bluffton, O., $100.00; San Marcos C. E. Soc., Paso Robles, Cal., $23.08; First Menn. Ch., Paso Robles, Cal., $19.68; Christian Ch., Moundridge, Kan., $43.85; Salem Ch., Ruff, Wash., $10.06; Bethany Ch., Freeman, S. D., $8.16; Emanuel S. S., Noble, Ia., $150.00; Gnadenberg, Ch., Whitewater, Kan., $60.35; C. W. and Elsie K. Regier, Elbing, Kan., $50.00; Tabor Ch., Goessel, Kan., $50.00; Escondido, Cal., Ch., $14.35; Garden Ch., Moundridge, Kan., $24.04; Sister Maria Dora Richert, Newton, Kan., $8.00; A friend, Chicago, Ill., $20.00; Bethel Ch., Dolton, S. Dak., $20.00; Herald Ch., Bessie, Okla., $9.59; Friedensberg Ch., Avon, S. Dak., $35; A friend, Mt. Lake, Minn., $50.00; Ebenezer Ch., Bluffton, O., $100.00; Bergtal Ch., Corn, Okla., $10.73; Refund on drayage charges, $15:

Winnipeg Girls' Home: A friend, Halstead, Kan., $50; First Menn. Ch., Berne, Ind., $75; S. S. class No. 29, Berne, Ind., $8.

Saskatoon Girls' Home: S. S. class No. 33, Berne, Ind., $22.40; First Menn. Sew. Soc., Monroe, Wash., $10; First Menn. Ch., Aberdeen, Idaho, $47.73; First Menn. Ch., Paso Robles, Cal., $10; First Menn. Ch., Reedley, Cal., $40.20; Bethel C. E. Soc., Inman, Kan., $17.79; Salem S. S., Ruff, Wash., $10; Dallas, Ore., S. S., $10; Onecho Union, S. S., Almota, Wash., $16.09; Salem C. E. Soc., Marion, S. Dak., $30.

Total Receipts	$2547.79
Bank balance, Sept. 1	79.43
Total disbursements	2094.05
Bank balance, Oct. 1	533.17
Total indebtedness	$8650.00

Gratefully acknowledgeg,
J. E. Amstutz, Treasurer
Trenton, Ohio.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

JOTTINGS

The Pardenauer congregation, an offshoot of the Rosthern, Sask. church, dedicated its new building on Oct. 21.

Dr. S. K. Mosiman and Rev. S. M. Musselman of Bluffton, Ohio, visited Berne, Ind., last week. They were on an errand in the interest of Bluffton College.

The large Alexanderwohl church, near Goessel, Kan., has been remodeled and is ready for the re-dedication which will take place on Armistice Day Sunday, Nov. 11, if the benches and other equipment arrive in time.

The Men's Chorus of the Berne, Ind. church, continues to respond to invitations to sing in other towns. Last week they accepted an invitation to render a concert as a part of the Lyceum Course held in the town of Markle.

The Ministerial Conference of the West District Conference held in the Hoffnungsau, Kan., church, Oct. 16, is said to have been one of the best attended Ministerial Conferences ever held. Subjects of vital interest to the pastors and the churches were discussed.

The C. E. Society of the First Church, Philadelphia, observed its 36th Anniversary Sunday evening, Oct. 28. Words of greeting were received from City and State C. E. representatives. The Anniversary Address was given by Professor Aaron Myers of Temple University.

A statement recently made by President J. E. Hartzler of Witmarsum Theological Seminary, contains among other things the following: "As we enter our 8th year we do so free from all debt. Our hearty Conference support and the liberal contributions from many congregations and individual persons have made this possible. It has been our policy from the beginning to pay as we go. We shall continue this policy. Due to the strenuous efforts of our Colleges in reaching their needed endowments we are exercising the strictest economy and are asking only for necessary running expences. Several Conference Districts are each supporting one teacher. Other conferences and congregations are donating 50c per member in their congregation. This is not a great amount but when each congregation does this we have sufficient to meet our needs."

The Conscientious Objectors at Camp Meade during the world war are planning to celebrate the tenth anniversary of the signing of the armistice with a reunion and conference at Blue Ridge College, New Windsor, Maryland to which the Conscientious Objectors from other camps and all camp visitors are invited. The following tentative program has been adopted:

Saturday, November 10th

7:30 p. m. Address of Welcome by President E. E. Bixler. Symposium "Peace Work of our organizations since the Armistice." Orie O. Miller for the Mennonites. Mrs. E. E. Bixler for the Brethren. Vincent D. Nicholson for the Friends. Frederick J. Libby for the National Council for the Prevention of War.

Sunday, November 11th

9:30 a. m. Group discussion of addresses of the previous evening. Groups led by J. Howard.

11:00 a. m. Religious service with sermon on Peace by Marshall E. Wolf.

2:00 p. m. Open Forum led by E. Russell Hicks.

7:30 p. m. Religious service with talk on Peace Caravaneering by Mary H Roberts.

New Windsor is on the state highway from Westminster to Frederick, and on the Western Maryland Ry. Further information may be obtained from Joshua L. Baily Jr. 208 Kemble Read, Baltimore, Md.

The Bethel church, Inman, Kan., celebrated its day of Harvest Home Thanksgiving and Mission Festival with an elaborate service. A tent was erected for the accommodation of the large numbers who came to participate. A number of visiting ministers were present and made addresses. The total collection for the day amounting to $434.16 was contributed for Foreign and Home Missions.

The Ministerial Association of Freeman, S. D., expresses its appreciation for the interest taken in the later Bible Conference and the general financial support received. It is the concensus of opinion that the Bible Conference was a great success and the hope is expressed that it will be repeated next year.

Rev. P. E. Penner was the preacher at the services of the Berne, Ind. church last Sunday evening.

Prof E. J. Hirschler of Bluffton, College gave a talk at a Bluffton, O., Community Luncheon on the subject: "What Do You Know About the Sun, Moon and Stars?" At the College Home Coming Day, President Mosiman spoke on "In the sweet Here and Now."

Bethel Mennonite church, near Inman, Kan., was struck by lighting two Sunday nights ago. The building was an old one and for some time past there had been talk about tearing it down and erecting a new one. This move will naturally now follow the destruction of the old structure.

Rev. and Mrs. P. R. Aeschliman, of Alamota, Washington, were in Newton, Kansas, last week, visiting friends. He preached in the First Mennonite church and participated in a reunion of former students of the Halstead School. On their return trip Rev. and Mrs. Aechliman stopped off to visit friends and relatives at Pulaski, Iowa.

After preaching in the Brudertaler church at Steinbach, Man., Prof. H. H. Ewert, of the Gretna Institute met with a number of former students of the institution and related to them some of his experiences of his European trip. The former students of the Gretna then organized themselves into a former students association with the aim of keeping themselves in closer relation with one another.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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MISSIONARY G. A. LINSCHEID REPORTS ON HIS TRIP

(Concluded)

Going on north from the above places and into the vicinity of Dalton there is a large settlement of Swiss. As such I am not surprised that this hilly, almost mountainous country appealed to them. To one who is accustomed to the plains in the west a country like this does look somewhat "dubious!"

Brother Dan Kirchhofer, who too, had served in the mission field about 45 years ago, had bargained with his pastor for my entertainment while I would be here. So after a short and very pleasant call at the cosy home of Brother A. R. Keiser, the pastor, he took me to the Kirchhofers. We had many interesting things to relate regarding the work. One incident stood out very prominently and vividly in his mission experience. It was when a white man, a cow boy, shot and killed an Indian and of how this cow boy would have been made short work of if it had not been for the quick and fearless intervention of the missionary, Dr. S. S. Haury. There is no telling what might have happened at that time but for this brave intervention. Brother Kirchhofer has a place that is admirably adapted for the use of picnicking parties and is constantly in demand for that purpose. That the people here are very much interested in missions is evidenced by the fact that an impromptu meeting was called for that evening besides the appointed meeting of the next day. The response at both meetings was very encouraging, indeed.

Brother W. S. Shelly of the Wadsworth church came over to be present at a wedding at this place and then took me along for an evening meeting at his church. This place is historically of interest to us on account of the school that was the means of turning out very efficient men whose influence was and still is felt thruout the Mennonite circles in this country. The brief but very pleasant visit at this place closed off my work in the middle district conference.

The scenery in the mountains of western Pennsylvania is very beautiful. It cannot compare with the stupendousness of the scenery in the Rocky Mountains. But instead of the towering and bare rocks in the higher regions of the latter the eye here is met from everywhere with a soft satisfying green which covers all the elevations.

Altoona in Pennsylvania was my first stopping place in this part of the eastern district. This is really a mission station of our Home Mission Board. Brother L. H. Glass is in charge of the work. From what I could see during my brief stay here I gained the conviction that he is the man for the place. Many of the people living in that part of the city where our mission is located seem to be of a poorer class, depending largely upon the daily wage for a means of sustenance. So whenever there is a shortage of opportunities for labor many of these people become destitute, such are very trying times for the missionary people, for they are expected to help out and would be glad to do so if their "hands would be strengthened." While the attendance at the meeting here was, for various reasons, not very large those who did attend fully made up for the lack of numbers by their sincere interest that was evident.

Coming into eastern Pennsylvania I was made at "home" with the Rev. Soldners. Brother Soldner is the pastor of the church at Souderton and is also a member of our Board of Foreign Missions. Being near to the place of embarkation for outgoing missionaries and of disembarkation for returning missionaries they have the privilege (?) of taking care of them going and coming. There is no question in my mind that it is very nice—for the missionaries—and I am convinced that the Soldners take it as a privilege to have the missionarise at home with them while out in that section of the country. However, it is not altogether unalloyed, this privilege. Brother Soldner would very much liked to have me speak at his church on a Sunday, nevertheless, to avoid appearing selfish he arranged for me to speak at his church on a weekday evening so as to leave the Sundays as far as they would go, to other churches. From this place as my "home" I visited the different churches in the vicinity, Brother Soldner himself taking me to a number of them where the connections would othenwise have been poor.

Quakertown, I had looked forward with considerable anticipation to seeing this place. That name brot back to me memories from my infancy. For, about 45 years ago my parents, brothers and sister and myself stopped here on our journey from the old country to the western part of the new. Brother J. G. Stauffer has merited for himself our special gratitude for his kindly assistance even before we left the old country and then again on our journey thru Quakertown to Kansas. Then too, the place was of special interest to me for here Brother A. B. Shelly had lived and labored. He was secertary of our Board of Foreign Missions for many years and so I had for many years occasion to correspond with him relative to the work. I treasure his memory very highly. Brother A. S. Rosenberger is the pastor here now and I had the privilege to speak in two of his churches to appreciative audiences. Brother Rosenberger was so kind as to accompany me into Philadelphia and show me some of her sights and then turn me over to the excellent care of Brother and Sister Jos. B. Bechtel. Brother A. J. Neuenschwander, the pastor of the first church, was absent at the time, which I regretted very much, but as far as my entertainment, while here, was concerned he had splendid substitutes in the Bechtels. Germantown, the church building, the cemetery, and then the house on the site of the first paper mill in this country, were all places of great interest to me, not to mention the many other places of interest. Brother S. M. Grubb is the pastor of the second church in Philadelphia. Bro. Grubb is also editor of the Mennonite. The Mennonite means even more to me since I have learned under what handicap its editor labors. Bro. Grubb's eyesight is poor, that means, not only the usual deal of labor and effort that it requires to put out a paper there is in this case added to it a lot of strain and pain! If we only knew in all cases just what it has cost to produce this or that which we take for granted and which we enjoy as a matter of course, how much more appreciative we would be and how in many cases where we might be inclined to criticize we would have a word of praise instead—if we only knew. It was very warm—it was even hot—during the time I was in Philadelphia, yet the people that came out to hear about the Cheyennes appeared very much interested even though I did keep them over the usual length of time, bespeaking a deep interest in the cause.

The East Swamp church is under the spiritual care of Brother H. G. Nyce. Bro. Nyce serves as depot agent for the Reading R. R. at Lansdale so that I did not have the opportunity to become better accquainted with him. I was glad to meet him in the evening at the time of the meeting at his church and even in that little while I was convinced that not only he himself but his congregation as well, are true to the meaning of his name.

Brother A. M. Fretz I had the privilege of meeting about 17 years ago. The years as they passed have left some of their traces on the Brother but his message from the precious Word, which he had occasion to give while I was there in connection with a funeral, was clear and firm and the years have added richness and mellowness to it. I spoke in two of his charges to appreciative audiences. The one at Perkasic and the other at Deep Run.

Hereford was my next appointment to speak. On the way over I stopped at the home of Brother E. S. Shelly, the assistant pastor. Brother Shelly and his family have been and are being led thru deep waters. Bro. Shelly himself has been blind for many years, one of the boys is also afflicted in his eyesight and recently had to undergo a major operation and to make the cup run over Sister Shelly had to leave for relaxation and rest so as to avert, if possible, a complete breakdown of her

health. It is a comparatively easy matter in such cases to refer to the unerring Hand of God and that He will certainly, in His good time, turn all things to the best but, Oh, how little do we realize just how it feels when the inexorable hand of fate bears down upon us in a most pitiless way! That question: "Why thus, Oh, Lord?" wells up again and again. We know the time is coming when He, in whose hands are the destinies of men, will give His majestic answer and His answer will satisfy eternally. Dr. Johnson, the pastor of the church, had just returned from a trip to Europe and though he was pressed exceedingly for time he attended the meeting and then took me to his beautiful home. Dr. Johnson has done extensive research work relative to the Schwenkfelders and the result of his labors along that line comprises many large volumes—17 I think.

At Allentown Brother V. Boyer was supposed to be on vacation but I found him and his family at home and was very pleasantly entertained by them. Spoke to the Sunday school at this place and though I had come here a complete stranger I left with a feeling that I had been enriched by friends whom I had learned to know and to esteem.

Schwenksville and Saucon were my last two appointments. The Brethren F. H. Swartz and Linford Foulke are respectively the pastors of these places. The interest shown at these as well as the other places was encouraging. Back once more to the present home and then the next morning I started on my return trip.

At Bluffton I found that our boys had meanwhile arrived there from Kansas and so the family was all together again. Several excursions in company with the Hirschlers and then we left for Kansas.

Arrived on the Bethel Campus we were impressed with the fact that the enthusiasm for Mission work here in the west was no less ardent than in the east and that mission workers are held in esteem for their work's sake by the surprise given us on the occasion of the 25th anniversary of our wedding.

This my writing has become much more lengthy than I had intended for it to be, on the other hand it is not nearly long enough to have mentioned all who made the journey for us a pleasant one. May all who are concerned and read this consider it a personal greeting and a token, such as it is, of gratitude for all kindness shown. We feel like saying with the Psalmist: "Not unto us, O Lord, not unto us, but unto Thy name give glory."

G. A. Linscheid.

THE GERMANTOWN MENNONITE CHURCH

Some Phases of its Congregational Life.

(Continued)

After their separation from the Eastern District Conference the Hunsicker faction organized a sort of a loosely thrown together Conference which they called the Trinity Christian and Reformed Mennonite Conference and compromised the Chester Valley, or Beidler's church, the Phoenixville church and the Trinity Christian church of Collegeville and Skippack which were organized later. The Phoenixville church and the Beidler's church in the Chester Valley gradually became extinct, the property of the former passing into the hands of the Lutherans while the latter went to ruin from neglect. This left the Germantown church without affiliation. The Hunsickers, John M. Halteman, Israel Beidler and N. B. Grubb had served the church from the time of the Hunsicker separation until May 1876 when the Germantown church, after the death of Israel Beidler, who had divided his time between it and Chester Valley, made application for admission into membership of the Eastern District Conference. The petition stated that it was the desire of the congregation to continue Mennonite in name and to foster the faith of its forefathers. That they were without a regular pastor but had for some time been served by the brethren N. B. Grubb, a member of the Conference, and J. Halteman. It was their desire, the petition stated, to maintain the regular preaching of the Gospel and they assured the Conference that they were willing and ready to come under its rules. The petition bore the signature of thirteen members. The congregation then again became a part of the Conference from which it had been separated in the unfortunate schism of several decades past. Since that time the Eastern Conference has lent its assistance and advice to the congregation and often sustained it with financial support.

In the old days religious services in the churches were not as numerous as now, meetings being held only every two, three, or four weeks. This was a common practice not only among Mennonites but among other rural churches. In Germantown this meant that the church was not always occupied on a Sabbath and the meeting house offered opportunity for the use of members of other denominations when there was a special reason for it. It therefore followed that many of the Germantown churches had their beginning in this building which was generously loaned to them. I have data on hand for several but am inclined to believe that there were others. In 1852 the Episcopalians began to hold meetings here which resulted in the erection of a church of their own on Tulpehocking street. In 1866 the German Lutherans had the use of the building until they moved into one of their own. In 1869 the Second Presbyterian church was meeting here. In 1875 the Reformed Episcopalians, now at Chelten Ave., and Wayne St., had use of the building. In the early 90's Rev. Pfatz was holding undenominational meetings for about three years. In 1896 the United Evangelicals, who now have a splendid home within a few blocks of here were worshiping in this place. During these periods Mennonite services were not abandoned and the guests were permitted the use of the church at times that did not conflict with the regular Mennonite worship. We thus see that this old building not only represents the oldest religious organization in Germantown but that in a measure it was sort of a mother to many others.

On a Tablet in the Germantown Church appear the following names of the Ministers who have served the congregation since its beginning:

William Rittenhouse.
Jacob Gottshall.
Hans Neues.
Herman Karsdorp.
Martin Kolb.
Dirck Keyser.
Nicholas Rittenhouse.
John Gorgas.
John Conrads.
Jacob Funk.
Andrew Zeigler.
Matthias Pennypacker.
Abraham Oberholtzer.
Heinrich Pennypacker.
David Ruth.
Joseph Schowalder.
Jacob Oberholtzer.
John Hoch.
Abraham Wismer.
Jacob Gross.
Christian Haldeman.
John Berge.
Heinrich Hunsicker.
John Minnich.
George Hellerman.
F. R. S. Hunsicker.
Israel Beidler.
Abraham Hunsicker.
Henry A. Hunsicker.
John M. Halteman.
N. Bertolet Grubb.
William Mc Carthar.
Henry A. Frederick.
Albert E. Funk.
Silas M. Grubb.
Samuel M. Musselman.
Frank F. Gabel.
John W. Bayley.
Anthony S. Shelly.

To this list should also be added the name of the present pastor, Howard T. Landes.

A glance at the list of ministers displayed on the tablet recall some very interesting personalities. Rittenhouse was the first, a paper manufacturer, as we have noted. Under Gottshall the first baptismal and communion services were held. It was from his writing that we get much information of the early period. Hans Neues was a large land holder but apparently a man hard to get along with. Martin Kolb was one of the editors of the Martyr's Mirror. Dirk Keyser became a naturalized citizen in 1687, having arrived in America with three motherless children, both his first and second wife having died and been buried in Holland. He has the distinction of having performed the first marriage in the Log Meeting House that stood in this site in the presence of a full congregation. His death occurred in 1714. John Conrads was the son of one of the first settlers who erected the first house in the village, part of which remained until a few years ago. Andrew Zeigler, of Skippack one of my ancestors on my maternal line was a leading minister during the period of the Revolution. As the bishop of the Skippack district he wielded great influence and the controversy into which he entered led to the so-called Funk schism, the last remnant of which disappeared about 1850. Matthias Pennypacker was the great-grandfather of the late Gov. Pennypaker, and a miller as well as a preacher. He was a gifted speaker preaching in German, Dutch and English. An evidence of his charitable dispositon is to be seen in the records of the relief given to the needy in Philadelphia when Yellow Fever was devastating the city. His contributions were both in money and flour. He was appointed on a commission by the Pennsylvania Assembly to provide for the navigation of the Schuylkill River. When he died his funeral was attended by people from five counties and he was said to have had the largest funeral and the longest will in the history of the Province. His son, Matthias Pennypacker had printed at West Chester, at his own expense, the Mennonite Confession of Faith of 1732. What I believe to be the only surviving copy is in my possession. Governor Pennypacker, though not a Mennonite, ranks

(Continued on page 6)

THE MENNONITE

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EDITORIAL

One of the pastors of our Eastern District Conference recently celebrated the 45th Anniversary of his ordination to the ministry of that congregation. This is an unusual record, even among Mennonites where changes are less frequent than in many other demoninations. Few ministers are able to continue so long in the service and fewer churches can rejoice in having sat so long under one ministry. Not so long ago the writer was one of about thirty other Protestant ministers who joined in writing their congratulations to a neighboring Catholic Priest who was celebrating his Jubilee. The Priest is said to have remarked, at one of the meetings on that festive occasion, that, among the many evidences of appreciation that came to him, none brought a greater feeling of joy than the fact that so many of the neighboring Protestant ministers displayed so sympathetic an attitude toward him.

It does not matter where a minister serves, or to what denomination he belongs, the joys and trials are very much the same and the great burden of the work becomes easier to bear when he knows that there are those who understand and are ready to offer the sympathetic word.

The "wisdom" of continuing long in the ministry of a single church has often had its champions who approve and its opponents who disapprove and some ministers of our day whose terms of service are growing longer and longer, are asking themselves whether in justice to their churches and themselves, they should continue or look for other fields where they make a new start profiting by what they have already experienced.

The personal relation that is strongest in long ministries is a happy one. The minister grows old with his people, but, alas, too often his people too grow old and the younger blood, that should insure the future of the church, disappears and the vigor of the congregation gradually lessens. There are tragic remains of some churches, here and there, that once were alive, active and aggressive, but now are no more than just hanging on for no reason other than that the minister has loyally given himself to his people for life and those of them who remain have just as loyally stood by him. We are past the time when denominational loyalty holds all the young people born in the church and this is also a time, too, when the world has so strong a hold on many of our youths that a great number of them have no interest in churches of any kind. Perhaps another pastor, with new ideas, a new style, and a taking personality might hold and attract. But, we ask, is it fair to the one whose fault is that he is old and has honestly given his life and his talents to his people should be discarded in the interest of a prosperous church? Does a congregation's duty to an old servant end when he is worn out? Is he to be sent to the bone yard like an old work horse?

Some churches gracefully solve the problem by pensioning their ministers. Good. But this cannot always be done especially when the congregation is at its wits end to know how to support a minister at all. If one can scarcely be sustained how are two to be kept? In some of the larger denominations the matter has been taken up by the whole body and endowments have been raised sufficiently large to assure a livelihood to the ministers, who because of age or incapacities, are no more abel to serve in the active ministry. In the smaller and poorer or less interested denominations the minister unable to do the work of an active charge is compelled to live on the charity of his friends and relatives or driven to sell insurance, books or what not, and, entering a new field in competition to persons fitted by farming or experience, he finds his position not only humiliating but almost impossible.

Our General Conference has considered the matter of pensions, but, has not done anything else. This was not so much because the need was not apparent but because it has not yet been a matter on the consciences of our people. No doubt none of our long serving pastors will be permitted ever to become an object of public charity but the man who does his part does not like to feel that his living when age or misfortune has had a heavy hand on him, shall come to him as a benevolence on the part of those who are somewhat disposed to see him have a few of the decent comforts of life. A good friend of ours, a young minister of another denomination changed his denomination affiliation, not because he was out of harmony with his church, or, because the church had no place in which he might work, but, because, though still in his early thirties, he felt that he owed it to himself to be associated with a denomination in which he could with dignity retire when the time comes that such a move should be made on the possible pension that is available to the worn out minister of the denomination he joined.

Saying what we do here, is not with the idea that most ministers will need care or assistance in their old age. As a class there are no better domestic econonists than ministers. They seem to be able to make a ridiculously small salary do circus tricks and educate their children as well, as one discovers when one notes how many of the leaders in the learned professions are the children of poor ministers. There once was a time when the minister's son followed in his footsteps and frequently succeeded him in his charge.

To very few ministers' sons today the calling of their father appeals. Not so much that they have no appreciation of religious service but because they feel that they can serve God and humanity just as well, if not better, in some calling where they can live and work without the ghost of financial disaster ever staring them in the face, when they have spent their best efforts.

CORRESPONDENCE

Germantown, Pa., Oct. 28, 1928

Greetings:—The month of October is always an important month in the Germantown Church. This year, it was even more so, as the 245th anniversary of the landing of the Mennonites in America was observed in a fitting manner by all the departments of the Church. On Sunday, October 7th the Sunday School held their regular Founder's Day and Harvest Home Service, and the Morning Church service was included in this service. The church room was beautifully trimmed with fall flowers and fruits of the harvest. There was special music and exercises appropriate for the occasion. The Sunday School had memorized the Ten Commandments during the summer and recited them during the service. There were short talks by the Deacon and the Superintendent. The Pastor's sermon was in line with the thought of the day, and was enjoyed by all present. Many of the thoughts that he brought out will remain with us a long time.

Our regular fall communion was served on October 12th, Rev. Freeman Schwartz preached the sermon and officiated at the Lord's Table. It was very inspiring to see so many join this service. On October 19th, the ministerial conference met in the church for their regular fall meeting. There were numerous thoughts brought out that were helpful to those present.

The congregation was left without a pastor when Rev. A. S. Shelly was called to his reward on January 5th. On July 13th, the congregation extended a call to Howard T. Landes to serve as the minister. The call was accepted and on September 6th, before a well filled church, he was ordained and installed as minister by Rev. A. M. Fretz, President of the Conference and Pastor of Rev. Landes' home church. During the time we were without a Pastor; the ministers of the Eastern Conference were very helpful in assisting us in filling the pulpit for Sunday Worship.

On August 14, the Sunday School board met to lay plans for the coming season, Bro. Benj. Bertolet 2nd, grandson of our late Deacon, was elected Superintendent, Sister Cora E. Getz, was re-elected Asst. Superintendent and DeWitt W. Temple re-elected Secretary. It was decided to organize a Home Department and Sister Getz was appointed to head this department. To date she has secured over a dozen members.

The last Sunday in September saw an innovation, the first issue of the monthly Bulletin. It was well received by the members and it is felt that it will supply a long felt need.

While the Church and Sunday School has not been growing in numbers, altho we have not lost either, the spirit manifested is pleasing to the leaders. We have set some goals for the coming year and everybody is striving to reach them.

Walter H. Temple.

Brother Eli Luginbill was ordained a deacon in the Berne, Ind., Mennonite church to fill the unexpired term of another brother who had resigned. Rev. C. H. Suckau officiated at the ordination. The term of the brother will continue until 1933.

YOUNG PEOPLE'S DEPARTMENT

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D. D. EITZEN,
Mountain Lake, Minnesota.

I am come that they may have life and have it more abundantly. Jn. 10:10.

CHRISTIAN ENDEAVOR MEETING

Sunday, November 18th, 1928.
A. J. Neuenschwander

Topic: "What the Practice of Stewardship Would Mean to the World."

I Peter 4:7-11.

Bringing the Scpriture Down to Date

Stewardship is much wider than we usually think. It does not confine itself to money, but time, the love of God, talents and service as well.

Have you ever considered that you owe God a stewardship of your strength?

The world has seen the Christian Church give a little, but never has the Church practiced true stewardship yet.

Not what we have, but what we give, determines our stewardship.

The Prayer Thought

Let us all thank God for: the men of old who were stewards, for the reviving of religion that comes with stewardship, for the many talents we have that can be applied for Christ.

Ask God for: his guidance in that we might use our gifts right, many people that they might realize the need of stewardship, a blessing on all who seek to be Stewards.

Dividing the Subject for Assignment

1. Tithing as the Old Testament Method for Giving.
2. Stewardship the wider New Testament method.
3. Full Time Christian Service in Christian Educational Work.
4. Stewardship as a Means to Proper and Economic Living.

The Open Forum

1. What change would come if all your society members were stewards?
2. Would our Mission Boards still be in debt? Or would they simply enlarge the program of work if we would give more?
3. How can we increase the practice of stewardship?
4. In what way is stewardship hardest to practice, in giving money, time or talent? Why?

Stewardship and the World

The world had learned many things from the Christian Church. Missionaries tell us that in non-Christian lands there are no hospitals or Homes for the Aged, or Orphans Homes. Today the world accepts these forms of benevolence because it is an integral part of the Christian religion. If in six months from now every member of the Christian Church would become a true steward, the world would be tremendously moved. New spiritual life, and new undertakings could be undertaken on a scale that has been unknown until now and the world would for the first time in our own day get a real view of what should have been the habit and practice all the time. Just think of the improved Sunday Schools we would have, think of the broader religious education for children outside the Church. Think of the missionary work in the mountain districts or in the isolated plains, think of the medical work that could and should be done for the poor and neglected. Think of the aid that could be given deserving people so that they could later become honorable and self supporting. Many other things would happen, some ministers would receive an increase in salary so as to permit new books, some travel, and new sermon material. But beyond the money matters, the world would be moved by the love and kindly consideration that would be forthcoming. The American Continent and England were changed because Moody loved God—what would happen if ten million believers truly loved God?

Illustration

B. Seebohm Rowntree of England said in a Chapter entitled: "How Shall We Think of Society and Human Relations?" "It is not enough to get rid of slums. We must also get rid of the long, monotonous rows of 'cages for factory hands'—the dreary waste of featureless, unlovely dwellings which the great majority of our unskilled workers in our towns now inhabit." Scores and scores of similar things would happen if we were serious stewards.

THE YOUNG WOMAN'S RELIGION

I am not able to express the religions beliefs and experiences of "The Young Woman" as such; but feel that, perhaps, someone may benefit by a short narrative of God's dealings with me, a young woman.

First of all, life, to me, seems to be a continual exemplification of the experince of Peter, who, as long as he kept his eyes fixed on Jesus, could brave the storm of the sea; but, as soon as his attention was centered on the confusion about him, he sank. Why do we so often measure our thoughts (and therefore, our actions) by those of the church members, or, for that matter, by any human standards? Certainly, if we look to the weakness of human beings, we will find ourselves very much discouraged. When I look to the cross, and see there my Savior, in agony, the words "All for you" burn themselves into my soul, with the realization that the little I may do for Him is, at best, utterly unworthy of His wonderful Love. Why heed the insults and sneers that may be thrust at me, when He bore such unutterable suffering for me?

My belief may appear radical, but I believe that at times, it is necessary for our human-made plans to be thwarted, and for us to be placed into trying circumstances, so as to rely more fully upon Him. It has been at those times when I felt there were so few to co-operate with me in the cause I believed to be right, and when the convictions of even my best friends were at variance with my own, that the One Friend who never fails filled my soul with such peace and sweetness that His strength was made perfect in weakness. Experience has taught me the truth of the words: "When through the deep waters
I call thee to go,
The rivers of sorrow shall not
Overflow.
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest
distress."

Just a word about the responsibility of Consecrated Young Christians to Christ and the church.

We realize that the children and the adolescents of today will be the citizens, of the church members and officers . . .the adults . . . of tomorrow.

Children very readily accept what they are taught, because of their lack of experience and lack of ability to think for themselves: They accept the truths of the Christian life just as eagerly and willingly as they accept the way of destruction. We admit the need of truly Christian Sunday School teachers. It is a pleasure and a source of real inspiration to see the spirit of Christ manifest itself in properly taught boys and girls. Why not help in this worthy cause?

However, teaching is not enough. Children, and especially adolescents are hero-worshippers, and form ideals, whom they strive to follow. They are greatly influenced by the lives you and I are living. We are, whether we care to admit it or not, watched daily. Our lives are read as a book by the world. This fact is especially true of adults who were, at one time (or still are) working with children. Even though we may retire from such activity, our influence is still very much alive. The younger lives are led just as surely, if not more so, by example as by precept.

By nature, children and adolescents (in fact, all healthy individuals) are filled with an urge to "do." It is unwise to attempt to repress this urge; but it can, and needs to, be directed into proper channels. Do we want our children to grow up in the Sunday School and church life, or do we want them to drift? What is your life, what is mine, helping or hindering in the matter?

May God help us to see clearly, and to act, with His guidance, according to our vision.

I DID NOT KNOW THAT!

A person is never too long in this country to discontinue learning. After being in India for almost 20 years continually new unforeseen things appear to offer surprises of a wonderful nature. This came to pass last hot season when the young folks were on their vacation home for 2 months or less. Below I shall try to present a few incidences that interested us on the field exceedingly; probably they will affect you at home also.

The human body has two makeups, viz., physical and spiritual, through both another surprise was sprung on us. Generally the Hindu young people, while on vacation, actually fail to know what to do with their time, loiter about as if the world offers absolutely nothing to do. Furthermore they as a rule think it below their dignity—as if they possess much of it—to touch anything in the line of manual labor. The entire vacation period slips by that nothing is achieved, not even to brush up their studies slightly. But does this destructive custom prevail among the Christian young people? It used to be somewhat among them also, but after considerable insisting annually, these ideas evaporated. Whatever is not very stable evaporates under the Indian sun quickly. Some things evaporate readily that should not. Quite a long time before the summer-vacation set in several wrote ahead, asking whether there would be work for them. One arrived home on the morning train, before noon he appeared in the office to find out about the vocation he could enter; the next morning he was on deck, never missed a day until he had to return to his post in July. Some went with the carpenters, one worked as blacksmith, others took with the masons, different ones stood their man in the coolie line; the girls carried dirt for the new sleeping quarters, broken stone; leveled fields, helped in the sewing classes, etc., etc. For about the first time I noticed a few that they ignored a little too much the scorching tropical sun. I strongly warned them not to be exposed too much; in several cases one had to hold back instead of pushing or jacking them up. It created joy to see them pitch in and make the enterprise a success. The entire bunch resembled at times a busy ant nest. Before leaving for the respective places at the end of the vacation, most inquired anxiously whether there would be work open for the next hot season 1929. Well, yes, some building operations will develop, a blasting of a well, etc. Provision has been made already.

Now what about the spiritual aspect? One day it was announced that the young people should also be active in this respect. Joseph Asna, the oldest son of our deacon Rufus, the oldest brother of Nellie was appointed to take the initiative. In a few days all the students, teachers, lads, lassies had organized themselves into a heretofore unknown association, viz., "Bandhu Bhageni Sangati" (Brother and Sister Association). What does all that mean? Let's see. The delegation appeared, intimating that each week three meetings should convene during the evening. Not in the church, because there the heat was rather intense and the people are unable to attend so readily. These meetings were to be primarily in front of the Christian homes, then occasionally among the non-Christian community likewise. A complete list of the homes and quarters received careful preparation; not a single home was ignored or omitted. Immediately after the day's toil was called off the carpenter dropped his tools, so did the blacksmith, the mason his trowel, the coolie his shovel, etc. All rushed on that respective evening to attend the meeting. The evenings are only quite short. The evening meal was postponed until after the dismissal, that meant about 9:30 or 10. Of course, in the morning all had to be present and resume the routine of the day at 5 or 5:30 so as to get more done before the terrible heat of 116 and higher would set in with a scorching wind. **"They were on time."**

I surmise to hear some one ask, what was done in these meetings to make them so attractive, had picture shows, dances, theater, etc., to be introduced, or some dainty refreshments to prompt each attendance? Nothing of that unwholesome stuff. As soon as they had squatted down to mother-earth in front of a home the leader would give out a song, often without a book in their hands they started off, then a passage of Scripture followed accompanied with proper remarks. Thereafter vital questions pertaining to the Christian life came up and were discussed with peculiar interest indeed. A few of these questions I am to jot down: "What place should Christ occupy in the individual heart, in the church? How can I get full salvation? Is salvation to be experienced already in this life, or do we have to wait for that in eternity? What are the joy and happiness in salvation? What will eternity mean to me? Where shall I go with my troubles? How can the unity in the church become a striking feature as an example among the non-Christians? How can I become of greater service in the church and community? How can I become a worker in Christian service? How can I win my fellowman for Christ? How can I become a real helper to my fellow-Christian? What does my membership mean to the church? etc., etc.

Frequently these meetings convened in front of the non-Christian homes, because the inmates had asked for this privilege. In such instances, of course, the program changed solely into an evangelistic one. Different country instruments were available, Indian songs and tunes chosen preferably, all utilized profitably, attracting large crowds. These hymns before or after rendition were fully explained, afterwards also a suitable portion of Scripture was attractively expounded; relating of genuine experiences, typical to the Indian mind especially, found likewise their proper place. Some of them conveyed an appreciable and unique teaching. The multitude heard clean, unadulterated gospel from the lips of Indians only. The expressions uttered and also poticable on the faces told us that all was enjoyed immensely, perfectly understood; certainly not without generating fruit for the future life.

This all continued uninterrupted until calls came from various directions to join their respective occupations away from Janjgir. Eighteen left for our Mission School of Birra, as scholars and teachers, 23 lads and lassies went to attend Bible, Middle and High Schools, 2 to attend Theological Seminaries, 2 to prepare for nurses, 1 to become instructor in the Government School of Handicrafts, of Akola, others to attend for further preparation. In all 41 left our circle. That meant some emigration from the often thought—small Janjgir station. What will become of these promising youths? Let's wait for the solution.

Another very clear evidence that this growing-up generation should and will mean infinitely more for the progress of the church than the one in commission presently. They should; because better opportunities prevail for them to be equipped. Listen to one instance. A boy and girl who came some years ago in rags, dirty, forsaken, abominable, spurned into our midst, the boy now while these lines are drafted acts as the head carpenter, a fine helper in the church; the girl attended a practical Bible School and entered the corps as an effective, efficient Bible woman, is on tour with my wife. She knows the gospel and expounds it accordingly. That is what the "gospel" can do, viz., He Whose description is found there. These lads, lassies, the promising generation should be for certain on the prayerlist of each one, never to be deleted. That is one urgent manifestation of the mission interest to be fostered and practiced.

Not so soon shall one plan to abandon the station during the hot season, missing the "splendid" opportunity to help generate a flock to assume increased responsibilities hereafter. The often for many weeks unabated heat is trying for the body, but such beyond description encouraging experiences as related above cool the soul, refreshes even the body after the scorcching winds of the day have partly receded. The Lord, the Giver of all good gifts be praised for this wonderfellowship. May the readers join me to sing Psalm 100.

I DID NOT KNOW! "What? This, that in the heart of these dear young brownies lay more or less dormant such surprising initiatives. Let's awaken them still more. HELP! again "HELP!" Think of them before God; a great battle has been won, other victories lie ahead. Satan, of course, is busy, he has succeeded at times with some of the most promising to fall into the pits, but herein lies a sign that there is something doing which he dislikes. **Strive on, put the shoulders to the wheels, the grade is steep, the goal, however, encouraging, the Helper right there. Ho, my Comrades, lift the banner!**

Yours in Christ' service,
P. W. Penner.

LOST — Somewhere between the breakfast table and the first hymn on Sunday morning, twelve immortal minutes of divine worship and opportunity in the house of God. Same should be returned, if ever found, to the Latecomer family on Churchgoers street. Finder will not get much reward, but the Latecomers will be richly rewarded and the service of God made much more effective.

THE WORKER'S PRAYER

Let me but find in my heart to say,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest
Because I know for me my work is best.
—Henry van Dyke.

THE S. S. LESSON

Nov. 25.

The Prayers of Paul. Acts 20:-36; Eph. 1:15,16; 3:14-21.

Golden Text: "Rejoice always; pray without ceasing; in everything giving thanks." I Thess. 5:16.

Prayer is an essential part of the Christian life. Without prayer nothing can be done that pleases God. The Bible presents to us the pictures of many men and women of God. All of them led the prayer-life. Many of their prayers are recorded so that we may see the power of prayer and learn from them how to order the prayer life. The continued study of the prayers of the saints helps us to realize the blessings of prayer in our own lives. The Disciples came to Jesus asking him to teach them how to pray. He gave them a model after which to pray. It was not a form of magic words, but a pattern along which they should pray. We are commanded to pray continually. We are to pray in secret that we may have power in public prayer and life. We are to pray asking largely. Our prayers are to be in the name of Jesus since we can ask nothing of ourselves. When we pray we are to ask as Jesus would pray. It is not fitting that we should ask in prayer for such things that Jesus would not pray. Such a prayer would not be in his name, for example, he did not pray for riches, for vengeance upon his enemies or to be relieved of the tasks he was to perform. The spirit of love was ever present in his prayers. We are also to pray believing. On the face of it, the prayer that does not expect an answer is absurd. We are to pray with one another. A large part of our Christian fellowship is the fellowship of prayer. In our prayers we are to come before God with clean hands and pure motives. Jesus commands us first to get right with our enemies before we seek to offer acceptable worship. Our debts are to be forgiven as we forgive our debtors.

As we are giving special attention to the prayers of Paul it would not be out of order to consider other recorded prayers of this eminent saint. We find this said of him at the time of his conversion: "And the Lord said unto him, "Ananias" Arise, go into the street which is called straight, and enquire in the house of Judas, for one called Saul of Tarsus, for behold be prayeth." From the very beginning of his Christian life Paul led the prayer life.

In Acts 16:20 we find Paul in prison, suffering from the horrible treatment to which he had been subjected. His prayer was heard by the prioners as well as by God and his release followed: "And at midnight Paul and Silas prayed and sang praises unto God and the prisoners heard them." In his prayers Paul never forgot his people, and their salvation: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." In IThess. 3:10 he says of himself: "Night and day, praying exceedingly." He prayed for the sick as in the case of the father of Publius, Acts 28:8, and he prayed continually for his fellow Christians, Phil. 1:4. "Always, in every prayer of mine for you all, making request with joy."

The prayer upon his taking leave of the Ephesian elders followed a searching exhortation in which Paul reviewed his work among them and it was all the more impressive and effectual because it closed with prayer. He was separated from their bodily presence but they were still united in spirit and would continue to be so though they would never again have the joy of being in his bodily presence. We note that it was a prayer for their preservation (Verse 29). It was only because of his confidence in the all helping hand of God that he could commend their future, which gave promise of trouble within and without the flock, to Him. There have been many kinds of prayer meetings in many places and circumstances but this one which probably took place on the dock is one of the noteworthy ones in the history of the primitive church. We learn from it that though the workers pass on the work prayerfully dedicated to God will continue. We also note that those who can separate in prayer have the joy of anticipating a blessed and eternal reunion when there will be no partings or sorrows.

The subject matter of the next prayer of Paul in our lesson (Verse 14 to 25) is in behalf of the Ephesians and is for their perfection. It is, as all prayers should be, directed to the Father in the name of the Son. We wonder how any one who will not accept the deity of Jesus and therefore his sonship of the Father, can pray at all. To deny him is to deny the possibility of answered prayer. The prayer is one for the strength and power that the Holy Spirit bestows. Here then we have an example of the part that the Trinity, the Father Son and Holy Spirit should have in our supplications to God (v. 16). The desire is then expressed that there may, through faith and love, be an indwelling of Christ in the heart. Those who give place in the heart for their Christ will be enlightened.

Note what a large outlook prayer has as expressed in this one uttered by Paul.—It reaches out after the breadth and length and depth and height and love of Christ and the fullness of God—all terms of limitless possibility. In the benediction that follows the appreciation of God's unlimited power and the possiblity of the Christian benefited by it are further expressed in such terms as: "him that is able to do exceedingly abundantly above all that we ask or think," "Glory in the church by Jesus Christ throughout all the ages, world without end."

THE GERMANTOWN MENNONITE CHURCH

(Continued from page 2)

high as a Mennonite historian. His most notable contribution, beside his Settlement of Germantown, being the discovery and publication of facts that enabled students of Mennonite history to fix with certainty the dates of the birth and death of Menno Simon.

The family names of most of the ministers on the list still survive in our churches, especially Ruth, Schowalter, Oberholtzer, Wismer, Gross, Haldeman, Berge and Funk.

Heinrich Hunsicker, born in 1752 was a contemporary of Matthias Pennypacker and Andrew Zeigler. He served as minister and bishop in the Skippack District giving a large part of his time to the work without renumeration. A rich friend once said to him: "I cannot see how you can afford to give your time to the ministry." His reply was: "Then, why don't you pay me?"

Abraham Hunsicker, a son of Heinrich was born 1793. He has the two-fold distinction of having presided at the organization of our Eastern Conference in 1847 and having been the leading figure in the schism that followed several years later. He was called to the ministry by lot in 1847 and established Freeland Seminary, a Normal School at Collegeville which was a forerunner of Ursinus College. When the separation occurred in our Conference the Chester Valley and the Phoenixville churches joined with him and under his lead the Trinity Christian Church of Collegeville and the Trinity Christian Church of Skippack were later organized by his party, as we have noted. That these churches took a more liberal attitude on certain matters on which the Mennonites were conservative was naturally to be expected since their leader could not be tolerated in what they believed were advanced positions in church matters. Let it be here understood, however, that the matters were those of polity rather than doctrine and their liberality in no way involved an unorthodox position with reference to the historic principles of Christianity. At this late period it seems that a clash of personalities was the real cause of the unfortunate division.

Henry A. Hunsicker, the son of Abraham, was born in 1825 and called to the ministry in 1850. He continued the principalship of Freeman Seminary established by his father, had considerable experience as a teacher and later in life engaged in business, spending his last days in Germantown where he was a ruling elder in the Presbyterian Church of the Redeemer. My youngest brother, who was a traveling man, once in a distant city struck up an acquaintanceship with a man over 80 years of age who asserted that he was the oldest drummer on the road. This was Henry A. Hunsicker. It will be noted that that three generations of the Hunsicker family served as pastors in this congregation. Something that rarely occurs in any church.

A relative of Henry A. was Francis R. S. Hunsicker, a teacher of mathematics in Freeland Seminary. He was ordained in Trinity church Collegeville, was pastor of Germantown in its prosperous days from 1862 to 1869. Later he identified himself with the Presbyterian church and served pastorates in Pennsylvania and New Jersey. Ursinus College conferred the degree of Doctor of Divinity in 1883. He was perhaps the first minister coming out of the Mennonite church in America to have received this distinction.

Henry A. Frederick, a young and enthusiastic convert of the Moody and Sankey campaign served the church for one year and then left to enter a theological seminary in New England. He was a Pennsylvania German who spoke the English language with an Irish brogue, having learned it among the Irish in the coal regions. He died after a few years of service in the Congregational church and is buried in the church yard of his native village, Sassamansville, Pa. Little remains of his activities except the sermon he preached at my little sister's funeral which

was published in pamphlet form.

Albert E. Funk was the son of one of the most active laymen in our conference and grew up in the Herford church, Bally, Pa. He received his preparation for the ministry at the Wadsworth, Ohio, school, the first experiment in higher education made by the Mennonites of America under the principalship of the late Professor Karl Justice van der Smissen. Coming out of school he was the pastor of the First church, Philadelphia, going from there to serve on our Mission Field among Cheyenne Indians and, after a period, returned to accept the call to Germantown. After the close of his pastorate here he became identified with the Christian Alliance work, and during his service as sec'y., he made several eral trips around the world intrips around the world inspecting the missions of the Alliance. He was long separated from the church of his childhood, but his remains now sleep with those of his ancestors in the cemetery at Bally, close to the monument erected to the memory of Annie Funk who on her way home on her first furlough from the India mission field was lost in the wreck of the Titanic.

Following the name of Albert E. Funk are others whose connection with this church has been so recent that most of my readers need no information concerning them. I might say this, however concerning John Bayley, that he served long and well and is remembered with affection by the many who were associated with him in the work at this place and elsewhere.

Rev Anthony Shelly was also a graduate of Wadsworth having served churches in California and Ohio as well as in Pennsylvania. He was four times electedModerator of the General Conference, the highest gift our church could bestow upon him. His life was a benediction, his messages were the messages of God and his memory is blessed.

S. M. GRUBB.

THE IMMORTAL DREAMER

By Samuel McCrea Cavert

If there are "moderns" who have assumed that John Bunyan and "Pilgrim's Progress" are hopelessly out of date, the revival of interest in the man and his work, in view of the three-hundredth anniversary of his birth this month, must come as a surprise. They are being reminded for example:—

1. That "Pilgrim's Progress" has been translated into one hundred and twenty-four languages and dialects—more, it is believed, than any other book except the Bible.

2. That a man like George Bernard Shaw (who could hardly be regarded as biased in favor of a sturdy evengelical!) compares Bunyan's literary merit with Shakepeare's.

3. That Bunyan, so far from being exclusively other-worldly, bore vigorous witness against the immoralities of Restoration England and had a genuine concern for social betterment.

4. That, so far from being a sheer individualist, he dreamt of a united fellowship of Christians, in which all "circumstantials" should be subordinated to the great fundamentals of "faith in Christ and holiness of life."

The truth is that Bunyan's great allegory is one of the books that have a timeless quality because of their rare understanding of the heart of man. "All the places and all the persons and all the adventures that John Bunyan saw in his sleep are all in your heart and in mine. All the cities, all the roads that lead from one city to another, with all the paths and all the by-paths—all the adventures, experiences, endurances, conflicts, overthrows, victories—all are within us."

Our conception of the Christian pilgrimage has enlarged since Bunyan's day, as new areas of Christian responsiblity have loomed before us, but his central message is as relevant as ever. For what he was saying, above all, is that man is neither a creature of a moment nor a meaningless machine, but a pilgrim of eternity meant for a spiritual destiny.

On last Palm Sunday, a little group under the guidance of Bishop McInnes, of Jerusalem, went on a "pilgrimage" from Bethany to the Holy City over the road that humanity's Great Pilgrim took on the first Palm Sunday. At different stages of the journey, the Bishop read the verses with which Bunyan described the steadfast pilgrim. Those words, illumined by the memory of the Lord of all true pilgrims, may well echo across the centuries as a living message for our own day:

"Who would true valor see,
Let him come hither
One here will constant be,
Come wind come weather
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.

"Whoso beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

"Hobgoblin nor foul fiend,
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away;
He'll fear not what men say;
He'll labor night and day
To be a pilgrim."

John Bunyan having been born in November 4, 1628 many churches are utilizing some Sunday in November as an occasion for emphasizing the abiding value of his wash.

DEATH

Sprunger—Sister Sarahann Burkhalter-Sprunger, daughter of Peter and Mary Burkhalter, was born in Monroe Tp., Adams Co., Ind., Sept. 12, 1877. She departed this life in Berne, Sunday evening Oct. 14, 1928 as a result of an auto hitting her while walking to church for a prayer meeting.

Her age at the time of death was 51 years, 1 mo., 3 days.

She was baptized by Rev. S. F. Sprunger, March 23, 1894, joined the First Mennonite church at Berne, of which she has been a faithful member until her death.

She completed the music course at the State Normal College at Angola, Ind., and later taught music at Bluffton College, Bluffton, O.

Her marriage to brother Benjamin Sprunger took place Dec. 27, 1904.

Surviving are her husband, her parents, one stepson, Edison Sprunger, two brothers Amos and Menno Burkhalter, all of Berne. Six sisters, Miss Rachel of Martinsville, Ind., Mrs. Geo. Baumgartner of Ft. Wayne, Ind., Miss Lovina, city missionary of Los Angeles, Cal., Miss Martha, missionary in India Mrs. Carolina Zook, and Miss Mary, both of Berne.

The following preceded her in death: A sister Susan, who was the first wife of Brother Benjamin Sprunger, in 1900, A brother Noah who was a missionary in India, in 1920; and one sister who died in infancy.

The departed sister was an active and devoted worker in the vineyard of the Lord in the various and many activities of the church.

She was burdened for lost souls, and her life was a life of prayer.

To her it was Jesus Chirst yesterday today and for ever.

Ps. 126, 5-6: They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing seed for sowing, shall doubtless come again with joy, bringing his sheeves with him.

The bereaved express their sincere thanks for the many comforting words and kindness shown to them in this time of bereavement.

Also for the beautiful flower offerings.

The Lord is our refuge and our strength, His name be praised.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES

For Oct. 1928

Christmas for Different Stations; Sew. Soc. Hendersen, Nebr., $25.00; Bethel Sew. Soc., Mt. Lake, Minn., $50.00; Sew. Soc., Reedley, Calif., $28.00; Dorcas Sew. Soc., Wayland, Iowa, $10.00; Mrs. F. M. Fretz, Bedminister, Pa., $2.00; Miss Dorothy Keller, Bedminister, Pa., $1.00; Mrs. Erwin Keller, Bedminister, Pa., $2.00; Dorcas Soc., Pulaski, Iowa, $35.00; Ebenezer Miss. Soc. Bluffton, O., $10; Dorcas Band, Onecho Wash., $10; Bethel Mission Soc., Mt. Lake, Minn., $40.00; Bergtal Sew. Soc., Pawnee Rock, Kans., $20.00; Northeast Alexanderwohl Sew Soc., Goessel, Kans., $25.00; Menn. Girl's Sew. Circle, Hillsboro, Kan., $15.00; Brudertal Sew. Soc., Hillsboro, Kan., $10.00; Helping Hand S. S. Class, Wayland, Iowa, $10.00; Tabitha Mission Soc., Beatrice, Nebr., $27.50; Sew. Soc., Wolf Point, Mont., $5.00; Grace Menn. Mission Soc., Pandora, Ohio, $20.00; Zion Sew. Soc., Elbing, Kan., $30.00; Swiss Sew. Soc., Whitewater, Kan., $25.00; First Menn. Mission Soc., Bluffton, Ohio, $10.00; Christian Menn. Sew Soc., Moundridge, Kan., $15.00; Bethel Sew. Soc., Fortuna, Mo., $15.00; St. John Ladies Aid, Bluffton, Ohio, $20.00; Sew. Soc., Donnellson, Iowa, $15.00; Sew Soc., Upland, Calif., $70.00; Sew. Soc., Hillsboro, Kan., $7.00; Oakleaf Mission Soc., Mt. Lake Minn., $25.00; Sew. Soc., Drake, Sask., $40.00; Mission Circle, Nappanee, Ind., $10.00.

Expenses of Ex. Com.: Tabor Sew. Soc., Goessel, Kan., $2.00; Mrs. Margareta Peters Winkler, Man., $1.00; Swiss Sew. Soc., Whitewater, Kan., $3.60; Bethany Sew. Soc., Freeman, S. Dak., $2.00; Sew Soc., Wolf Point, Mont., $1.00.

Girls Homes, Canada: Sew. Soc., Butterfield, Minn., $25.00; Girls S. S. Class, Nappanee, Ind., $2.00; Bergtal Sew Soc., Pawnee Rock, Kan., $10.00; Tabor Sew. Soc. Goessel, Kan., $10.00; Mrs. D. A. Vogt, Pratum, Oregon, $10.00.

Hospital, India: Sew. Soc. Reedley, Calif., $10.00; Bethesda Sew. Soc., Marion, S. Dak., $12.04; Emanuel Sew. Soc. Aberdeen, Idaho, $10.00; Mrs. D. A. Vogt, Pratum, Oregon, $10.00; Mrs. J. A. Hiebert, Ontario, Calif., $10.00.

Miscellaneous: Bethany Sew. Soc. Freeman, S. Dak., Evangelist, India, $40.00; St. Johns Ladies Aid, Bluffton, Ohio, Biblewoman, India, $30.00; Ebenezer Sew. Soc., Goteho, Okla., Evangelist, India, $25.00; Sundria Soc. Bethel College Ch., Newton, Kan., Orphan, India, $30.00; Bethel College Ch., Miss. Soc., Newton, Kan., Foreign Missions, Gen'l Treas., $30.00; Sew Soc., Butterfield, Minn., Do. $25.00; Eigenheim Sew. Soc., Rosthern, Sask., Do. $75.00; Do. Home Missions, Gen'l Treas., $25.00; Hoffnungsfeld Miss. Soc., Moundridge, Kan., sick immigrants, Canada, $30.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Rev. P. Loewen, Germany, $5.00. Total $1,061.14.

Gratefully Acknowledged,
Mrs. J. G. Regier, Treas.

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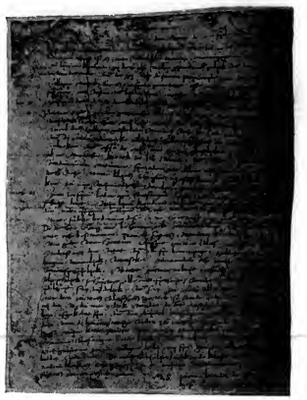

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—Correspondent.

AN ICE CAVE

Edgewood, Iowa, where I now reside, has a rural setting: great rolling hills and deep forests, a delight to a naturalist,—such as I. A team of horses with a wagon load of corn is in evidence. The people, too, seem to partake of nature, and their talk about crops and rural affairs is interesting to me. Ages ago God weighed out these hills, and planted these forests, as certainly as the "Cedars of Lebanon which He hath planted." A portion of this composes a state park in which is a cave of perpetual ice: it attracts many visitors who want to see for themselves a real ice cave in mid-summer; for strangely enough, the ice formation increases in summer and diminishes perceptibly in winter. So that the more intense the summer heat, the more ice forms, while the colder the winter, the less ice there is. Some tourists bring freezers for making ice-cream. The cave extends back into a hillside, and as you approach it, a strong draft of cold air meets you, which, like the cave itself, is a mystery. Many days a dense fog issues from it, all a refreshing to weary travelers camped in the valley just below. A tiny stream of clear water flows by, with here and there a bubbling spring seems to echo—"And let him that is athirst come." Like all others, I had to be convinced, so I walked into the cave's icy depths, felt the penetrating chill of its freezing atmosphere, and tasted bits of ice which lay strewn on its ice floor. Was it here in Moses time? Perhaps. It was discovered many years ago. What wonders may still lie hidden from man's vision, which the Creator may reveal, with many still uncovered truths, in His own chosen time. Of what value is the ice cave? Who can tell: We can be assured that He who created no unnecessary parts, had a purpose perhaps far beyond the dreams of men: but to science it all remains unexplained. But why should I write thus? Why indeed, save that one follows his "Bent;" I love nature's hills and forests; the birds that sing there; the flowers and weeds that bloom there; the chipmunks and squirrels that live there; every leaf, rock, and tree-stump; with every rural sight and sound: so that I have only to dip into my heart and write. But more than all do I love the rural schools found there, fitting well into nature's settings, and to these I gravitate with my messages to children, as naturally as the bird to its climate.

And more so as I find parental neglect of rural children's church and Sunday school needs alarmingly on the increase. Does not this condition make imperative a provision for religious education in rural schools? Yet withal, these lovely children are fortunate: for here, undisturbed by city distractions which make grating innovations on the child mind, they study in quiet, learn their lessons mid the simple arrangements of nature, and are normal, intelligent, and happy. My poem "School Children," with other help is mailed free of charge to any school address.

T. Richardson Gray.

CORRESPONDENCE

First Church, Bluffton, Ohio.—Armistice Day was on a Sunday this year. This offered a peculiar opportunity to consider the progress being made, if any, in the program of Peace. The signing of the "Treaty for the Renunciation of War as an Instrument of National Policy," by fifteen nations is in itself epoch-making. The next step will be to have these nations ratify the treaty. The United States Senate must ratify this Treaty before it becomes effective as a policy for the United States. It must not be taken for granted that the Senate will do this. Dr C. H. Smith spoke on Nov. 11 on the "Progress toward Peace."

The Annual Prince of Peace contest took place on Nov. 11 at the time of the evening services. A number of the young people of High school age participated. The winner in the local contest is entitled to enter the County Contest. The aim of the contest is educational. The young people not only learn these articles themselves but by giving them in the contest spread the information contained in these articles. The rewards are sufficient to create incentive for the work, but are not intended as the end in itself. The rewards are not the chief end of the Contest.

* * * *

The Missionary Society is again planning a Mite Box Program. This program will be given on the service. This has proven to be a 18th at the hour of the evening very interesting program in past years. The program is not yet ready to be announced in full but we can depend on the missionary society to arrange an interesting program. The plan of the Mite Box is to put aside in these boxes during the year small sums which may represent an expression of gratitude for a special blessing or a small sum unexpectedly received or saved out of the regular budget. These accumulated sums amount to a neat little contribution for missions.

* * * *

The day before Thanksgiving has been reserved by the Woman's Missionary society for their annual Harvest Home Festival. This is the day when useful articles and articles of food which are needed in the home and usually bought around Thanksgiving, will be sold by the ladies and the entire proceeds turned over to the Mission Treasury.

* * * *

Prof. Lantz has announced that during November a Men's Chorus will take the place of our usual mixed choir. This chorus is composed of all the men who have been taking part in the mixed choirs and all other men who love to sing.

* * * *

The Workers' Conference for October was the annual banquet and was held on Thursday, Oct, 25. The banquet was served by Mrs. Mosiman's class and never had it been better planned. The program for the evening consisted of two talks, one by Prof. E J. Hirschler and the other by Prof. H. A. Fast. Prof Hirschler talked very interestingly on his trip to Europe especially detailing what he found going on in churches he visited. The subject had to deal with religious education in Europe, but the speaker made it clear that this was on a different basis than what we know about it in America. The talk was very interesting and profitable. Mr. Fast talked on distinctive features of the work of the Religious Education as carried on in the community with which he comes in contact. The speaker convinced us that one community can learn from another and that the exchange of ideas is very much worth while.

* * * *

Dr. C. H. Smith spoke to the Senior Christian Endeavor Society on Oct. 28, on the issues involved in the coming election. What seemed to him to be the outstanding issues were analysed and discussed. The need for a decided stand by the Young People and the Christian people in general is necessary in this campaign. The voter this year has an unusual responsibility with the injection of the prohibition issue and one should vote with the side that he would most gladly join in rejoicing when the victory is won.

Second Mennonite Church, Beatrice, Nebraska, Nov. 6, 1928.—Time is swiftly passing by and again we are approaching the close of the ecclesiastical year. Our hearts are filled with thanksgiving toward our Lord and Master who has so graciously, lovingly and mercifully led us on. Our blessings are innumerable and we are too near-sighted to realize all His benefits and we pray, "Lord grant us further thy mercy and thy long-suffering kindness."

The membership of our church shows a healthy increase and within the last two years 13 have been taken into the congregation thru the rites of baptism and ten by letter. The needs of our S. S. are fast outgrowing its accommodations but we hope that at some time or other, but in God's own time, we will be provided with a larger church edifice so that work may be carried on more efficiently.

The death angel has not entered our midst and altho having hovered over us at different times he has so far claimed none of our members. At the time of this writing several are on their bed of pain and several feel the hands of time heavily upon them in the evening of their life. But the bond of love and fellowship and intercessory prayer helps to lighten all these burdens.

Our little flock is efficiently attended by our beloved pastor, Rev. Horsch and Rev. H. T. Reimer. Rev. Jacob Wiebe is spending the winter at the Bible Institute of Los Angeles.

We have had the privilege of visits from different ministers and missionaries including Rev. Ediger and Rev. and Mrs. G. H. Linscheid. Last Sunday night Sister Breitenbach of the Russia mission addressed our C. E. Such visits are of great encouragements and interest rousing effect and we hope for a lasting influence.

On Sunday, Oct. 28th, we partook of the Holy Communion at which time we had both German and English sermons by our minister. It was a sacred and blessed occasion and all hearts were drawn closer together and nearer to God.

Our Sunday evening services are generally conducted in the English language and the choir usually sings several numbers

(Continued on page 6)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

For weeks the country has been on edge because of the Presidential Campaign in progress. Great issues were at stake and political parties were not at all sure of themselves. On one hand we had a candidate representing issues that involved the sincerity of the people in their acceptance of the basic law of the land and the tried out economic measures that affect the prosperity of every citizen, while, on the other hand, the candidate, representing the minority party of protest, busied himself in belittling the claims of the party in power and discrediting the abilities and achievements of his opponent. The candidate of the major party made his pronouncements by stating generalities and discussing them in such academic way that made good reading for the student of economics but scarcely soaked into the heads of the busy people of the country whose time and thought is more occupied with the superficial problems of every day. The opposing candidate occupied much of his efforts in making promises, which he confessed he could not make good without help, to those who thought more of quenching their thirst with something stronger than water than of other issues. Much time was also given by campaigners for this candidate to telling the people that there were some who were against him because they were against his religion. Election was the answer to both parties. The nation would not believe that it was poverty stricken and needed some one in executive power to preserve its citizens from grave financial ruin. Neither did it believe that because the "dry laws" are being violated in some quarters it should surrender to the violators of law and thus confess its failure to sustain its own Constitution. In the South particularly, was this apparent. The Race Question is difficult enough to solve without making liquor as easy to obtain as water and the voters of the south think too much of the safety of their wives and daughters to permit liquor to complicate their efforts to make it safe for them. Naturally they "kicked over the traces" and broke the "Solid South."

No political party has a monopoly on the sunshine and rain that makes the crops to grow and thus makes the country prosperous. But, with a better understanding of what the great mass of citizens want in respect to the Prohibition laws on our books, we may expect that the great cause of misery and poverty in the shape of intemperance will have to fight a very much harder battle, with considerable less prospect of winning.

To us the significant thing is not so much the triumph of one party over the other, such things often happen and the world keeps on turning around just the same. The amazing thing is that a Quaker has been elected to the Presidency and therefore will become Commander-in-chief of our Army and Navy.—A pacifist in the President's chair and a professed member of the Quakers coming from a long line of Quakers. It remains for the coming president to work out an attitude and a policy consistent with the historic belief of his people. we cannot speculate on what he will do in this matter. However, in the campaign, while every argument was brought to bear against Mr. Hoover that the opposition could raise, the matter of his pacificism was not stressed. Ten or fifteen years ago a man with such associations with Peace Doctrines would have been an impossible candidate for any party. Today, the world recognizes the uselessness of war and perhaps no living person knows better the misery it brings to innocent ones than he who will be our next President. If any leading man is in a position to create a better way to the "will to peace" we believe it will be the candidate who was so overwhelmingly elected to the highest office withing the gift of the American People.

We have had much to think about with the possibility of a Roman Catholic, supported unanimously by the Roman Catholics, becoming our next President. and, in some quarters, there was no little concern, but now, if we understand the American people, it will be a long while before any political party will consider it wise to ask for the election of one who is so pronounced a Catholic as is the one who was the candidate of the minority party.

THE EASTERN DISTRICT ORPHAN SOCIETY

The 24th Annual Conference of the Orphanage Society was held in the Schwenksville Mennonite church on Saturday, October 13th.

The weather was all that could be desired, and a goodly number from the different churches gathered in this our annual get-together.

As has been mentioned, this movement is 24 years old. It was originated by a few earnest sisters of the First Church of Philadelphia, who felt the need of providing for the care of helpless needy children and hoped some day to be able to build an orphanage.

We heartily welcome to our meetings and to our membership any who are interested in this work.

The only rule for membership is as follows: Active members shall consist of members of Mennonite Churches who will enroll as members of the Society and support the work by annual free-will offering and otherwise. Holding of office, however, shall be limited to lady members of the Mennonite churches. Associate members shall consist of such persons who, tho not members of our churches manifest their interest by contributions.

Come to the Conference next fall at Springfield Church and get acquainted with the workers.

The following Treasurer's report was given at this Conference and will show how the fund has been raised.

Balance on hand as per report	$ 3,534.35
Donation Germantown Church	13.50
Donation Ladies Aid Perkasie	3.00
Donation West Swamp Church	10.70
Donation West Swamp Ladies Aid	19.10
Sale of flowers	.15
ers	.15
Rummage Sale 1st Church	53.20
Flatland S. S.	10.00
Additional rummage sale	1.05
Class 23 1st Menno. S. S.	5.00
Interest at Bank	140.58
Sewing Circle 1st Church	25.00
Children's Day, Germantown Ch.	4.49
Children's Day, Springfield Ch.	6.28
Children's Day Allentown Ch.	30.85
Children's Day, Perkasie Ch.	3.00
Ladies Aid Hereford Church	20.00
Flatland S. S.	10.00

The following persons have contributed indvidually, while many others have given to this fund collectively.

Rev. S. M. Rosenberger, Rev. Freeman Swarty, Mrs. Jacob R. Fretz, Mrs. Martha Nice, Mrs. Jacob Landis, Miss Anna Hallman, Mrs. W. S. Stauffer, Mrs. Eli R. Fretz, Mrs. Horace Boorse, Mrs. S. M. Rosenberger, Mrs. A. S. Harr, Mrs. A. D. Detweiler, Mr. and Mrs Chas. Moyer, Mrs. Sarah Hunter, Mrs. Vantsworth, Mrs. Francis Frentz, Mrs. Erwin Keller, Mrs. Elmira Bechtel, Mrs. Harrison Landis, Mrs. Stanley Landis, Miss Emma Landis, Mrs. R. Benner, Mrs. P. Miller, Miss Emma Ehrert, Miss Wilhelmina Kuyf, Miss Theresa Kuyf, Mrs. Peter Kuyf, Mrs. John Weist, Mrs. A. B. Martin, Mrs. G. B. Bechtel, Mrs. Wieand, Mrs. Ross, Mrs. Hirsch, Mrs. Frey, Mrs Samuel Landis, Mrs. Everly, Mr. Jonas Greisemer.

Total	$ 3,990.75
Expenditures	44.55
Net Balance	$ 3,946.20

Ada M. Landis, Sec.
Mrs. Eli R. Fretz, Pres.

On Sunday, Nov. 4, Ebenezer church Bluffton, O., Rev. E. J. Neuenschwander, pastor, dedicated its re-built church building; neighboring Mennonite pastors and Rev. W. S. Gottshall, of Freeman, S. D. participated in the exercise. Work in the structure started in May and included a wing 28 by 18 feet in the north side of the church to provide space for a choir loft, pipe organ and rostrum. A large basement has also been excavated under the entire building to provide room for Sunday School and Christian Endeavor meetings. The first Ebenezer church, the pioneer of the section about Bluffton, was built in 1846 and was constructed of hewn timber. In 1869 a brick church replaced the old one and this was remodeled in 1883, serving the Congregation until the present reconst-uction Ebenezer church has a membership of 439 and a large and prosperous Sunday School and Christian Endeavor Society.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

YOUNG PEOPLE'S DEPARTMENT

THE EASTERN DISTRICT CONFERENCE NUMBER

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER — Chairman
Dalton, Ohio.
ANNA G. STAUFFER
654 E. 79 St., Los Angeles, Calif.
H. T. UNRUH
Halstead, Kansas.
A. J NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

THE FIRST PROTESTANT SUNDAY SCHOOL

The first protestant Bible School

In a religious journal some time ago, someone asked when the first Sunday School was started in America. The answer was: The first protestant Bible School was organized in the city of Philadelphia December 1790. The answer states that twelve persons made the beginning. Indeed a small beginning but what a mighty army of scholars and workers have followed in their train. The Sunday School is perhaps the biggest layman's organizaton in America. Surely it is one of the largest organizations in America, made up almost exclusively of volunteer workers. The last statistics of the Sunday Schools of North America show that there are 2,559,799 teachers and officers, and 17,510,840 pupils, making a grand total of the Sunday School army 19,970,629. Inspiring as this number is, there are still millions outside that ought to be reached.

A. J. N.

CRUSADE WITH CHRIST

The articles that follow in this issue were written by the Officers of the Eastern District Union. The theme selected for the papers is the Crusade Campaign of the International Association. It seemed to cover the field and needs that confronted our Union so well that no other theme was sought. More of a crusade spirit in our daily worship and worship in our Churches would help greatly. We think we do a lot, but if we catch the crusade spirit in service much more will be accomplished. If in our fellowship we become broader and more tolerant with people of other lands and color, the Christ spirit will be carried forward. Have you been satisfied with your society, its organization and committees? There seems room for a crusading in some societies to make them function more completely forl the full purpose of Christian Endeavor. We in the Eastern Union have not reached our goals, we strive with the Master's help. Do you?

A. J. N.

CRUSADE WITH CHRIST

Very good work has been done by the different societies and the Christian Endeavors Union in the past. In some of our churches better work is being done than heretofore, while in others conditions seem to remain at a standstill. But everyone is aware of the fact that as soon as we fail to advance we will go backward.

Good things have been accomplished in the past but that is no excuse for us to rest on past laurels, we can continue the work or maybe improve on it. The aim of every society should be to attain the ideals embodied in the Crusade with Christ chart as published by the Christian Endeavor World. Every society should get one of these charts, study it, and try and fulfill all requirements. It would be interesting to have the improvements reported at our next convention on Decoration Day. This chart covers every phase of the work in our societies and opens new fields of work for some of us.

Maybe some of our people might think that it is too much to attain but that in itself is a good sign that they realize that improvement is needed. Whenever people know that conditions are not what they should be they will strive to improve them.

While we are having better meetings, and creating greater interest among the young people we must give them something to strive for in helping somebody else. This past is very ably taken care of by the budget adopted at the Convention held in Souderton, Pennsylvania, on last Decoration Day. At this convention it was decided to raise three hundred dollars to be used for the following purposes: One hundred dollars for the Bluffton College Endowment Fund; One hundred dollars towards defraying the expenses of intinerant ministers among the Russian Refugees in Canada; and the other hundred dollars is to be sent to Dr. Petter to help him while he is translating the New Testament into the Cheyenne Indian language. These are all very good causes and we will not be satisfied with anything less than that our goal be reached. These various schemes are expected at the places promised so let us not fail them.

Incidentally, we want to raise the remaining fifty dollars which we promised towards the purchase of the Mennonite Historical Books. We promised this money and we don't want to fall down on our word.

These are some of the things that we can and want to do. Whenever a goal is set we strive to reach it and in that way accomplish more and create more interest than otherwise.

Amos R. Bauman,
Milford Square, Pa.

WORSHIP

Worship—what a wonderful word it is, when one stops to think. It is one of those words so full of meaning.

Worship means having a deep respect, yes reverence, for the One worshipped. It means that the wishes of the One who is worshipped become law to the worshipper. And lastly, it means having love, for without love there can be no true worship.

Worship is a part of our spiritual or inner life, but it should be and must be expressed through prayer and thanksgiving.

First of all we should worship God through personal devotions. We should set aside a part of each day for this purpose; worship by reading a part of the Scriptures, and by prayer. This time of meditation is a time when we see things more clearly, understand them better. Things that loomed so big in the rush of the day now seem unimportant compared with other things that seemed insignificant. It is a time when God can and does answer prayers such as the one expressed in Psa. 51:10 "Create in me a clean heart, O God, and renew a right spirit within me." To be strong and faithful followers of Christ and loyal Endeavorers we must have this quiet time of the day with our Lord and Master.

Next worship should spread a little farther and include the members of the family. In a home where there is true worship, it is impossible to imagine the members of that family as quarrelsome, or selfish and perhaps even break up the home. The world is full today of broken homes and broken lives. How many tragedies would be avoided if family worship were a part of the home life. Family worship creates peace, contentment, and love in the home.

After family devotions comes public or church worship. Every true Endeavorer attends church worship, if at all possible. True worship in church not only helps ourselves but also helps others. The spirit of worship is felt by those around us, and will help them in their worship. It will help the pastor in bringing the message. Especially is this true in worshipping through singing of hymns. There are some people who claim that they can do without this form of worship. But who knows how much stronger and better Christians they would become if they attended public worship.

We need the three forms of devotional life, personal, family, and church to help us in our Christian life. The personal devotion is like the root of a plant, the family and church worship like the branches or vines spreading out to inspire and to be inspired.

Anna Weiss,
Quakertown, Pa.

CRUSADE IN INSTRUCTION

If we, the Christian Endeavor Societies of the Mennonite Church, are to contribute our just share in the "Crusade with Christ," the matter of instruction becomes not only an essential but actually a necessity. Surely, as young people, we do not want to neglect the opportunities afforded us, through our Societies, not only to "Crusade with Christ" but also to crusade for the cause of Christ. What wonderful opportunities are offered to unitedly give to the cause of Christ some of the strength of our youth. When we go out to seek employment by means of which to earn a livelihood we immediately find that instruction that we have received helps us immensely. Should we not apply the same principle to the individuals comprising our Christian Endeavor Societies? To enable us to share effectively in this Crusade proper instruction is most essential.

The Chart, "Christian Endeavor Standards" published by the International Society, gives us the outline to follow in formulating the instruction program. This is given us by our highly respected leaders after much careful study. The purpose here is, not even a venture to elaborate upon it, but simply to express briefly some ideas which may help us in our adpotion of them.

We should set as our goal a society organized as nearly according to these standards as possible. This means that we should have a real live organization, not only of the Executive Committee but also of the other Committees. The Lookout, Prayer Meeting, Social and Missionary Committees should be continuously at work. There is plenty of work to be done. At the regular monthly meetings of the Executive officers the chairmen of these and other committees, should render written reports. Aside from giving a record of activities, would not this even serve as a spur to greater activity? Surely no committee chairman would continously wish to report "progress" thereby immediately creating the general assumption that very little had been done. Regular quarterly meetings of the society should be held. After the necessary business has been transacted subjects of interest to the welfare of the Society can be discussed.

The Christian Endeavor chart recommends that regular weekly meetings and monthly consecration meetings be held. Every individual member should be encouraged and even helped, by those more experienced, to actively participate.

Everyone should be encouraged to read the "Christian Endeavor World." From it can be gained inspiration and a great deal of information. After the local situation has been carefully considered the various pamphlets and outlines should be secured and studied. From these may always be secured suggestions which if taken advantage of will result in a betterment to the societies. After having read from our own denominational papers what our church is doing, it will also be inspiring to read inter-denominational publications. Immediately we can see that the Church and its cause is one that is successfully going along and is a large one to be interested in and to work for. It will perhaps serve to lessen or discouragements.

Whenever opportunities to attend Conferences or Conventions present themselves, we should always be quick to take advanage of them. To attend such meettings is not only a privilege for the delegates but the inspiration which they bring back to their societies, is a boon to the societies as a whole.

Norman R. Bechtel,
Philadelphia, Pa.

CRUSADE WITH CHRIST IN SERVICE

To-day in the religious life of America there is evidence of a new loyalty, not loyalty to a church or to a creed but to a Person Jesus, who is our Lord and Master. This is noted in the Crusade with Christ Movement of the Christian Endeavor Society and if we as individuals rally to Christ's call of "Follow Me" we may go forward with confidence to the tasks which confront us. Crusade with Christ in Service—our loyalty to Him should find expression in service. If we love Christ let us win others to Him that they too may have the joy of knowing Him. Let us give Him the best that we have of our time, our money, our talents and our lives, remembering that He gave His all for us.

Two of the five service goals in this Crusade with Christ are Christian Citizenship and World Friendship. Christian Citizenship has as its ideal, 'Promoting neighborliness, community service, local and national citizenship activities.' Do you know your community? Are there those in it who lack proper food, clothing and shelter because of unemployment, low wages and inadequate housing; are there children growing up on the streets because there are no playgrounds or recreation centers provided for them; are there people who, because of their color, are segregated in the poorer section of the town where living conditions are bad; are there foreign-born folks, especially women, who are inexpressibly lonely in this new land where differences in language and customs prevail? Are you doing anything to make these underprivileged groups happier? Are you interested in knowing something about the men who seek public office in your community, state and nation; are you informed as to their stand on prohibition, Sunday observance and law enforcement? These questions face Christian citizens in America. Shall we answer them as Jesus wants them answered?

But our outlook should reach beyond the nation, even to the ends of the earth, and the ideal for World Friendship is: Cultivating the ideal of world peace and friendliness with all peoples; definite service to and financial support of denominational missionary enterprises! Through our desire to share the experience of God as Father and to manifest our love for men as brothers the missionary movement has developed. We wish to share with others the permanent values of the Christian life. We need to give our best in the support of our missionary work. The problem of establishing peace and good will among men lies before us, the problem of abolishing war, setting up world law and order and bringing to mankind unity in world affairs. Any effort which tends to increase friendly feelings between nations should be given a trial and the World Friendship For Children Movement merits the co-operation of every Christian Endeavor society. Oxman's "Youth and the New America" one of the Home Mission study books this year, gives a more detailed discussion of Christian Citizenship and World Friendship. Read it and ponder.

Christ says to us "Follow Me." What are we saying to Him?

Mary B. Borneman
Norristown, Pa.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

November 25th, 1928

Topic: "Remember God." Ecclesiastes 12: 1; Psalm 103:1-5.

Two points might well be emphasized in this meeting: **Prayer** and **Thanksgiving.**

Bringing the Scripture Down to Date

That young man or woman who forgets his benefactors quickly will seldom be remembered for his good deeds. If we forget, we seldom do good deeds.

"Count Your Many Blessings", has been said to have a selfish note, yet if we use them in an unselfish way, we would surely have many things for which to remember God.

The Prayer Thought

We have abundant reason to thank the Lord for: forgiveness of sins, for abounding grace, for physical health, for Christian parents and a multitude of other blessings.

Let us ask together of God our Father; to help us to understand his will for us, to help us to follow his leading, to appreciate his mercies toward us, to use the Lord's Day aright.

Dividing the Topic for Assignments

1. Thanksgiving Day .
2. Daily Reminders of God as seen in business or in nature.
3. Advantageous Habits in Connection with Worship.
4. Why Does America Raise Abundant Food and India is in constant need?

The Open Forum

1. When are we most likely to forget God.
2. What is the best way to remember God?
3. What blessings follow if we daily remember God?
4. Are you glad when you have lots of work? Why or why not?

Remembering God

What should we remember? How often have you or I made a hasty promise to God on certain conditions. Well, we got better and what did we do about remembering God. A resouceful pastor in Dayton, Ohio, put up this sign on his Church Bulletin Board, immediately after the 1913 floods had subsided and the Church was open for worship again: "Remember the promise you made in the attic." When in need, we soon remember God, but when things go well how easily we forget. A great preacher in our country made a promise to God when he was a young man and he did not forget until his death. His ministry was mighty and reached thousands.

When will we remember God? How we so easily put off doing certain worthy things for a later time. The Lord wants and needs the strength and devotion of youth to be used in the Church—now. Would you like to give a faded bouquet to your mother? Now, give your best to the Master.

Why should we remember God? Because of all the many blessings we enjoy daily. Remembering God now, helps us to give and grow in his service. There are those who need our help.

How shall we remember God? By using the body for his service. Boys in a game of football can use their bodies to show their remembrance of God. Play fair and square always. Even so in life. Use your time for God. We have so much time. Many great men get much accomplished—we fail because we do not use the time well that we have. Use your talents for God. How many a beautiful voice is lost because it was not used. Other talents are lost by neglect. Use your money for God. If we live simply, but well, we will have some money to give for missions and for other worthy causes.

Illustration. In his book: "Men of the Mysteries" Ralph W. Sockman, after giving us some painful facts regarding the large number of people outside of the church says: "Depth can find no response in shallows. The deep experiences of religion can make no appeal to people living on the surface." Let, us get down below the surface and remember God.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE S. S. LESSON

December 2

Paul before His Judges

Acts 26:19-29

Golden Text: "I was not disobedient unto the heavenly vision." Acts 26:19.

The scene is impressive. Two rulers are sitting in judgment and before them is a man of personality whose destruction practically his entire nation is demanding. There is the form of justice but wthout its substance, for the persecutors are determined to have their way no matter what may be the attitude of the judges. Here as often the machinery of justice is simply being made an instrument for gaining ends no matter what the justice of the matter may be. Paul had been arrested in Jerusalem and rescued from the mob by the Roman guards. He was later removed to Caesarea for safe keeping and had already had several hearings but, now was being heard for the benefit of King Agrippa. That which goes before the passage selected for our lesson is Paul's description of his conversion on the way to Damascus where he was going to persecute the Christians. It is indeed fortunate that we have this story from Paul's lips several times repeated. In the account we find a straightforward story told under different circumstances but without flaw or contradiction. The reading of it makes one feel that the sincerity of Paul and the motives behind his sudden change from an enemy to a friend are without question.

Paul tells Agrippa that he was not disobedient to the heavenly vision. God has visions for others besides Paul. Indeed, there were many to whom visions come but few who set out to make these visions come true. That which God had shown to Paul was a vision of his Christ who loved him and of his future duty to that Christ. He was to go and preach. The first disciples had the same vision. The whole world lay before them as their field. Paul "straightway" set about realizing his vision, for scarcely was he in Damascus but that he was preaching the crucified and resurrected Christ. All his future life was one long career of being obedient. Obedience is a first duty for all the children of God, their heavenly Father. It is only the disobedience of those who profess to be Christians that prevent the preaching of the Gospel to all the world. We think of Paul as the first great foreign missionry. Christianity is a Foreign Missionary movement in which all should help by either going or supporting. So long as there are unoccupied fields we will have an evidence that some Christians are not obedient to their heavenly vision. Paul's obedience to the heavenly vision began right at the most dangerous place. There was born with his conversion a faith that surrendered his all to the will and care of God and so there was no occasion for him to fear or concern himself about his personal safety or affairs. All were in God's hands and all he had to do was obey. God would attend to everything else. The spirit led Paul to a wide field. He preached throughout all the country of Judea and also among the Gentiles. Not every one has so large a field in which to work. Paul sought out his field. Perhaps the reason we are limited in our opportunities is because we do not seek larger opportunities. His message is the old message to all the world: "Repent and turn to God doing works worthy of repentance." This message assumes that all men are sinners and can only be saved as they through faith repent and by their lives show that they have repented.

Paul rightly asserts that it was because the Jews would not hear of this repentance that he stood before his judges a persecuted man. Those who, when the matter of repentance is put straight up to them and decline, are generally the ones who give way to hatred that stops at nothing because "they love darkness rather than light." Jesus also foretold that the time would come when his followers would be blessed when men should hate them, persecute them and say all manner of things against them falsely. A time of persecution is a time of staunch and energetic service to the Lord. Perhaps the decline of religion in our day may be largely attributed to the fact that no one is persecuted for his religion's sake.

In his message the crucified and resurrected Christ was upheld above all things. If these two facts are not accepted then we had better discard all religion, for it would then be useless.

There were two reactions to the address of Paul. Festus thought he was mad. His was a mind that could not grasp spiritual things and attributed them to sheer madness. How could it have been otherwise when he was living in sin and had given himself wholly to worldly things? Agrippa who was familiar with the Jewish scripture and customs could better appreciate Paul's point of view, but he had sneeringly placed himself above such things and remarked: Paul you think your little talk is going to make a Christian out of me. He too was satisfied with the life of sin he was leading and no matter what argument was set before him, he preferred the manner of life he was leading. He was not a good prospect but Paul never lost faith because of that and his sincere desire was that all who heard him, including Festus and Agrippa might like him become followers of the Lord Jesus Christ.

CORRESPONDENCE

(Continued from page 2)

The latter also furnishes several musical programs during the year.

Our C. E Societies both junior and senior are busily at work also the different misionary societies.

On Wednesdays the pastor conducts Bible classes, one after school hours for high school students and the other in the evening for adults and Sunday School workers. Both are well attended. God grant His blessings on all efforts made to further His Kingdom.

With greetings to the sister churches, by Mrs. J. D. Goertz, correspondent.

First Mennonite Church, Halstead, Kansas, October 30, 1928.

Dear Editor and Readers of the Mennonite:—We greet you with Paul's words to the Philippians, "Grace be unto you, and peace from God our Father and from the Lord Jesus Christ."

Another year has been added to the history of our church, and we will endeavor to give you a condensed summary of the year's work as briefly as possible.

Nov. 3, 1927 the annual church business meeting was held in the church, with the first family dinner held in the new basement which was added when the church was remodeled. Nov. 13, 1927, Pres. Kliewer of Bethel College conducted the morning services. The same evening Prof. D. H. Richert, also of Bethel College, gave an illustrated lecture on astronomy, "The Heavens are Telling." Nov. 20 our pastor, Rev.Unruh exchanged pulpits with Rev. P. K. Regier of West Zion, Moundridge, Kan. A Thanksgiving Union Service was held at the Presbyterian church. Bishop Stamm of Kansas City, of the Evangelical denomination, gave a very good address.

On Christmas Eve the Sunday School presented a Pageant and some very good songs and speeches. Communion Services were held on New Year's Day, 1928. On Feb. 24th Union meeting, to observe World Prayer Day for Missions, was held.

Mrs. R. A. Goerz of Newton, told of the necessity of the Girl's Home in Winnipeg, in an evening meeting, March 4th.

April 6, Good Friday was observed in our church by union of the three German speaking churches, while on Easter Sunday we were permitted to participate of the Lord's Supper. Devotionals were held during Passion Week. The Ladies Glee Club of Bethel College gave us the pleasure of a song service the morning of April 15th. We had the honor of being hosts to the ministry in Conference of the West District Conference the day of April 17. Rev. Whitwam of the M. E . Church of Newton served our church on April 22 at which time there was a county-wide exchange of pulpits. The evening of the same day the Gideonites held a meeting at the local High School Auditorium.

Our evening service on May 6th consisted of a scared concert by the West Zion Male Chorus of Moundridge. Our pastor was absent one Sunday in the middle of May, while the B. D. degree was conferred upon him at Witmarsum Seminary, Ohio. Rev. Thiessen filled his pulpit at that time.

The Volunteer Mission Group of Bethel College brought us their message the evening of July 22. Our three Mission societies were honored August 1 by a visit from the West Zion Missionary Society of Moundridge, who furnished an interesting Mission Program. During the month of August Rev. Unruh was again absent two Sundays while he, with his family, made an auto trip to Canada to visit relatives and get in touch with the Russian refugees. One of these Sunday we were taken care of by Rev. C. E. Krehbiel and the other by Prof. J. F. Moyer of Bethel College.

Rev. J. Quiring of Bluffton College delivered a splendid sermon on Sept. 2. Communion was served the same morning. Our Pastor, Rev. Unruh is again teaching the community Bible course in High School.

Our own Missionary to India, Sister Clara Kuehny, who has been in our midst since June on furlough, gave a most interesting talk to our three Mission Societies the afternoon of Oct. 3. Later, on Oct. 14, Sister Kuehny spoke to our Christian Endeavor

Societies on various phases of our work in India. The intervening Sunday, Oct. 7, Missionary G. A. Lindscheid gave a very helpful resume of the work among the Cheyenne Indians in Oklahoma, particularly, and a challenge to continue this blessed work among those who, for over a period of many years, were so abused and betrayed by the white man.

The Lord has been very gracious to us the past year in that no active church members were called to the Beyond. However, four burials took place from our church, two of which were children: the 17 months old son of Brother and Sister Pjesky was laid to rest Dec. 20, and on Jan. 4 little Juanita Becker, at the tender age of 26 months, was carried to her resting place. Funeral services were held in May for Mrs. Fritz Mueller who passed away at Bethel Old Folks Home at Newton; as also for Wilbur Hearting, son of Brother and Sister Wm. Hearting, who lost his life in Colorado the end of June.

The above is rather an itemized account of our church activities, particularly those times when we were the blessed recipients of visits from those at a distance. All the inspiration of these messages, both from the ministry and other church organizations, are gratefully acknowledged, and we praise God the Father who permits His children to sometimes meet while hastening to bring about the coming of His Kingdom, and be of encouragement to each other in doing our Master's work.

RUSSIA—THE RELIGIOUS WAVE

Again, reports come from Russia about new attempts to suppress religion. A new law has been published, by which it is intended to limit, by force, even private worship. Every gathering or meeting of a religious nature of women, children or young men is to be forbidden. Religious libraries or reading rooms are no longer to be maintained. All objects used in religious worship are to be declared national property, and many only remain in the hands of religious communities under the form of a loan. Every practice of worship in public squares—likewise all festivals in hospitals——are to be forbidden. In the latter, they may be practised only for those who are seriously ill, and who expressly ask for them. Similar decisions have been made in regard to the prisons.

The causes of these spasmodic efforts in the fight against religion are notorious. The Bolshevist newspaper "Isvestija" complains of the strong growth of the religious communities and societies in the large towns. According to this paper, the number of societies has grown to 40, and is daily extending. Contact is obstained with former lecturers and hearers of the theological courses, and the reestablishment of the churches is making constant progress. Also, the welfare work of the Christian churches is again developing. In that way, close to the workers' colony of the Moscow-Narwski district in St. Petersburg, a large hospital has been erected. On the other side, the anti-religious propaganda has many failures to record. In the workers' clubs and canteens, there is scarcely any trace of successful anti-religious work. In spite of this manifest public feeling, the rulers leav nothing undone for carrying on the lght.

—"Information Service," World's Committee, Y. M. C. A.

MARRIAGE

Lichti-Thomas—Elizabeth C. Lichti and Omar Thomas were married Sept. 30th at the home of the bride's parents, Mr. and Mrs. C. R. Lichti. The Rev. C. Hege of the First Mennonite church officiated. (Paso Robles, Calif.)

CONTRIBUTIONS

RECEIPTS

Emergency Relief Commission for the Month of October, 1928

For Russia & Siberia: Berghtal Ch., Pawnee Rock, Kansas, $21.42; Friedensberg Ch., Avon, S. Dak., $45.55; Sichar Ch., Cordell, Okla., $6.45.

For Germany: Mrs. John Regier, Newton Kansas, $10.00; Rev. Bernh. Regier, Newton, Kansas, $30.00.

For General Fund: Anonymous Butterfield, Minn., $5.00; Greenfield Menn. Ch., Carnegie, Okla., $11.50; Bethel Menn. Ch., Fortuna, Mo., $44.77; American Express Co. return Draft from Russia, $50.00;West Zion Ch., Moundridge, Kansas, $28.00: Immanuel Menn. Ch., Walnut Park, Calif., $75.00.

For Canada: First Menn. S. S., Newton, Kansas, $13.77; First Menn. Ch., Paso Robles, Calif., $35.73; Emmaus church, Whitewater, Kansas, $142.50; San Marcos Ch., Paso Robles, Calif., $5.00; A. J. Schmidt, Whitewater, Kansas, $10.00; Mrs. John Regier, Newton, Kansas, $10.00; J. F. Schmutz, Sedgwick, Kansas, $75.00; First Menn. Ch., Mt. Lake, Minn., $39.85; Ebenezer Ch., Mt. View, Okla., $12.00; Brudertal Ch., Hillsboro, Kansas, $36.26; Bergfelder Ch., Mt. Lake, Minn. $16.45; Buhler Menn. Ch., Buhler, Kansas, $24.40; Hillsboro, Menn. Ch., Hillsboro, Kansas, $27.71; Tabor Ch., Goessel Kansas, $11.51; Emanuels Ch., Aberdeen, Idaho, $28.24.

For China: Alexanderwohl Ch., Goessel, Kansas, $66.50. ....

For Florida Storm Sufferers & Red Cross: Eden Ch., Inola, Okla., $16.75; Christian Ch., Moundridge, Kansas, $59.00.

For Berlin Mission and Home Mission: S. H., Newton, Kansas, $15.00.

October 1st. Bal. on hand	$ 38.84
Received for Russia & Siberia	73.42
Received for Germany	40.00
Received for General fund	214.27
Received for Canada	488.42
Received for China	66.50
Received for Florida & Red Cross	75.75
Received for Berlin & Home Mission	15.00
Total	$1,012.20
Paid out during month	944.61
Nov. 1st. Bal on hand	$ 67.59

Gratefully acknowledged
C. F. Glassen,
Treas.

FOREIGN MISSION RECEIPTS

For October 1928

Western Dist. C. E. Soc., $619.43; Bethel Ch., Mt. Lake, Minn. $325.00; Friend, Halstead, Kans., $35.00; S. S. First Menn. Ch., Newton, Kans., $13.77; S. S. Bethany Ch., Kingman, Kans., $13.00; Bergtal Ch., Corn, Okla. $11.00; Friedenstal Ch., Tampa, Kan., $39.22; Katie E. Krehbiel, Donnellson, Ia., $5.00; S. S. First Menn. Ch., Reedley Calif., $39.33; Bergtal Ch., Pawnee Rock, Kan., $97.67.

Received through H. J. Brown: Osler Friends Sask., $5.10; Chortitz, Man., $3.56; Friend, Gretna, $2.00; Reinland Man., $1.96; Gretna, Man., $15.00; Kitchener, Ontario, $10.60; Veinland, Ontario, $29.06; Waterloo Ontario, $40.80; Essex County, $29.00; Berne Ind., $15.00; Schartner Ch., Freeman, S. Dak., $56.25; Port Rowan, Ont., $9.00.

Maria U. Schmidt Hillsboro, Kan., $30.00; Sew. Soc., Menn. Ch., Donnellson, Ia., $5.00; Friend, Whitewater, Kan., $25.00; Zion Ch., Donnellson, Ia., $75.00: S. S. Zion Ch., Donnellson, Ia., $60.00; Friend, Avon, S. Dak., $15.56; Menn. Ch., Hillsboro, Kan., $46.55; Salem Ch. Marion, S. Dak., $500.00; Bethany Ch., Freeman S. Dak., $40.27; Zion Ch., Elbing, Kan., $460.55; Conference Trust Fund, $490.28; J. E. Entz, Newton, Kan., $30.00; San Marcos Ch., Paso Robles Calif., $26.50; S. S. First Menn. Ch., Berne, Ind., $778.00; English S. S. Henderson, Nebr., $11.29; Menn. Ch., Burrton, Kan., $11.00; B. F. Welty, Addn. Legacy, Tacoma, Wash., $61.69; C. E. Soc., First Menn. Ch., Halstead, Kan., $10.00; S. S. Hoffnungsfeld Ch., Moundridge, Kan., $30.75; Tabor Ch., Goessel, Kan., $46.86; Menn. Ch., Buhler, Kan., $38.81; Salem-Zion Ch., Marion, S. Dak., $200.00; S. S. Eden Ch., Moundridge, Kan., $211.53; Hebron Ch., Buhler, Kan., $25.70; Gnadenberg Ch., Whitewater, Kan., $43.40; Nordheim Ch., Dundurn, Sask., $25.00; Hereford Menn. Ch., Bally, Pa., $97.30; N. N. Goessel, Kan., $25.00; First Menn. Ch., Monroe, Wash., $22.50; Grace Menn. Ch., Pandora, O., $107.57; S. S. Friedensberg Ch., Vona, Colo., $10.00; Y. P. Soc. Bethany Ch., Quakertown, Pa., $15.00; Goessel Menn. Ch., Goessel, Kan., $61.50; S. S. Goessel Menn. Ch., Goessel, Kan., $14.00; S. S. Bethel Ch., Mt. Lake, Minn., $100.00; Mr. and Mrs. C. I. Wall, Waldeck, Sask., $108.00; Jacob W. Penner, Marion, Kan., $25.00; S. S. Bergtal Ch., Corn, Okla., $9.37; Menn. Ch., Medford, Okla., $5.42; Menn. Ch. near Beatrice, Nebr., $632.95; S. S. Menn Ch., near Beatrice, Nebr., $371.79; G. J. Voth, Inola, Okla., $40.00; West Swamp Ch., Quakertown, Pa., $80.92; Y. P. C. A. West Swamp Ch., Quakertown, Pa., $30.00; Menn. Ch., Dolton, S. Dak., $63.03; Y. P. Soc. West Swamp Ch., Quakertown, Pa., $212.00; Y. W. Miss. Soc. West Swamp Ch., Quakertown, Pa., $250.00; E. Swamp Ch., Quakertown, Pa., $25.00; S. S. Friedensberg Ch., Springfield, S. Dak., $40.00; Mission Friend, Second Menn. Ch., Beatrice, Nebr., $300.00; Menn. Ch. & S. S., Pratum Ore., $29.75; S. S. Swiss Ch., Alsen, N. Dak., $5.14; Jr. C. E. Soc. First Menn. Ch., Aberdeen, Idaho, $5.00; S. S. Menn. Ch., Arlington, Kan., $40.00; Menn. Mission & S. S. Chicago, Ill., $18.17; Menn. Ch., Hutchinson, Kan., $3.60; Immanuel Menn. Ch., Los Angeles, Calif., $100.00; Womens Bible Class Bethel College Menn. Ch, Newton, Kan., $30.00; Bethel College Menn. Ch., Newton, Kan., $233.11; Louise Regier Elbing, Kan., $100.00; Mr. and Mrs. Krehbiel, Donnellson, Ia., $50.00; S. S. Bethel Ch., Inman, Kan., $34.40; Menn. Ch., Whitewater Man., $26.60; S. S. Hohannestal Ch., Hillsboro, Kan., $61.50; Orphan Soc. Eastern Dist. Conf., $35.00; First Menn. Ch., Mt. Lake, Minn., $75.17; Bethesda Ch., Langham, Sask. $25.24; Menn. Ch., Ruff, Wash., $9.40; Bethesda Ch., Henderson, Nebr., $72.06; Menn. Ch., Lustre & Volt, Mont., $281.18; Ebenezer Ch., Mt. View, Okla., $16.00; Congo Inland Mission, Goshen, Indiana, $100.00; Bequest in will of Jacob A. Unruh, Hillsboro, Kan., $5,000.00; Christian Ch., Moundridge, Kan., $26.40; Bergfeld Ch., Mt. Lake, Minn., $19.52; Sew. Soc. Bergtal Ch., Winkler, Man., $30.00; Menn. Ch., Hanston, Kan., $8.40; S. S. Menn Ch., Summerfield, Ill., $30.00; H. E. Toews, Inman, Kan., $25.00; Hoffnungsau Ch., Inman, Kan., $34.91; Fred Schowalter & family, Halstead, Kan., $50.00; Christian Ch., Moundridge, Kan., $33.65; Bethesda Ch., Marion, S. Dak., $20.00; Bethany Ch., Quakertown, Pa., $28.54; First Menn. Ch., Berne, Ind., $622.54; Bethel Ch., Inman, Kan., $248.50: Anna Abrahams, Goessel, Kan., $30.00; Mr. and Mrs. H. E. Wiens, Beatrice, Nebr., $25.00; C. E. Soc. Menn. Ch., Hanston, Kan., $30.00; Sew. Soc. Horndean, Man., $110.00; Friedensberg Ch., Avon, S. Dak., $34.41; Menn. Ch., Pulaski, Ia., $16.08; David Jantzen Plymouth, Nebr., $75.00; Friend, Blumenhof, Sask., $10.00; Flatland Menn. Ch., near Quakertown, Pa., $21.00; Menn Ch., Butterfield, Minn., $11.30; S. H. Newton, Kan. $10.00; Herold Ch., Morden, Man., 15.20.

Total $15,277.61.

Gifts for General Fund, $12,855.62; Gifts for Orphans, Teachers etc., $508.00; Gifts for India Station, $1,255.56; Gifts for Pension Fund, $6.65; Gifts for China Relief, $5.00; Interest, $490.28; Gifts for Sundries, $156.50.

Balance and total receipts, $15,739.86; Money borrowed during the month, $8,000.00. Paid on orders during the month, $13,074.72; paid on debt during the month, $10,000.00. Balance in bank on November 1st, 1928, $665.14; On November 1st, 1928, our board has a debt of $7,000.00.

Gratefully Acknowledged.
J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton, Kansas.

JOTTINGS

The C. E. Societies of the San Marcos and First Mennonite church of Paso Robles, Calif., held a union meeting at the latter church. There were about 200 present and Bro. Rudolph Schmidt of Los Angeles drove up by auto to visit the churches here on the occasion.

The Young People's Society of West Swamp plans to hold its Anniversary Celebration on November 28. A Young People's Society was organized in the Flatland, Pa. church, its first meeting being held Nov. 11. The officers are: Pres. Harry Huss; Vice Pres. Frederick Krikory; Sec. Chas. Krikory; Treas. John Ahlum.

The members and friends of the East Swamp, Pa., church visited the Mennonite Home for the aged, Frederick, Pa. Nov. 11. There was music and song at which the pastor, Rev. H. G. Nyce, preached. After the services the Ladies of the East Swamp church served a dinner for the inmates of he institution in the dining room of the Home.

After a grind of about 35 years Rev. and Mrs. P. R. Aeschliman of Almota, Wash., took a short but much needed vacation visiting friends in Central Illinois, Iowa and Newton, Kan. On their return to their beloved church the church gave them a great surprise which was both an inspiration and encouragement. A very interesting program was rendered at that time which included he reading of a poem in honor of the occasion written by Bro. S. R. Aeschliman.

Rev. and Mrs. G. A. Linscheid of Cheyenne Mission are located temporarily on the Bethel College campus, Newton, Kan. They are visiting churches. On Oct. 21 they were the guests of the churches of Beatrice, Neb.

A beauiful and impressive service took place at he Arlington, Kan. church when on Sept. 23, ten young people were received into church membership by the rite of baptism. This followed by the service at which Rev. G. A. Linscheid officiated at the invitation of the congreation.

Rev. H. R. Voth, who for a year has been substituting at Lehigh, Kan. for Rev. G. Frey, who was on a year's leave of absence, gave up his work here, Rev. Frey now again being able to take charge of the work. He is now busy preaching in the churches in Okla. and Kans. as occasion requires. Last Sunday he preached in the Newton Kan. church where he and his family hold membership.

Henry H. Sweets, D. D., L. L. D. of Louisville, Kentucky, is to deliver the series of Annual Bible Lectures at Bluffon College, Jan. 27 to February last, 1929. Dr. Sweets is a member of the Presbyterian Church, South, Secretary of the Board of Education and the Miniserial Relief of the Presbyterian Church U. S. and Trustee of the General Assembly of this organizaicn. He has been honored by many other important positions in his church. His subjects will be announced later.

After holding a weeks services in Schwenksville, Pa. and then preaching at Mechanic's Groce, Pa. and Berne, Ind. Rev. P. R. Schroeder, of Freeman College, returned to his work in Freeman College. The class of '24 of the College recently presented a modern science lecture table to the college for Laboratory equipment. Benches seating 250 have been placed in the balconies of the Freeman Junior College Auditorium. Better accommodations for larger meetings are thereby made possible.

The Mennonite Men's Choir of the Berne, Ind., church was pleased to present their sacred concert to an overflow house in the Madison Methodist church, Muncie, Ind. The choir and friends were royally entertained by the pastor and the ladies auxilliary of the church. The audience before whom the choir appeared was very appreciative. The pastor's wife was remembered by the Berne people as a former teacher in that town. Some of the singers were pupils under her years ago.

The organ of the Mennonites living in Russia "Unser Blatt" comprising a 32 page monthly was greatly handicapped in its publication by the civil authorities and finally suppressed by them. This paper, one of the bonds that kept Mennonites in touch with one another in that unfortunate country was greatly appreciated by the brethren. However, godless authorities determined to suppress religion, will not permit the printed page to be circulated in the interest of the kingdom of God.

Rev. J. M. Regier, pastor of the Grace church, Pandora, Ohio, handed in his resignation to the congregation to take effect Dec. 1. He has accepted a call from the First church, Reedley, Calif., to which place he and his family will shortly move.

A farewell Service for Missionary and Mrs. Goering was held in the Salem-Zion church, Freeman, S. D. Nov. 4. Rev. Goering and Rev. Brown preached in the morning and in the afternoon there was a special service arranged by the Women's Missionary Societies. The Salem church participated in these services.

Salem Mennonite church, near Dalton, Ohio, is one of the 500 churches of Ohio to enter the Prince of Peace Contest. Seventy young people competed on Sun. Nov. 11. Just recently 7 young people were baptized and 6 others joined the Salem church by letter, bringing the membershhip to 225.

Children's Consecration was observed in connection with the Communion of Bethany church, Quakertown, Pa. There was also a consecration service held in connection with the West Swamp communion. Bethany church will observe Harvest Thanksgiving on Nov. 18 at which time there will be a special sermon on the subject and special music will be rendered. The pastor, Rev. S. M. Rosenberger will preach a sermon bearing on the work of the Ladies Aid Society. The two societies Bethany and West Swamp Young people's organizations held a joint meeting on the evening of Nov. 1.

Mennonite
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TABLE OF CONTENTS

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2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
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Mennonite Book Concern, Berne, Ind.

VOL. XLIII. BERNE, INDIANA, NOVEMBER 15, 1928 No. 45

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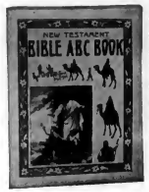

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The Mennonite

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VOL. XLIII. BERNE, INDIANA, NOVEMBER 22, 1928 No. 46

SAFELY ARRIVED IN INDIA

Rev. J. W. Kliewer received a cablegram dated Nov. 7, Bombay, India, announcing the safe arrival of our missionaries, Bro. and Sister Unruh and Loretta Lehman.

FRIENDSHIPS NOT WARSHIPS

On November 11-13th there convened in New York the Thirteenth Annual meeting of the "World Alliance for International Friendship Through Churches." The organization has as its one aim and motive to interpret and apply the teachings of Christ and the Bible to bring about a spirit of friendship and brotherliness between the people of this and other lands. The spiritual message of the New Testament was emphasized again and again as the one only source from which men could receive sufficient power to carry into practice the spirit of friendship.

The central theme for the three day session was; "Must We Have War?" and to a Mennonite, who has been trained to look into the Word of God for a basis for his belief, it was indeed heartening how often the speakers came to the statement that if we want to be true to the spirit and teaching of Christ, we must not have any wars any more. Some progress was noted here over the Conference held in the city of Washington in the winter of 1925. At that meeting Rev. H. J. Krehbiel and the writer were present. Then one heard a great deal in justification of defensive war. Today religious leaders who lead in the crusade for peace, are ready to say that defensive wars are not necessary and hence are as unjustifiable as offensive wars.

The Convention took recognition of what had been done in the past toward the elimination of wars, and the one achievement the signing of the General Pact, as the Kellog Pact is now officially known, was emphasized repeatedly. Today 57 nations have signed the Pact. One might well pause to ask: What is this General Pact? It is a Pact or promise among the nations of the world to "renounce war as an instrument of national policy." What will it do? It makes war illegal. War had until now been the accepted and legal method of settling differences. Now war is legitimate and respectable no longer. The Pact substitutes arbitration and other peaceful methods of settling disputes. Another question that naturally comes is, what is our status to it? The United States Senate now must ratify it at its next session.

When this Pact is once ratified by all the nations which have signed, then war will be outlawed, and the workers and those who believe in peaceful methods of settling difficult questions, are within the law. Various speakers have pointed out that the Pact will not put an end to the need to work on for peace and friendship. Peace between nations and the condemnation of war, desirable as it is, is not ushered in over night. The forces for peace and friendship must work on. Reference was made as to the progress other great moral reforms have made. Progress is slow, still advancement is made if we are on God's side, and surely God is on the side for peace.

There is usually a proverbial fly in the ointment. This Meeting for World Friendship through Churches was no exception. Those of you who may read this, have also undoubtedly been perplexed by the message our President delivered on Armistice Day wherein he stated that we must have a navy second to none. There were some parts of the speech that had a peaceful note, but the impression in general is that the speech was uncalled for in face of the fact that our government invited the nations of the world to sign the General Pact just a few days ago. The experience substantiated the fact that believers in peace and good will need to work on in faith and trust in God to lead the cause to final triumph.

Ebenezer Swiss Mennonite Church near Bluffton, Ohio, Rev. E. J. Neuenschwander, Pastor. Dedicated in its Remodeled form Nov. 4, 1928.

The fact that the last Congress left as unfinished business the appropriations for the construction of the 15 Cruisers and 1 airplane carrier, led the Alliance to consider what ought to be done. Early this year the defeat of the huge naval bill asking for 76 warships, was a victory for the lovers of peace. That the navy is asking for only 15 cruisers seems to be quite inoffensive. Have you considered the fact that the plan is to build 5 cruisers per year for the next 3 years, instead of 5 for the next 5 years? Write to the National Council for Prevention of War 532 Seventeenth St. Washington, D. C. for further information and literature on this subject.

Our United States senate is in a strange position, to say the least. The General Pact renouncing war is to come before it when the Senate convenes, and the request from the friends of the big navy to appropriate $274,000,000 for the fifteen cruisers and airplane carrier! If the Senate ratifies the appropriation, we will get Warships, but what about the Friendships? If the General Pact is signed, outlawing war, then all the nations will ask why more warships?

Congress has in the past done what the people of the United States have asked, and Congress will do it again if the voice and conscience of the people is aroused sufficiently on this great question. Do we want Friendships or Warships?

We as Christians have definite obligations toward God and our fellowmen. We also have definite obligations toward our nation. All of us who pay taxes pay out tribute to the government. You as a citizen have a right to make your desires known Will you?

A. J. Neuenschwander,
Member of Peace Committee.

THE SUNDAY SCHOOL IN THE CHURCH AND THE CHURCH IN THE SUNDAY SCHOOL

Some of the greatest problems that confront the Christian church at the present time are, the Sunday School work, the Christian education, the questions, how to win the young people for Christ and the church, how to secure them for the Lord's service, how to help them to accept Christ as their personal Savior, and finally lead them safely into the kingdom of God.

There is no branch of Christian activity, which does more for the spiritual welfare of the young people and the growth of the church, as the Sunday School, for it induces one to study the Bible and live a prayerful life.

In many cases the Sunday School loses the boys between the age of 12 to 18 years, or in a time when in the majority of cases the choice in life is made and decided, either for or against Christ. In just this critical period, the majority of the boys and

young men leave the Sunday School, and possibly for no other reason than for lack of proper guidance and instruction on the part of the Sunday School. Had this guidance and instruction been properly imparted into these young lives, most likely a large number of them would have remained in the Sunday School and later won for the church.

Now, in order to point out only to a very small extent, how to bring and keep Sunday School and church together, we wish to enumerate a few factors of the Sunday School. What is its task or aim? The task or purpose itself shows how influential its work is, if it discharges fully its duty. The young people will only then be the hope of the church in the future, providing the social and religious education has not been neglected. The real aim of the Sunday School is to impart Biblical knowledge and win its pupils for Christ and the church. Its text-book is the Bible as the true Word of God. No other book exercises such a noble and lasting influence on young and old. It is a power in the molding of the minds and the hearts of young and old. Now, if a person attends Sunday School regularly and remains always for church services, this good influence will most likely be lasting. If the Sunday School accomplishes its real aim, then it will continue to be the nursery of the church. Its future members will be the seedlings for the church. By educating in the Sunday School we are planting the delicate seedlings. The church then obtains its cuttings or plants out of the Sunday School and assures the future church. These young souls, properly planted and carefully cared for, will so to say, grow right into the church. The most luxuriant fruit-bearing trees are those which were planted early into God's vineyard, when they still were seedlings. Whoever is planted in this way into the house of God will finally bud, blossom and bring an abundance of fruit in God's temple in the future.

In every good Sunday School is a peculiar atmosphere which may be called its spirit. This will greatly aid to keep Sunday School and church together. All members will show a certain interest in the Sunday School which indicates love, loyalty, and enthusiasm in the work. As a whole, a general bond of union enwraps them all. This peculiar trait will be of great assistance to bring the Sunday School and church together.

Now, the parents can be a great help. Every family should be very intimately united with the different activities of the church. The Sunday School may rightly expect them to attend. Is there anything more beautiful than to see father, mother, sons and daughters together in the Sunday School and church? It will be a great blessing to them. It will even influence some to attend which otherwise would not, and so involuntarily increase the attendance and interest. This will greatly encourage the children. The parents will most likely then remain in the Sunday School. The children will be won for the church and the parents may rightly hope to see their grown up children fill their places in the future church.

A live Sunday School would greatly help, for a live Sunday School means a live church and there can be no live Sunday School without a live teacher. The church must have the Sunday School to actually grow. The church and Sunday School are closely bound by the common tie of Scriptural faith. The Word of God is the binding cord. If the Sunday School does not work for the church, it is because the church offers it nothing to do. There is much more to this than simply telling a group to get busy. Merely moving around in a circle does not satisfy the desire of energetic, capable young men and young women, who earnestly wish to help. The assistance of the teacher can be of great help, for he knows the talents and the abilities of the members of the group. Choirs can be built up, singing courses developed, social affairs arranged and a number of all-year church functions maintained.

Then comes the Bible lessons, something more than just so much Scripture to be learned but to directly connect the lesson with the week-day problems. This keeps all ages actively interested, and a working church is a growing church.

It is a grievous fact that the attendance of children in the church services is constantly decreasing. Many parents think it sufficient if their children go to Sunday School on Sunday morning and then go home. That is a most sorrowful condition for, if the habit of attending church services is not formed while the child is young, it most likely will not be formed later on. But if this practice is developed in youth it will greatly help to keep the child in church after it is grown up.

Sometimes the Sunday School is called the church of the children. Now, this it can not be. It can never take the place of the church.

In some cases it may not be the parents' fault if they do not attend the church service, but the minister's, who may not be able to get proper hold on the child through his sermons. At times they seemingly fail to make their sermons attractive for children and young people. Sometimes the "shepherds" place the "hay" too high in the "manger", so that "lambs" of the "herd" are not able to reach it. Special sermons for children and young people will greatly aid in getting them to attend church services.

Definite activities in church and S. School in which young people may engage, which they themselves largely control, under leadership chosen by them would contribute largely to bring the Sunday School into the church.

Three main outlets of activities may be mentioned aside from the devotional. They are, recreation, personal helpfulness and social activities. Two widely diverged views are held concerning the recreational activities in connection with the Sunday School. Some are opposed to any kind of activities on the ground that such things are worldly, but seem to forget that true Christianity is concerned with life and vitally interested in the social relation of people. Recreation, rightly conducted under the auspices of the Sunday School, may afford a great opportunity for the development of character. The Sunday School must not only be interested in seeing that boys and girls know what Christ taught. We tell the boy to love his neighbor, but not until his conduct shows this love crystalize in loyalty, fair play and helpfulness, is this lesson finished.

We must not be satisfied in merely seeing that the boy plays, but we must see to it that he plays in a Christian way, and turn all our efforts to help him in that direction.

Another form of activity may be personal helpfulness, the sense of ministering directly to the needy. The world today is full of opportunities for real crusading.

It is big activities that will engage and strengthen the loyalty of our young people in Christian ideals and Christian institutions, such as the Sunday School and the church. We must turn them loose on things that are as real and earnest as life itself. Then we can expect them to respond and help to bring the Sunday School into the church and the church into the Sunday School.

Now, all that had been said will undoubtedly greatly help to keep the Sunday School in the church and the church in the Sunday School, but if the Sunday School brings Christ to its pupils and they accept Him as their personal Lord and Savior, it will never fail to bring and keep Sunday School and church together, whereas only any skillful means or cunning devices may seemingly help to increase the attendance for the time being, but in many cases, rather act only as an opiated drug of short duration, but real conversion and the acceptance of Christ as a personal Savior and the proper enlightening of the importance of the personal attendance of the parents in Sunday School and Church service will most likely never fail to maintain Sunday School and church together.—Delivered at the S. S. Convention of the North District Conference, Wisner, Nebr.

J. J. Friesen, Henderson, Neb.

CORRESPONDENCE

Colfax Mennonite Church.—As a church and S. S. we still trust in the Lord for help and strength. The number of attendances has lately been on the increase. Since the rainy season is now at hand, the many cars and trucks will soon render the dirt roads in an almost impassable condition. Saddles, wagons, hacks and buggies seem to be almost entirely out of date and use. To hasten to the Radio is by many preferred to hitching up and drive miles through storm and wind to attend church and S. S. Thus far with us it has been only a small exception.

Since the 4th of July very little rain fell. The fall wheat is mostly sown but too dry to come up. The election is over. It surely was a wild, exciting time. No doubt thousands of prayers were offered for success on either side, but God rules supremely and our prayers are being answered according to his will.

A plan has been suggested by the Pastor for the members to bring their lunches along on Sundays during the stormy season and have the evening program in the afternoon, thus saving one trip and giving the one's who cannot make the two a chance also attend the C. E. meetings. May God bless His work everywhere.

P. R. A.

THE MENNONITE

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EDITORIAL

Once more the world has been shocked because of the sinking in mid-ocean of the steamer Vestris with the loss of about half of its passengers and crew. We are reminded of the fact that there is no certainty of life, particularly when one ventures on the ocean in a vessel that gives evidence of not being as sea worthy as it might be. The sympathy of the whole world gives out to the victims of this calamity and our heads bow in grief because of the great loss of life involved.

Criticism and condemnation naturally follow after such an event. Some one's judgment was at fault, many of us believe, or more reasonable precautions would have been taken and then perhaps many more, if not all, might have been saved. Those in whose hands is the safety of lives on the Great Deep should be capable men who would run no risks that might endanger lives. However, the captain, following the traditions of the sea went down with his ship and is no more able to answer for himself. We should draw the veil of charity and be reconciled to the fact that as long as men go to sea in ships there will always remain the uncertainty of their ever reaching land alive again. Our modern custom of making the ocean a highway over which multitudes go to and fro will continue to take its toll in lives, for human skill has its limitations when it comes to assure safety even on land.

The usual day of National Thanksgiving is approaching and the President has issued his customary call to the people of this country to render thanks for the multitude of blessings Almighty God has so graciously bestowed upon us. After all the bitterness of a presidential campaign and, in the face of some great misfortunes and distresses we have, as a nation, great reason for Thanksgiving. For one thing we must realize that our God is exceedingly patient with us. From one corner of the land to the other come the reports that the House of God is falling into disuse, the Sabbath is profaned, there is shameless immodesty abroad, material things are given consideration, above spiritual things and getting the greatest amount of luxuries in the shortest possible time seems to be the chief concern of a vast proportion of our population. Particularly alarming is the lawlessness so manifest in some of our populous centers. Yet, with all these, and many other short comings, the divine hand has been bestowing benefits and blessings in great numbers. It would seem to us that a day of special thanksgiving should also be one of abject confession to God both of our sins of commission and omission.

However, the reader of the files of our daily papers one hundred years from now will not get a true picture of things as they really are. The bad is often recorded when the good receives no notice at all. The man who goes to jail for a crime gets his name in the papers, and possibly his picture also, while there are thousands of right living individuals who never receive such distinctions. There are still homes —Christian homes where God is feared ahd honored and we believe there are many of them. It is in these homes that Thanksgiving Day, or any other day for that matter, is a day of devotion, prayerful service. May this year's National day of thanks be one in such homes where God is praised for numerous opportunities for sacrifice, service, soul saving and testimony that have presented themselves times without number.

AN UNSOLVED MENNONITE PROBLEM

The Mennonite church prides itself in its democratic form of church government. It is entirely congregational.

Each congregation is a supreme court of its own actions and conduct. It practices what ever form of baptism it prefers. Each congregation adopts its own individual church constitution, and conducts its church business according to its own pleasure in the matter. Each congregation sets its own standard for its pastor in training, preparations, qualifications, etc. Each congregation calls and dismisses its pastor at will, when a congregation is thus minus a pastor, either because it dismissed him, or because the pastor resigned, it has no assistance in securing a successor. The world is its possible source for a pastor.

The entire matter of change or securing of a pastor is very much like some folks sitting along our highways waiting for some driver to come along and offer to take them along on their journey. There is no reasonable expectation when the one suitable driver may come along. He looks and waits blindly, hailing every driver who comes along, indicating that he desires a ride. The average congregation has as much of an idea or expectancy where it might secure its next pastor, as the man who hopes to secure a ride. Congregations hope to secure pastors but when, where or how is unknown. Compare such a person to the person who goes to a railroad station where there is not the uncertainty and waiting in vain. At the station the person has a reasonable, and in most cases certain, expectation that he can secure a train for his destination. When a Mennonite congregation desires a pastor its position is much like the person sitting along the highway waiting for a chance for a ride. It is just as uncertain. It has none of the certainty of the person who travels in our orderly, systematic manner by going to the railroad station. There, in the writer's opinion, is one of the unsolved problems of the Mennonite church. We are considering our own General Conference of eMnnonites.

Of late years there has been and is now one possibility in this game of chance, that churches formerly did not have, and many have already availed themselves of this opportunity. In recent years when a church has been in need of a minister the congregation could consult with the faculty of Witmarsum Theological Seminary, and have a reasonable feeling of assurance that the seminary could recommend a man. But even here the General Conference as a conference did not solve the problem, or take any action leading to a solution of the problem. The seminary is not the creator of the conference, but the creator of men in and out of the conference, who felt the need of the conference.

A history of the various congregations of the General Conference would record a series of congregational difficulties over this matter of changing and securing pastors. Some congregations have passed through serious storm and stress periods over the issue, others have been hopelessly split into factions, and other congregations have ceased to exist entirely, largely because there was no method by which pastors could be changed or secured at the proper time. The writer was told recently of a case of a Mennonite church no longer in existence, where is still maintained that if they could have secured the right man at the right time the church would still be in existence. It is the usual story, "We didn't know where to go for, or how to secure, a pastor." Why does not the conference establish an orderly (and why not call it a Christian) way of securing pastors, and also of exchanging pastors when necessary for the welfare of the church and of the Kingdom?

Such a solution to the problem seems desirable both from the viewpoint of the congregation and also of the pastor. Pastors have been placed in well-nigh impossible predicaments over the same situation. Pastors have felt that they should leave particular churches for the welfare of all concerned, and leave at times when conditions were still congenial, but knew not where to go, nor where to find out where they possibly could go. No one to consult, because no one has been placed in a position for such consultation by conference. When a pastor cannot leave because he has no place to go, what alternative has he but to make the most of unpleasant circumstances waiting for "the right driver to come along."

Is there not a better way? Cannot much of this congregational discord be avoided? Can we not establish some sort of clearing house? Must both congregation and pastor sit along the highway waiting for a lift?

Must we continue to be so congregational as to be impractical?

The writer is a pastor of a church. He is not looking for a change in pastorate.

Wilmer S. Shelby,
Wadsworth, Ohio.

Rev. M. J. Galle of Aberdeen, Idaho, recently made a trip to Rock Spring, Wyoming, to conduct services. During his absence the Christian Endeavor Society took charge of the morning service while the evening service was in charge of Edgar Toews.

YOUNG PEOPLE'S DEPARTMENT

NORTHERN PACIFIC DISTRICT NUMBER

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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Halstead, Kansas.
A. J NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

MORAVIAN HYMN

"High Priest of the Church Dispensation,
Lift up, we pray, Thy pierced hand,
And bless Thy ransomed congregation
In every place, by sea and land.
Before Thy Father's face remember
By name each individual member;
Thy face now on us shine,
Grant us Thy peace divine;
For we are thine.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander.

Sunday, Dec. 2nd, 1928

Topic: "What is Our Reasonable Service? Roman 12:1,2. Consecration Service.

Bringing the Scripture Down to Date.

Who determines what you do at the shop or factory? You or the foreman?

It is not for us to say what is reasonable, but for Christ. He knows best.

"Be not fashioned according to the world." We however want to do just the opposite, and appear like the world. No wonder not more is accomplishd.

God has required hard things of men, but never was it unreasonable.

The Prayer Thought.

Thank God for: good eyesight, for a mind that can think, for senses that can feel, for sympathy that can be touched, for places to serve.

Ask God for: willingness to serve where we fit, to see opportunities in so many fields of Christian work, patience and steadfastness even if the work is heavy, appreciation of the value of service, appreciation for the value of a soul.

Dividing the Topic for Assignments.

1. Where can I earn most vs. where can I serve most.
2. Nobility of small deeds.
3. God's love for "One Talent Men."
4. Our gifts and opportunities determine what is our reasonable service.

The Open Forum.

1. What is reasonable, if you are asked to serve under someone whom you do not like?
2. What is reasonable, if you see your neighbor give less into the offering plate than you have intended to give?
3. What is reasonable, if a son or daughter wants to go to the mission field and the parents object?
4. What is reasonable, if a minister could earn $500.00 more in secular work, than in the ministry?

To Do or Not to Do.

Have you ever tried to serve according to the principle pronounced in Psalm 100:1-5?

There is a seeming fear that man does more than his share in the church. The concern is not very real, when one catches the Master's spirit of service as expressed in John 13:1-17.

The bitter in life is often there because of our own deeds or misdeeds. Sometimes we become overzealous for one thing, or we neglect another completely. Frequently men regret having left certain things undone. Paul's life was filled with many things, yet he did not have the bitter feeling of wishing he had done certain things for the people of Ephesus. In Acts 20:17-35 we see why Paul did not have any regrets concerning his service.

The most exact and efficient ruler is not necessarily the most beloved one, indeed often it worked just the opposite. Men and women become great, not because of their ability in ruling, but because their spirit of service. They consider anything reasonable that makes for man's welfare. See Mark 10:42-45 and you have the beginning of the service principle.

To be minutely exact and faithful when no one is overseeing you or your work, that is a test under which many fail. To a Christian there is no such time. For he knows that God beholds him and his work at all times. If we render our work as unto the Lord, our human employers will be well pleased and we by our example may be winning someone to our Christ. Ephesians 6:6,7 gives us this key.

Work done because of love, is almost sure of being done better than if done because of fear or some other motive. Christians have the biggest reason to love, so why not follow Calatians 5:13?

Illustration

Fred W. Ramsey of Cleveland, Ohio, has been elected to succeed John R. Mott as General Secretary of the Y. M. C. A. Mr. Ramsey was a manufacturer, and as such he has made a fortune. Now he turns his back to money making and gives all his time and effort to Christian service. He is sacrificing thousands and perhaps millions of dollars by accepting this new office. Is it reasonable?

DO MODERN CONVENIENCES AND INVENTIONS AID CES AND INVENTIONS AID IN THE SABBATH DAY PROGRAM?

I hope the readers will not understand the writer as a pesimist on this topic. Some of the inventions might be classed in the luxury line. Be that as it may, we have them at our disposal. How are we going to use them? First, the car. I think it can be classed under conveniences. Where does it take us on the Sabbath? I am glad to state that since the car came into use, our Sabbath day services are better attended than ever before, and I hope the same can be said of all other country communities.

What effect do they have on the towns and cities? Now, there may be exceptions to this fact, at least I hope there are. But in our home town three or four of the main churches closed for a vacation from one to three months. What was offered for the adolescent? (However, not by the church.) An open-air dance was conducted three nights out of every week, continuing until midnight and sometimes longer. Before the season was over the amusement became serious, and aroused the attention of officials not to allow any on the floor under sixteen years of age. Do the churches, Sunday Schools, and Christian Endeavors as well need a ruling of this kind? We often hear the remark made, young people's problems. I'm sure the fact above mentioned will not solve the problems.

Where are so many of the church and Sunday School members on the Sabbath? Either the car has taken them from one to a hundred miles or more from the church, or the Saturday evening attractions have kept them out so late as to interfere with a sufficient amount of rest. The car can surely be a blessing when used in the right way. I fear that we too often look forward to the Sabbath as a "hollow" day instead of a holy day.

What about the radio? I think it should be considered because it is represented in so many homes, and surely can be used as a great blessing especially to those that are confined to close quarters. I think the state of California needs to be congratulated for the sacred programs that are broadcast from their studios. It is a sad fact that so many other stations broadcast secular programs during the service hour on the Sabbath. Another challenge to us, Where do we tune in?

The writer is in sympathy with the adolescent age, not merely because he classes himself among them, but I think the temptations are greater than the ones our own parents experienced. Theirs was an experience of hard times. We have many good and wholesome amusements. The sad fact is that so many become questionable because of their abuse. I think too often the adult does not play the fair game with the young folks in regard to amusements and various things that become questionable. For instance, is is not the adult that owns and operates the movie house? If the screen is not fit, I say, go to the source to reform.

We need to heed the counsel of our beloved parents, and if we are to come out as victors we must put God first in preference to the things of this world, and say with the Apostle Paul, "I can do all things through Christ who strengtheneth me."

—Alvin Rubin, Almota, Wash.

GLEANINGS FROM A C. E. CONVENTION

We had the honor of having the Annual C. E. Convention of Marion County at our church on October 12 to 14, which was of great benefit to all the young people that attended. The Convention was a success and there was a large attendance.

In this C. E. Union there are twenty-four Senior, six Intermediate, and six Junior societies of the different denominations of this county. The theme of the Convention was "Crusade with Christ," with the Scripture reading based on Matt. 28:19-20. The speakers, who were carefully chosen, came from different parts of our state, and even though there were people from many different denominations of the county present, yet the true spirit of united fellowship prevailed throughout the entire Convention. To keep the Juniors of

this present age busy in the society, was a topic very much encouraged, and to keep the true Christian fellowship and love burning, was another topic that was stressed.

The song leader from Eugene, Washington, was a very gifted singer who kept the C. E. spirit kindled to the very last. Rewards were give to he different societies that completed a certain score. Our society also received a reward for which we were very glad. The Ladies of our Aid Society took charge of the meals, and as a small charge was asked per plate they received a neat sum which will be used for their mission work. If there were more of these conventions in this great country of ours, there would be less crimes committed by so many young people. It is far more profitable to work for the Master than to waste our time in idleness and be a target for the evil one.

We have come to the close of another C. E. year in our convention in this great country church. which has been a very busy one. On September 9th we had election of new officers for the coming year and these new ones will endeavor to do their very best for the Master's cause. God has wondarfully blessed our Society this past year and has given us an increase of ten new members. Our Society has also been able to support a foreign missionary during the past year. One of our most efficient C. E. workers has been suddenly called home to his reward. We cannot understand why, but we have the assurance that God never makes a mistake, so we should be submissive to His plan.

—Lydia Stauffer, Pratum, Ore.

VALUE OF CHRISTIAN ENDEAVOR.

Sometimes we grow a little negligent in taking active part in the Christian Endeavor program, and even fail to help along with our presence. What is the real cause of irregular attendance? Does not C. E. mean anything to us? If the programs are too dry, it is our duty to be present and do our part. I think it will help us to appreciate Christian Endeavor more, and will take greater interest in its work, if we see the important part it plays as a branch of the church.

Christian Endeavor works hand in hand with the Sunday School. Both are valuable and are to a great extent depends upon each other for the efficiency. That proverb is familiar to all, "There is no impression without an expression." In Sunday School we receive the impression and study the Gospel, in C. E. is the opportunity to live and express ourselves through active Christian work. The word Christian Endeavor means Christian work, to be active and not idle. A tool must be used if it shall keep bright and free from rust. A musician must practice constantly if he would be at his best, and if he would grow and improve his ability to master the instrument. If Christians would be shining lights, it means to be busy in the work for the Master.

That which we learn in Sunday School is not truly our own until we have learned to use it, and are able to give the same to someone else. Amos R. Wells says, "A man perceives most clearly God's love for him when he tries to tell it to others." "The truth he knows seems only half true until he knows that somebody else knows it." "He knows that prayer is answered, but how much more he knows it when he hears you say that prayer is answered." Mr. Wells also says, "Not only does expression fix what we have but it adds to what we have." In Christian Endeavor is abundant opportunity to exchange thoughts. If expression does all that Amor R. Wells says it does, and it really does, we should take greater interest in Christian Endeavor work.

The strongest hold on young people to keep them in the church is Christian work. Some churches are trying to keep them by means of frequent socials. It may work for a while, but it seems to me it cannot work on the long run. Socials are good and well in their place and Christian socials are beneficial, but they are not sufficient. I believe that the drawing power of our Savior is greater upon the young people of the church than of the social. Young people are full of energy and life; and must be active in something; if not in work for the Lord, they will find an outlet in some other direction. Those that are busy and are doing Christian work invariably show the greatest interest in the church.

Christian Endeavor is a training school. It is said that experience is the best teacher and here we learn by actually doing the work. Many workers in the church today have received a great deal of their training in Christian Endeavor. Our intellect receives training and development. The ability to organize our thoughts and to give them to others is strengthened. Socially there is no need to remain undeveloped. Problems which must be met in the social world of the present age are studied and discussed.

Most important of all, it aids in the study of Scripture. If we desire to take part in the programs, and are active members, we must study the topics for each week. In proper study of the topics, searching the Word of God cannot be omitted, for in it we find the best, the purest, the deepest and the noblest answer that can be found to many a difficult question. be 'it a spiritual social, or a civil problem. Reminding ourselves of the C. E. pledge, it is each member's duty to read and study the Scriptures daily. The more we study God's word the more humble and sincere we become, and the greater should our love be for those yet in darkness. We will also be able to look forward with greater joy and happiness to the coming of our Lord and Savior.

John D. Becker, Aberdeen, Idaho.

THE YOUNG MAN AND HIS POLITICS

There could be no more fitting time to write about this subject than at the present. We are in the midst of one of the greatest political campaigns ever held in this country. The people are in bewilderment. They hardly know what or whom to believe with regard to the candidates and their isssues. Since this dilemma occurs every four years, it is necessary that every American citizen will guard himself against it.

It would not be fitting, nor proper, to take sides with any particular candidate in an article of this nature. Furthermore, it is not my wish to do so. The sole purpose is to help, if possible the young American to make his selections wisely when he exercises his right of franchise.

During recent years, public education has enabled almost very child to learn to read and write. Since this system has functioned so favorably, illiteracy among voters will be out of the question. However, knowledge of issues at stake and the discrimination of voters will not be out of order, but must be seriously considered. No matter how well educated a young man may be, he will not be able to choose the desirable candidate if he does not know the needs of his country and the qualifications of the aspirant.

In America, the newspapers can be purchased at the trifling cost of a few cents per issue. The needs and desires of the nation are published in nearly every edition. Unbiased magazines give both sides of the questions that are under national and international consideration. These high-class magazines can be secured at every news stand. Reading material on political subjects is generally so timely and interesting that no one should tire of devouring a few articles during a week. Take, for instance, such a problem as that of farm relief. The majority of newspapers and periodicals have given this subject considerable space. As a result of this the aspiring candidate has learned the views of the farmer and the farmer, if he has read news during the last five years, has learned what the politician is planning to do for him. It is impossible for these men to become personally acquainted because of the large area and the immense population which the office-holder represents. These men must make use of some medium.

It is the duty of every American citizen to follow up the actions of his representative. The reports of the Legislative Assemblies inform him of every movement made by the officials. Should the voter's representative act contrary to his wishes, he is thereby informed. When election time comes, he can have specific knowledge of this legislative agent to warrant his disapproval of the renomination or re-election.

Though the needs of the country are known, the voter may often find difficulty in selecting the person who he thinks is capable of holding the responsible position. The necessary qualifications are not easily determined.

By reading the summary of a Republican candidate achievements or plans in a Democratic paper one does not receive an embiased opinion. The same holds true if the party papers print accounts of their favorites. The only reliable information one can receive in such affairs is that of the non-partisan newspaper or magazine. Read these articles, compare the candidate's qualifications with the needs of the country, and compare his policies with the policies of a true democracy. A candidate should not confine himself solely to local interests; he should have a national and international scope if he desires to occupy any policy forming office.

I might add the more modern method of spreading political propaganda. This method is the radio. If you can't find time to read; if you can't bear the strain of a little discussion in print, listen in on a political scientist's advisory talks.

The cause of the ignorance of voters at the polls lies not in education or lack of sufficient information, but in the lack of attention given to the material at hand. Here is a call that goes out to everyone: Learn to know your country's needs and study the qualifications of the candidates who would answer the needs.

THE S. S.LESSON
December 9

Paul Goes to Rome
Acts 28: 11-24, 30, 31

Golden Text: "I am not ashamed of the Gospel; for it is the power of God unto salvation to everyone that believeth," Rom. 1:16.

Paul's shipwreck experience only demonstrated that he was being led and cared for by the almighty hand of God and all that wicked men might do or that the common misfortunes of life add—was used by God in order to carry out His divine plan. The presence of Paul in the ship when it was wrecked was a blessing to his fellow travelers since in preserving the good, God was also caring for those who did not love or serve them.

Though a prisoner, Paul was traveling in State. He was the Ambassador of God to Rome and to the world. It was he who would speak for God and in His name. Because he was a faithful ambassador of his Lord. It was Paul's privilege to stand before kings.

Paul knew of the brethren in Rome. He had written a letter to them for their edification and encouragement and had expressed a desire to visit them, though hitherto, he had not had the privilege of knowing them personally, while Paul was wishing for this privilege God was using unthought of agencies in the shape of his enemies, his judges and his Roman citizenship that he might be carried to Rome.

After so long and stormy a voyage, as that of Paul, land was indeed a welcome sight. God had so far been helping him, but the great thrill that came to the Apostle was his meeting with brethren at Puteoli. Perhaps Paul had never before heard of that insignificant town, but, to him it became indeed an important one because of the fact that there were fellow Christians there. In Christ there is always joy and sweet blessing in store for those who are His when brother meets brother no matter what language, or nationality or condition in life may be the lot.

It was a source of comfort to Paul to meet brethren at Puteoli. He could then feel that he was not alone in this strange quarter of the world and surely their prayers for him and their concern for his comfort as well as the privilege of staying with them seven days, did much to cheer and strengthen him after the gloomy experiences through which he had to pass on his way to Rome. At Three Taverns there were other brethren. Nothing is told of his interview with them except that Paul thanked God and took courage. What a comment this is on the characters of the brethren at Three Taverns! Christians for whom fellow Christians thank God in times of trouble and from whom there comes an encouragement to courage must be men and women of outstanding faith and love. In the places where God has assigned us to live and work there may not often come opportunities for that conspicuous service in which our names are linked with achievements that the world thinks great, but far more important in the eyes of God are the lives of His children that bring hope and cheer into the tried and often tired lives of His saints. How different might have been Paul's outlook had there been no fellow Christians to meet him at Puteoli and Three Taverns and no one knows how much other weary pilgrims of the Lord are missing when we fail in the simple duties that hospitality, fellowship and love dictate.

Paul's imprisonment was comparatively light. He was left to live his own life with only a soldier to guard him. His position was very similiar to the custom of our times in permitting untried prisoners have their liberty on bail. The courts of ancient times like those of today, were proverbially slow and a long period of waiting was anticipated, but this period of waiting was not to be wasted. Indeed, it was one of the most prolific periods in the life of the Apostle. During these two years of waiting for his hearing Paul was busy for a while in this confinement, he wrote his letters to the Galatians, Ephesians, Philippians, and Philemon, and, if he was the author of the Epistle to the Hebrews, this letter was also probably written by him at this time. No sooner was he settled than Paul came into touch with the Jews living in Rome. It was his desire that his people might be saved and he felt so strongly on this point that he would have been willing to be lost himself that they might be saved, and in this we note an evidence of the unselfish love behind all his motives. When he preached Christ to them the same results followed in Rome that followed his efforts elsewhere, some believed while others did not believe. This has always been the case wherever salvation in Christ is declared, many will accept Him while many others will reject Him.

Paul's long wait for his hearing at Rome was marked by several incidents that were of satisfaction to him. Here, then, he saw the Imperial City to which he had so long wished to come, not so much because of its worldy glory as to see face to face the brethren whose faith was spoken of so well all over the world. Here he could preach Christ to Jews with some measure of success and here too he had two whole years time in which to preach the gospel to the Gentiles.

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

Helping together by Prayer
2 Cor. 1:11.

Missionaries' Birthdays

Dec. 1—Rev. C. D. Harder, Didsbury, Alta.
Dec. 8—Rev. J. B. Ediger, Clinton, Okla.
Dec. 9—Rev. H. J. Brown, Marion, S. Dak.
Dec. 11—Mrs. Albert Classen, Los Angeles, Calif.
Dec. 15—Mrs. A. M. Lohrenz, Freeman, S. Dak.
Dec. 21—Mrs. Rudolphe Petter, Lame Deer and Birney, Mont.
Dec. 26—Rev. E. G. Kaufman, Chicago, Ill.

"It is well, as far as possible, when we have prayed definitely, not to worry, but to reckon on God. The moment will probably come when you will have a definite conviction that God has taken your case in hand. If so, leave it there. Reckon and wait patiently! He cannot fail, though He may delay!"—Berean Band, Prayer Topics.

"Don't forget to praise for very answered prayer."

Never further than thy cross,
Never higher than thy feet;
Here earth's precious things seem dross,
Here earth's bitter things grow sweet.
Gazing thus our sins we see,
Learn Thy love while gazing thus:
Sin, which laid the cross on Thee,
Love which bore the coss for me.
Here we learn to serve and give,
And, rejoicing, self deny;
Here we gather love to live,
Here we gather faith to die.
Pressing onward as we can,
Still to this our hearts must tend;
Where our earliest hopes began,
There our last aspirings end;
Till amid the hosts of light,
We in Thee redeemed, complete,
Through Thy cross made pure and white
Cast our crowns before Thy feet.

Elizabeth R. Charles.

An interesting Mite Box program is planned by the Bluffton, Ohio, Missionary society to be given at the hour of the evening service on the 18th. The Mite Box idea is to place into the boxes sums of money as expressions of gratitude for blessings received during the year. This thankoffering will be used for missions.

The Bluffton, Ohio, Dorcas S. S. class held a meeting on Oct. 25th at the County Home. Mrs. Diller, their hostess, a member of the class, is employed there. They rendered a short program and sang to their appreciative audience. The class also held an all day sewing during October. Five comforts, one quilt and a baby comfort represent their efforts. Some of these have gone to cheer needy immigrants in Canada, and some to shut-ins in helpless in the home community. This class believes in practical religion and lives it.

At the regular monthly meeting held on the first day of November, the Woman's Missionary Society of the Bluffton church elected the following officers; Pres. Mrs. S. M. Musselman; vice Pres. Mrs. B. D. Smucker; Rec. Sec. Mrs. Harvey Gratz; Cor. Sec. Mrs. Peter Gratz; Treas. Mrs. H. A. Alderfer; Sec. of Missionary Education, Mrs. N. E. Byers; Organists, Mrs. Edw. Amstutz, Mrs. Cal Steiner; Chorister, Mrs. C. H. Smith. A 400-lb. box of worn clothing was sent to Canada during October.

CORRESPONDENCE

Paso Robles, California, San Marcos Mennonite Church.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph. 1:3. The Lord has been gracious and blessed our church this year. We have had our regular church services consisting of S. S., preaching services and Christian Endeavor. Although not so many in numbers our members are mostly faithful and we enjoy a good average attendance.

In spring Dr. J. W. Klienver and Rev. H. Riesen visited our congregation in the interest of Bethel College Dr. Klienver's message from God's Word showed us the importance of having our young people educated in Christian schools. During the summer Dr. Quiring from Bluffton College stopped over for a day.

We received a special blessing when Miss Niswander visited with us and told us of the blessings and the work of the Home Mission in Chicago. Much better did we get acquainted with the work and it's needs; are happy to have Miss Niswander with us in the work on the Pacific coast.

Aug. 26 Miss Talitha Neufeld gave a message to the S. S. in the morning and in the evening to the C. E. presenting the situation in China. Our prayers go along with Miss Neufeld for the growth of the Gospel in China.

The third Sunday in August we enjoyed a program in the evening thanking our Heavenly Father for the faithful work of our pastor, Rev. F. F. Jantzen. Twenty-five years has he served our congregation and we pray that God may give him strength and joy for further service.

Several days before the opening of schools in September the young people were entertained by Mr. and Mrs. Herman Claassen in their home. The evening was enjoyed in various activities. Rev. E. F. Jantzen lead the devotions encouraging the young people to trust their God and live to His honor and glory.

Thanksgiving is close at hand. In looking back over the past year there is so much to be thankful for. Grain and fruit harvests were very good. Then a fire which swept in our community was checked in answer to prayer unto God. Especially our church seemed to be in danger of destruction, the fire coming within a very short distance of it.

How quick our call may come to the Home beyond we have seen in the sudden death of our brother Theodore Wiebe; so as the days go on may we often be reminded of a short motto:

Only one life
T'will soon be past
Only what's done for Christ
Will last!

Helene A. Claassen.

GOLDEN WEDDING

Los Angeles, Calif.

Much interest is always attached to a Golden Wedding because two faithfful hearts who started out hopefully together in matrimonial life, have successfully reached this golden milestone in the face of many difficulties and dangers.

Mr. and Mrs. Christoph Paulus of 9518 Grape St. Los Angeles, celebrated their Golden Wedding on the afternoon of September 4, 1928 in the Immanuel Mennonite Church, of which they are members. It was a happy occasion, as they stood before their friends and received their congratulations. It seemed much less than fifty years since they had pledged their love in Jerusalem on September 4, 1878. Their course of life has led through many strange and interesting experiences—sometimes in life's sunlight, then again in its shawdows.

Mr. Paulus is a sculptor. In Jerusalem he had a studio near the Jaffa gate, where he made portrait busts of tourists from many lands traveling through Palestine. In his spare time he studied the people of the land, making small statues and busts. Later, in Germany and New York many interesting and well known people posed for him. In 1902-5 he was instructor of art at Bethel College; and even now he finds much pleasure in taking chisel and hammer in hand to change rough stone into beautiful form. Some of his Palestine studies were on exhibition in the Southwest Museum for a number of years.

Mrs. Paulus, a daughter of Nicolai Schmidt of Steinbach, in South Russia, has so uncomplainingly born the affliciton of blindness for many years, and by her cheerfulness and ready interest in others has won a host of friends. After losing her sight she set herself the task of learning both the Moon and Braille systems of reading that she might continued to enjoy the printed pages. She reads her Bible in German as well as English. She is a member of the Braille Association of Los Angeles.

Both of these dear people are most faithful in attending Sunday School and church and always take a keen interest in all that concerns our church.

On this occasion the church basement was suitably decorated, and an interesting program was rendered, the oldest son Chris presiding. The three grandchildren recited a beautiful poem which had been composed by Miss Helen Jansen, of Pasadena. Another poem by the same authoress was recited by a daughter. The speakers were Rev. Albert Claasen, the pastor, Rev. H. B. Dirks, Rev. J. W Regier, Rev. Zurbuchen (of the German Methodist Church) all of Los Angeles, and Dr. S. S. Haury of Upland. Mrs. Anna Dyck and her family arranged for the music. Eighty friends sat down with Mr. and Mrs. Paulus and their children and grandchildren to a wedding luncheon, and afterwards watched Mrs. Paulus open her gifts, which she did with as many thrills and exclamations of surprise and joy as a young bride might express.

May our dear Lord bless them abundantly and grant them health and joy for many more years.

—Correspondent.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

In a letter to the Editor, Rev. G. A. Linscheid, of the Cheyenne mission in Oklahoma, writes concerning his trip East: "I had a very pleasant evening with Dr. Mosiman at Bluffton. Bro. Mosiman spent a number of years as the efficient superintendent of our mission school at Cantonment. During a part of that time we worked together so we had reminiscences in common and the evening spent with the Doctor seemed very short indeed."

Rev. and Mrs. Linscheid are very busy and are dated up seven or eight Sundays ahead with other invitations still waiting to be dated. Nov. 17 they were at the Christian church, Moundridge, Kansas and at Hebron near Buhler on the 18th. For the 29th they are booked for Bruderthal while Dec. 2 will be spent at Arlington and Hutchinson, after that they will go to Whitewater.

On the evening of Sunday, Nov. 4th the Senior C. E. Society of the Second church, Beatrice, Neb., had a very interesting and uplifting Consecration meeting. Miss Breitenbach, a Russian missionary spoke to the society concerning present conditions in Russia and Evangelistic work being carried on in that unfortunate country.

Some days ago Rev. P. P. Buller gave an instructive talk in the Bethel College chapel. His talk was based on an illustration of a wheel with eleven spokes illustrating the text "Pray without Ceasing." The eleven spokes were: Aspiration, faith, fidelity, idealism, reason, management, action, tenacity, objective and nobility. The chain rotating this wheel was affirmation lubricated by perspiration.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

DEATHS

Wiebe.—Theodore Wiebe, son of Henry and Katie Hamm Wiebe was born June 24 1911 on a farm near Paso Robles, California. He received an education in a rural school and at the Templeton Union High School. About a year ago after he had accepted the Lord Jesus as his own personal Savior he was baptised by his uncle Rev. F. F. Jantzen and received into the membership of the San Marcos Mennonite church. He proved to be a faithful member of the same; was active in Sunday School and Christian Endeavor.

It was a sad shock to his relatives and friends when his short life ended early in the morning November 5, 1928. Friday evening November 2, he was kicked by a horse and received internal injuries. From that time until his Lord called his suffering was intense. He bore it patiently with resignation, often saying, "Should God call me I go joyfully.

Funeral services were held on November 7, in charge of his pastor. Services commenced at the home at 2 p. m. with the singing of a hymn. Rev. F. F. Jantzen read Luke 7:11-15 and prayed. At the church Rev F. F. Jantzen was assisted by Rev. Albert Classen from Los Angeles and Rev. Christian Hege from Paso Robles. The former preacher in English, his text was Hosea 6:1-3 and Rev. Hege in German on Ps. 16:8. In between the messages and at the grave an octette and a men's quartet sang. Interment was made in the San Marcos church cemetery. He leaves to mourn his early departure his parents, one sister, two brothers, many relatives and friends.

Amstutz—Arthur Warren Amstutz youngest son of Frank and Naomi Amstutz was born in Berne, Indiana, July 6, 1921. He was snatched away Thursday evening at 4:15, November 8, 1928 as a result of an automobile striking him as he ran across the street while playing with his little friends.

His age at the time of death was 7 years, 4 months and 2 days.

Surviving his early departure are his mother and father, one brother, Ralph, four sisters, Dessie of Bloomington, Ill., Lucille, Agnes and Anna Marie at home. His aged grand father, J. L. Amstutz of Wayne Co., Ohio, many uncles, aunts and cousins besides a host of friends mourn his death.

The little fellow was active and full of life being a great favorite among his playmates. He was a pupil of the second grade.

Rev. Suckau preached the funeral sermon taking as his text Ps. 11:6. He was assisted by Rev. Sauerwein, of the Reformed church.

Schuetz—Sarah (Bixel), daughter of Jacob and Barbara Bixel, was born on September 29, 1862, and died at her home near Pandora, Ohio, on October 26, 1928, having passed away of heart failure some time during the night.

In 1880 she united with the church thru baptism and always lived the life of a true child of God. She was united in marriage to Albert Schuetz in 1889. to this union 8 children were born, of whom the youngest died in infancy. It has been the happy fortune of this mother to see three of her sons enter Christian service. She leaves to mourn her departure her husband, the following children: J. Raymond of North Manchester, Ind., Elizabeth, Walter of Sierra Leone, West Africa, Bertha, Edward, John of Orange, N. J. and Albert and one stepdaughter, Mrs. Reuben Schumacher, also 8 grandchildren.

The funeral services were held in the Grace church on October 28, conducted by her pastor, J. M. Regier.

CONTRIBUTIONS

FOR PUBLICATION FUND

From Lehigh Mennonite Church Lehigh Kansas, $8.30.

Gratefully acknowledged,
Mennonite Book Concern.

JOTTINGS

The Salem church, Dalton, Ohio, participated in a union church service held in the Dalton Auditorium by the Churches of the community.

Rev. N. B. Grubb, of Philadelphia preached in the Cobden, Ill., Congregational church Nov. 11. His son, Rev. W. H. Grubb is pastor of the Cobden church.

Last Sunday evening the Ladies' Choir of the Berne Ind., church participated in a missionary program given by the women of the Methodist church of Markle, a nearby town.

Rev. and Mrs. Sam Goering are returning to their field in China. They sailed from Vancouver, B. C., Nov. 17, on the Empress of Russia. Before leaving Kansas an interesting farewell service was arranged in their honor in Hopefield church. A similar service was held in the North church, Freeman, S. D.

The next meeting of the Ministerial Conference of the Eastern District will be held in Bethany church, Quakertown, Pa., Nov. 26. The subjects to be discussed are: Catechetical Instruction, What and How? Rev. S. M. Rosenberger; Is there a need for a greater unification of our Conference activities and rearrangement of Conference schedule? Rev. H. G. Nyce; What objectives should we as a denomination definitely set before us, to be attained in the next five years? Rev. Freeman Swartz; Immediate need of our Denominational Colleges, Dr. S. K. Rosenberger.

Sunday evening, Nov. 4, Miss Lavina Burkhalter, of the Los Angeles, Calif., Mission, spoke in the Berne, Ind. church. Berne is Sister Burkhalter's home town.

Bro. Jacob Stauffer, a Mennonite student at the Moody Bible Institute, Chicago, is the leader of a group that conducts gospel services each Sunday evening in the various missions of the city.

The Student Volunteers of Bethel College at a recent meeting held in one of the College Y. M. C. A. rooms entertained visiting student volunteers from Tabor College, Hillsboro, and Friends University, Topeka. Visitors and guests participated in the program and Dr. Lorenz of Tabor College gave an address on the theme: "Whom Shall I Send?"

Bro. and Sister David Friesen, of the Reedley, California church, celebrated their silver wedding anniversary on Nov. 3 and Bro. and Sister J. A. Schmidt of the same congregation celebrated theirs on Nov. 11. The catechetical class of the Reedley church started with 12 and was attended by 25 at its last meeting. Rev. H. J. Krehbiel is instructing the class. He will retire from the pastorate when Rev. J. M. Regier arrives from Ohio to succeed him on Jan. 1. At present Rev. F. J. Wiens, returned missionary from China of the Mennonite Brethren church is assisting Rev. Krehbiel. The Teachers' Training Class of the Reedley church recently went for an outing and retreat to Cedarbrook on the mountains.

A three weeks series of evangelistic meetings is being conducted at Upper Poplar Run, Penna. (Mountain Mission.) The evangelist Rev. Ira P. Dean is conductiong the meetings effectively illustrating his sermons on canvas. Rev. Daniel Gerig is in charge of this station.

Rev. L. H. Glass of Altoona, Pa., reports that the recent communion service was better observed than ever and that twelve adults have been recently received into church membership. He wishes to thank the friends of the work for the gifts they sent in for the work, which were very much appreciated. The Young People's Work is prospering nicely.

Sunday morning, Oct. 21, Rev. and Mrs. Linscheid were visiting the churches of Beatrice, Neb. Missionary Linscheid spoke in the First church and Mrs. Linscheid in the Sunday School of the Second church. For the evening the sisters of the Second church had prepared a missionary program. Both Brother and Sister Linscheid spoke in a very interesting way about their work among the Cheyennes in Okla. Sunday, Oct. 28, the Second church celebrated the Lord's Supper with a good representation of its membership. The evening of Sunday, Nov. 4, the senior C. E. Society of the Second church held a very interesting and uplifting consecration service. Miss Breitenbach, a Russian missionary, spoke to the society concerning present conditions in Russia and evangelistic work being done in that country.

Rev. J. J. Balzer of Mt. Lake Minn., returned home after conducting services for several weeks in Montana.

Rev. and Mrs. Suckau of the Berne church gave an address at a National Educational Week meeting at one of the rural schools near Berne last week. The Berne church is looking forward to a visit of the Bluffton College Men's Glee Club. Arrangements have been made for a concert to be given by the Club in the church on Jan. 6. Prof. Russell Lantz will lead.

The celebration of the 50th Anniversary of the First Mennonite church Newton, Kansas was an interesting and highly satisfactory event held Oct. 28. Besides being a church celebration it also included the 25th Anniversary of the ordination of Rev. J. E. Entz and Rev. Bernhard Regier, ministers of the church. The building was crowded with Regier, ministers of the church. The building was crowded with members and visitors and was beautifully decorated for the occasion. The church had its beginning in 1877 when a few Mennonites moved to Newton and held services in homes, being served by pastors from Halstead and Whitewater. A year later Rev. Peter Claassen assumed charge. The same year a charter was granted to the organization. A church building was erected in 1881. In 1902 this structure was rebuilt. In 1878 there were 24 members of whom only three remain. The present membership is 32.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, NOVEMBER 29, 1928 No. 47

Vancouver, B. C. Nov. 17, 1928.
Dear Friends: Our steamer sails for China in a few minutes and we are taking this last opportunity to thank you all for the kind ness that you have shown us during our fourlough and to ask for your continued interests in the work we represent. God be with you till we meet again.

Your co-workers in God's kingdom.

Sam and Pauline Goering.

MENNONITE MILLIONAIRES

I. A millionaire is man who can lay claim to a million dollars. I know of no such among Mennonites and I seriously doubt whether it would be a good thing if there were.

II. This spirit of millionaires, in general, seems to be that of one having placed his first interest on the basis of material things. This attitude means that God and fellow man counts for less than material things. It does not take a millionaire to possess that spirit. Where it exists the harm it does is the same whether one has much or little money. I do not know who has that spirit among Mennonites, but there is evidence that it does exist. That is unfortunate for those who have it, because they lose the joy and the opportunity of stewardship and of the good which they could do through our schools, which are so hard pressed now, through the home and foreign missionary work, through the foreign relief, through publication, through education and all other types of work of the church at home and abroad. A serious loss, is it not?

III. Persons of Value. A millionaire is said to possess at least a million dollars. If that were the only standard of value in the universe then the millionaire would be the man most to be congratulated. Since that is not the only standard of value, comparisons are in order.

The possibilities for good which lies in the young people of the Mennonite church, or any other church for that matter, have a value which lies on an infinitely higher plane than that of material standards.

These possibilities need and deserve proper guidance and development. Without that development, the future of the church and of our share in the upbuilding of the kingdom of God look dark indeed. That is why the schools which have played such a heroic part in the development of the church, should receive the needed attention before the loss is irreparable.

It takes less than a million dollars to put all of our schools on the basis where they ought to be. One person cannot do this. That would take a million-dollar-millionaire. That kind we evidently do not have among us. Persons who have the "millionaire spirit" will not do it, unless they change their spirit. This does not change the fact that young people, who are worth more than millions of dollars, need to be given the opportunity to become what they ought to be in order that they may do what God wants them to do in the way in which He wants it done.

Since no one of us can do it alone, perhaps an increasing number of us can each do his part in the spirit of the higher values and of the satisfaction of achieving what now seems almost impossible.

J. H. Langenwalter.

REVIEW OF "MINISTERIAL ETHICS AND ETIQUETTE".

By Nolan B. Harmon.

Our author discusses this large subject in eight chapters in which he gives general principles rather than definite rules that apply everywhere alike under all conditions and circumstances. Customs, circumstances vary and each pastor needs to adapt himself to these. The book is written from the viewpoint of a paid ministry and giving full time to the work of the ministry. It has been necessary in this review to condense sharply. It was a real problem what to include and what to omit. More attention is given to some chapters than to others and some quotations are made from the author.

The author says in his preface, the very first words, "It goes without saying that the minister is a Christian and it goes with this saying that he is a gentleman. This is the base line of the code which we propose to assemble in the following pages. We accept it as an axiom that every minister is a Christian gentleman." From this base line the author proceeds to develop a few deep principles upon which Christian gentlemen act. A Christian must be a gentleman. He need not be versed in the usages of polite society at all. There have been many old mountain preachers wholly ignorant of all such usages but saturated with the grace of God thru years of service who showed forth in face and bearing a graceful tenderness and air of Christian courtliness that the halls of Versailles might well have envied. Taking thought for others is the essence of ministerial ethics and etiquette.

For different reasons we can not have a binding code of ethics that apply everywhere alike. It is impossible to secure any general agreement among ministers on points having to do with ethics and morals. There can not be any interdenominational court to enforce upon any minister a system governing his conduct or morals. He is a law unto himself. Denominations have their individual regulations governing their own ministers on many questions. The minister is supposed to be a judge in the field of morals and ethics; as such he is trusted to regulate his own personal conduct properly.

There is however "a vague, intangible professional consciousness alive among the ministery today," a feeling of what is right and proper. These matters of ministerial etiquette, conduct may not seem so important to many and are frequently rather overlooked. Speaking of these things, Bishop Ames of the M. E. Church said to a gathering of preachers, on the subject, "Little ways of gentleness that endear preachers to people," "Altho these things may not come up to the dignity of minor morals, I submit to you that this is one of the cases where it is well to tithe mint and anise and cumim. If by attention to these things we can make ourselves more useful, it it well worthwhile to attend to them. Of course a minister does not forfeit his soul because he does not know how to enter and leave a parlor; he has not committed a mortal sin because he cannot make a graceful bow; he has not offended against the Holy Ghost because he always wears a somber face instead of a smiling countenance. But if these things have so much to do with our success as ministers of Christ, I submit to you if our text (Rom. 16:1-15) teaches no other lesson but that of courtesy, it is well worth our learning.

CHAPTER I.
The Profession.

By common consent the ministry is esteemed as the noblest of all professions, the highest of all callings. The Christian minister is then under obligation to always uphold the dignity, nobility and honor of his profession or calling. There are many temptations and pitfalls to be observed and avoided. He must keep the nobility of his calling uppermost in his mind. He must not measure the ministry by the standards of other professions, temporal influence, cultural values or money. The Standards of the ministry are spiritual.

He needs to hold high in outward acts the established reputation of the Christian ministry. "There is a popular esteem in which the ministry is held, a popular regard, estimation and measure, not the making of one generation but of all generations. It is entirely possible for one minister to lower or injure this popular estimation." It behooves the minister well to guard those traits which belong to the highest type of ministerial service.

The actions of the minister need to be becoming to pulpit tradition. There is much made of "pulpit freedom" and in the name of that many have become publicity seekers. It can easily be carried to extremes. An extreme narrowgauge tradition worshiping ministry is not desirable, neither should a minister make a clown of himself in showing his "freedom" nor turn his pulpit into a vaudeville stage. The minister needs to show himself a lover of God more than a lover of publicity.

He needs to guard against any conduct unbecoming to a minister, conduct sometimes not unbecoming in other gentlemen, may be unbecoming in the minister. The community expects a closer adherence to moral standards on the part of the minister than from the ordinary man. There are things all right for others but unbecoming in him. The minister may rebel against this and feel that he has a right to do what any other Christian has a right to do. Theoretically he has. Practically however he will find that the people will make a priest out of him whether he likes it or not and expects more of him than of others. Paul had this in mind in I Cor. 6:12, "All things are lawful to me, but all things are not expedient." Things may be lawful for him as a man, but not for him as a minister. The author gives the illustration of a minister (and this could be multiplied) who was a great tobacco smoker. One of his laymen said to him one time, "Brother, if you will not be offended at my request, I am going to ask that you do not let my boys see you smoking. They admire you very much and I do not wish them to be influenced by your example, and, while they are young, learn the use of tobacco," The pastor did not argue. He had an immediate change of heart, threw away his cigars and quit for good. No habit of the minister dare prevent him from throwing his best influence over his young people. So with many points of conduct. People will demand a higher standard from the minister than from the layman.

The minister needs to consider well the proper use of his time. The ministry is not a matter af an eight hour day, but of life service. He should give himself completely to his profession or calling. It demands his full time.

The temptation often comes to depart from this good rule, salaries are often low, sometimes nonexistent, and the minister feels compelled to engage in other work "to make the pot boil." Our author says, "This is bad, bad for the man, bad for the calling and bad for the people. Whether there is any other choice this should not be done."

The minister should not use his pastoral position toward influencing people in their financial transactions, especially his members. Such proceedings too often do not result in financial gain and never in spiritual profit. It is his business to lead his people in spiritual lives and living and not to help them make money.

The minister should never give his name and influence to what he can not give himself and at least part of his attention. Organizations and movement often tempt ministers to give their name and influence in support of certain work.

The minister is called to preach the unsearchable riches of Christ Jesus and anything less than this cometh of evil. Let him show by his every word and act that the place he occupies and the position he fills are unique and different from that of others. His field is his own. Let him avoid all that may lead him off the main highway. Let him confine all his energies to his great mission. He must not let his own distinctive work be hurt or weakened by his attention to other matters which are not a part of his calling.

CHAPTER II.
The Man.

President Wilson speaking to a band of Christian workers and ministers in New York said, "the Christian minister must BE something before he can do anything. His character and person are greater than his work." The minister as a person stands above his work, his sermon, his all. His preaching is measured by what the people know of him, his work attested by his character. He lives among his people, his life comes to be known and read of all. The man who is the minister has some duties to himself.

He needs to take the proper care of his body as his bodily condition so readily affects his work. He needs rest and recreation at times. The recreation should be entirely unlike his regular routine of work. His mental life needs constant renewing. "The improvement of the mind and the corresponding improvement of professional and spiritual powers by application and study must be upheld here as another primary ministerial duty. The pastor should have a "study" which is just what the name indicates, not an office. And he must needs have time to be busy in his "study" and that not while his members are getting their needed sleep and rest. He must keep abreast of the times in his reading and study. Dr. James Russell says, "The more we work on the soil, the less we have to work on the crop; the more we work on the preacher, the less we have to work on the sermon." He must also keep in touch with life and realities.

He must not neglect his spiritual life, the Bible must be to him a reservoir for spiritual refreshment and the quiet hour and prayer must have a definite place in his life. Neither must the minister neglect his own family. This is imperative. They rightfully look to him for their living. He is responsible for this. They look to him as husband and father. He cannot forget them. His family should assume the full share of the duties in the Church but must not be made the slave of the Church.

CHAPTER III.
The Citizen.

This is a vexed and troublesome question and some ministers take quite extreme views, especially some Mennonite ministers. What shall be his relation to civic and national affairs? He is a citizen same as any other native-born or naturalized person, he enjoys rightsand privileges as such. How much citizen of the world is he? How much priest of God? By virtue of his calling and position he is not an ordinary citizen. His opinions, his utterances are looked upon as of more importance than those of others. In any public gathering he represents the Christian ministry. When asked to appear in a public program he should make sure that it is in keeping with his ministerial calling. Under no circumstances may he forswear his ministerial nature or his Christian character in any public or private occasions.

The minister has certain privilieges as any other citizen. He should register so as to be able to vote and then VOTE. He has special privileges as a minister. He is not summoned to the army in wartime. He can not be forced by the state into any service which violates conscience. He is exempted from jury duty. The state recognizes the sacred nature of his office.

What part shall the Church and the minister take in shaping the social and political life of the community? Shall he take an active part? Should he speak from the pulpit in behalf of such matters that are for the betterment of the community? Opinions vary greatly. Stuart Kennedy in his "Wicked Gate" says, "If the Church is to be a Church indeed and not a mere farce, she must be filled to overflowing with the fire of the ancient prophets for social righteousness, with the wrath and love of the Christ." The Church will fulfill her mission in rebuking evil wherever it is found.

In partisan politics as such, no minister should take any part either in public speech or sermons.He should vote and let his personality and his opinion exert such influence as he may have. On purely moral questions, he has a right and an obligation to speak, in the pulpit and out of it. Let him however understand the situation thoroly and base his decision on good evidence. The ministry is given too much to uttering generalties in a dangerous way. No one may talk back while they speak. Too often he is tempted to soar in his preaching and forget the world and overlook some facts contained therein.

(To be continued.)

WHY IT MATTERS

A layman writes us that his pastor recently said to him, in substance, "What difference does it make about the Virgin Birth if only it be held that Jesus is divine?

We give one or two reasons why it matters.

In the first place, if Jesus was not born of a virgin, either Matthew and Luke lied in writing their gospels, of else some one duped them. And in either case, the records of early Christianity are impeached and discredited. Is it a thing of no consequence whether the teachings of the New Testament are true or false?

Another reason why it matters is because it is important to have any great doctrine, such as the Deity of Christ, founded on some historical and reasonable basis. If Jesus was not divinely begotten by the Holy Spirit, when and by what method, having been born as any other human being, did he attain to divinity? There is not a shred of Scripture to base any other theory upon. It could have to support it, at the best, only the empty imagination of some human mind. Disbelievers in the Deity of Christ, like the Unitarians, would topple over such a theory with the utmost ease, and leave it lying low, with none so weak as to do it reverence.

The truth is, the teaching that Jesus was begotten of the Holy Spirit, is consistent and upon the highest possible logic. It was the Spirit that brooded over the chaos, in the great becoming, and out of it brought the cosmos; and it is by the Siprit that we are born, when we become the children of God. Under the divine economy, he is the great, active creating agent, and hence executing the incarnation would seem properly to have been within his province.

We feel sorry for any preacher who would make such a statement as that reported by our correspondent. He has broken with our Articles of Religion, which he is under vow to uphold, and is doing a quality of thinking (if thinking it may be termed) which we prefer not to denominate.

Southern Methodist.

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EDITORIAL

There are several stone quarries in sections of the old World, particularly in Syria and Egypt, where great granite monoliths were broken out of the mountain side to be used for making columns for temples and other public buildings whose ruins reveal wonders of engineering and artictic skill even to the sophisticated age in which we live. The workers in stone had to use primitive tools that wore them out as quickly and effectively as they wore down the rough surfaces of the stones that are as much the monuments of the forgotten serfs who hewed and died as they are to the master minds that designed them. We do not know the names of the workers. A name, after all is hothing material, but a tall graceful column of exquisitely carved granite is a thing of abiding beauty.

How did these patient toilers work? By what method did the fruits of their toil come to the place where they were embodied in a noble edifice miles and miles away? The answer is a simple one, yet a complex one. It was by the application of their brawn. Men, many, many men, dragged the great stones over greased planks and then built up an artifical incline of earth to the top of which they hauled the column and tilted it over to its place and again removed the earth that had been so laborously piled up to serve their purpose. These stones had been broken from the side of the cliff by boring a series of little holes in a straight line which were then plugged up with soft wooden pegs and water poured over them. As the plugs swelled the stone cracked and, lo, a great slab, sometimes sixty feet long and ten feet square at the end moved from its place and was ready for the journey. It was not the least part of the task to get the thing moved. Something was always likely to happen. A little dent in the road, a flaw in the mohohith itself, or a hundred other circumstances, might injure the work of months and perhaps years and make it utterly unfit for use. The ancients anticipated such possibilities and were ready for an emergency, should it occur. The modern explorer nosing about the ancient quarries often finds a stone in the rough, a companion to the ones that were built into the temple, but remaining within a few feet where it was cut out of the mountain. The builders had this one ready to duplicate the finished one, should anything happen that would prevent its use. They were, in other words, carrying a "spare." A wise thing to do, as any one who has had anything to do with running an automobile is sure to admit, at least after an experience with a "flat" or a "blow-out" on the road and with twenty more miles to go.

It is a matter of common sense to provide for emergencies, even when things seem sure. People who go up into the air in machines have aften realized that one of the weaknesses of flying is that things have all to be right or else the trip will be their last one, either up or down. But we are not all builders of massive structures or operators of flying machines. We have other spares to provide for. We need to conserve reserve force. The runner if he is wise, does not wear himself out in a foolish spurt in the beginning of the race. He conserves as much of his strength until the last final dash. The man who aims to make a fortune in a very little while places himself in the same fix. If he wins the fortune he dies before he can enjoy it.

The safe thing to do is always be prepared for emergencies. We are in health today, but that does not say that our bodies will always be as ready to resist and throw off the little ailments that may develop into serious and dangerous ailments. We owe it to ourselves and those who depend upon us to conserve our health and store up all the energy we can command.

There should be in our spiritual lives a certain reserve for future needs. The temptation of today may be serve even though meet it successfully, but that of tomorrow may be doubly severe How will we meet it? Surely only with a mighty faith in God that is ready for anything that chance or circumstances may throw in our way. We have no trouble in accepting the Bible as the word of God. We never should have trouble in doing that but tomorrow will bring new revelations of so called science, men of intelligence will give way to human wisdom, even ministers of the Gospel will prove themselves wavering in their absolute confindence in the Word. Will we stand on the presence of such examples? We should do so, and we will do so, if we continue to live in the World and make it the master of our lives. There is nothing else for the Christian to do but that.

CORRESPONDENCE

Dalton, Ohio. We would say with the psalmist, My soul, wait thou only upon God; for my expectation is from him.

Sunday, October the fourtcenth, was an eventful day for Salem church. During the morning services seven young girls were baptized upon their confession of faith and were welcomed as members of the church. At noon we were saddened by the message informing us of the death of one of our most active members of the church as a leader, supporter and worshiper in our congregation. His departure is felt keenly, but as the Lord wills, is best. In the evening Rev. J. M. Regier of the Grace church of Pandora was in our midst accompanied by Rev. and Mrs. W. Shelly of Wadsworth. Bro. Regier drew a graphic picture before our eyes in presenting the need of increased interest in our home mission work. We ask God to keep our eyes and hearts open to willingly respond to the appeals made for this cause.

Wednesday of this week Bro J. H. Tschantz was borne to his last resting place. Funeral services were attended by over 1000 persons, so that an overflow meeting took place at the school house across the road. Although his personality is not seen anymore it may still be felt as also the fervent prayers which he offered in public from time to time which will live in our hearts and help us to have Christ grow dearer to us from day to day.

On October twenty-first communion was observed after Bro. M. A. Niswander of Pulaskki. Iowa, and our own pastor had brought the Word of God in admonishing and inviting us in preparation to meet the Lord at his table. About 175 communicants gathered at the Lord's table.

Dean Byers of Bluffton College was with us on Sunday morning, October the 28th, presenting to us the need of the increase of the endowment fund of that school. Boyd Sumcker of that institution visited the members during the week to secure subscriptions in behalf of the school and was quite successful.

Union Services took place on Sunday evening of November the fourth at the Dalton High School auditorium of the different C. E. meetings of that town, in which the Christian Endeavorers of Salem church participated.

A week ago a peace oratorical contest took place at the Salem church in which five young sisters participated. The orations were both helpful and interesting. We have during these several weeks experienced both pain and pleasure. God has granted us many favors and has also graciously helped us over the hard places, to Him be all the honor and glory.

Mrs. L. E. Armstutz.

THE SERIOUSNESS OF MARRIAGE

Marriage is the most serious occasion of life. It should be a happy occasion, but it should be free from the senseless and frivolous practices that often accompany it. It should be solemnized in the home or in the church, and not at the county fair for a prize or in an aeroplane for publicity.

We may be inclined to laugh now when we remember that when Lyman Beecher proposed marriage to the lady of his choice and she accepted his proposal, he dropped to his knees and said "let us pray." But we should remember also that into their happy home were born Henry Ward Beecher and Harriet Beecher Stowe.

A home is more than a business institution. A family is more than a business partnership. When marriages are made for financial gain or social distinction unhappiness and disaster usually follow. Abnormal individualism, sinful selfishness, and the false conception of marriage as merely a civil contract that may be dissolved by legal process are the causes of divorce.

When marriage is the result of love that is the expression of spiritual affinity as well as romance; when young people realize that true love is the result of judgment as well as impulses; when young women learn to consider the fitness of a girl to be a wife and the mistress of a home before giving their affections and pledging their lives to each other, there will be less cause for domestic unhappiness. divorce courts, orphaned and dishonored children, and legalized plural marriages.

—J. Sherman Wallace in Young People.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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D. D. EITZEN,
Mountain Lake, Minnesota.

"I will sing of the loving kindness of Jehovah forever."
"Oh give thanks unto Jehovah, call upon His name."
"It is a good thing to give thanks unto Jehovah,"
"O bless the Lord, O my soul and all that is within me bless his holy name, bless the Lord O my soul."
Psalms.

"Anl so as Tiny Tim observed, God blessed us every one." —Dickens.
"Exquisitely tender, absolutely true,
Understanding all things, understanding you,
Infinitely loving, comfortingly near,
This is God, your Father. What have you to fear?
—Selected.

THANKSGIVING

This is the time of the year when men's hearts beat just a bit faster and when all men are a bit more gentle and loving. Thanksgiving Day and the Christmas season have a very noticeable effect upon all men, Christian and non-Christian. One can see it everywhere one goes, in the shop, on the street, in the market place and in the home. That is one of the reasons, namely the effect of Christianity upon a community for all decent people to prefer to live in a community where there are churches and real Christians attending them.

Thanksgiving time should be the season of the year when our hearts should be overflowing with thankfulness. This is not a mere outward performance if it is properly done. It can result only from real living for three hundred and sixty-four days or three hundred and sixty-five when we have Leap Year. True thankfulness is a quality of the soul. It is an art which must be cultivated. Only hearts which are full can be truly thankful, and only lives who are in intimate relations with the Master may have this fine quality of soul.

It follows of course that when one has once grasped this fine art of being thankful, it must be kept clear and shining like a used sauce-pan or silver-ware. Only an unused edge will accumulate rust. So the thankful soul will be thankful every day of the year and the more he cultivates this fine art the mort thankful he will feel and really be. Is this not a strange world, and yet is this not true?

CAN WE UNITE ON A DENOMINATIONAL PROGRAM OF CHRISTIAN ENDEAVOR?

In 1926 the General Conference adopted a Sunday School standard. In the field of Sunday School work we are united on a definite program. Not so in Christian Endeavor. Here each society is left very much to itself. There is so to say no denominational leadership. We have very fine helps in the Young people's Pages of the MENNONITE as far as Christian Endeavor topics are concerned. But aside from that our Conference gives our societies very little in the line of Christian Endeavor leadership. Many of our societies get their help largely from International or state headquarters and conventions. Some of our good Mennonite folks look askance when our young Mennonite people go to State and County Christian Endeavor conventions. It would seem that we have no moral right to do that unless we ourselves as a Conference would offer our young people what they need and seek in their work.

I, for one, believe that the time has come when the General Conference should outline a denominational program of Christian Endeavor for our societies, and if possible should have a Christian Endeavor field worker who would assist the societies in their problems. In my brief experience as Sunday School and Christian Endeavor Field Worker of the Western District Conference I found that this is one of our great needs. In the Western District Conference we have just made a bare beginning in this respect. We worked out a tentative denominational program of Christian Endeavor which I proposed as a guide for one year, say till the meeting of the next General Conference when it is hoped that the Conference will do something in this line. Wherever I presented this tentative program it was very well received and the society leaders without exception appreciated such leadership. Would it not be possible for the Young People's Committee of the General Conference to work out a denominational program of Christian Endeavor and submit it to the next General Conference for consideration and, if possible, adoption? Many of us feel that this is greatly needed.

W. F. Unruh.

Y. P. WORK

It is a fact that this department is not functioning as it ought, this material is not as interesting as it might be. The editor and his committee are not working as hard as they might, and perhaps the reason is that you are not helping and encouraging as much as you might and that many do not even take time to read these pages as they ought.

And yet it is a fact also that there is a growing Y. P. consciousness, there is a real future confronting the Mennonite Church because the young people are interested and enthusiastic. It is considered easier to get material and interest in these pages than it was two years ago.

Another favorable sign is the fact that our young people want to become better acquainted with one another and join in a big constructive program of work which is unified combining the efforts of all our young people from the Atlantic to the Pacific, from northern Canada to Missouri. Read the fine article in this issue written by Missionary W. F. Unruh who has just recently sailed for India. I believe we are ready for a bigger and better program of work.

Our General Conference Sessions will be held next summer in Hutchison, Kansas. The young people are given a very definite part on this program. There will be our chance to get together and get things started for the greater future which is yet to be. The General Program Committee has given to us one full week-day in the middle of the Conference week, at which time we can discuss our Conference Problems as they appear to us who will have to shoulder the burdens of the Board tomorrow. At this time we will also transact any business which may be necessary.

Each church group or Young People's Society should plan to send one or more young people as delegates. This is of value to the older people and to the younger people as well. The best is yet to be.

OUR LEARNING A FOREIGN LANGUAGE

Upon coming to a foreign country, the new missionary has many hopes, plans and aspirations. But on arriving he feels entirely lost and unable to do anything because he can not converse with the people. So it behooves every new missionary to devote all his first and part of his second year's time to the study of the language. At first this seems almost like wasting time, but gradually, the absolute necessity of this is impressed on him more and more.

Until the Landour Language School opened in April, we studied in our station with private pandits (teachers). This became quite tiresome at times, as it seemed to us we were making very little progress. It required so much patience not only on our part, but on the part of the pandits as well. Just as beginners in school learn to read, so we too, had to start with words and sounds of the letters of the Hindi alphabet. These sounds had to be learned booth by seeing and hearing, as the tongue takes an entirely different position in enunciating many of these letters than it does in our English language.

Also in English we have no such thing as aspirated and unaspirted consonants. In Hindi it makes a great difference in enunciating the p, k and other letters whether you aspirate or not. For instance the sentence "There is food in the house," by not aspirating the letter k in khana (food) you would say "there is a one eyed man in the house." Thus it requires much drill in order that these seemingly trivial things can be spoken correctly.

The Landour Language School opened its four months term in April. This school holds all its classes in Kellog's Memorial church, and is for all new missionaries who are learning first and second year Hindi or Urdu. There were more than one hundred new missionaries enrolled for the first year work. It was a great inspiration to have fellow workers struggle on with us.

The classes were divided into groups which were taught by educated pandits. Some have been doing this work for many years. Some time was devoted to learning the parables and miracles of the Gospel of Luke. The class in conversation with our pundits and with each other on various subjects was very interesting and enjoyed by all. Then we also studied Hindi Grammar and read Hindi Readers.

The fellowship of so many missionaries meant very much to us.

Comparing notes was very interesting as they came from all parts of India. We met some old friends whom we had known in America and made many new ones. We also learned to love and respect our Indian pandits just as we did some of our former teachers. Some of them are wonderful Christian characters as well as educated men.

Every morning before school session, we had a twenty to thirty minute period for devotions. The principal as also some of the students, led in these. We also heard many interesting and instructive lectures about various phases of missions from the senior missionaries who were spending their hill furloughs in Landour. These encouraged us to work the harder that we might be prepared for the great task before us.

Landour is a wonderful location for a language school. It is the Himalaya mountains at an altitude of about seven thousand feet. It is very comfortable during the hot season. During the rains the vegetation is most wonderful. Often after a day's hard work we would find a long hike on its mountain side very invigorating. The growth of ferns and wild flowers can not be excelled anywhere. Also the sight of the perpetual snows on still higher peaks, the wonderful sunsets as well as the rolling clouds with their silver lining below us are never to be forgotten.

We passed our first oral examinations, but our work is not completed. We still struggle on, spending two hours daily with a pandit besides much private study. But even now we find it much more interesting since we can converse a bit without the need of interpreters.

We thank you all for your prayers in our behalf. May you continue to pray for us as we go on with our second year work.

Hilda R. Dester.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

Sunday December 9 1928

Topic: "How should a Christian's Christmas be Different?" Luke 2:15; 2. Cor. 9:15.

Suggestion. (It might be desirable for your Society to hold a Christmas project meeting, and plan for something worth while for the whole Society.)

Bringing the Scripture Reading Down to Date.

God is still sending messages to men. To hear these mesages is to receive a new mission. Will we listen?

Does Christmas mean anything to you? Any new truth ought to result in new service.

The shepherds went to see the wonder of the first Christmas morn. We have need to go again, for we have not fathomed all the truth yet.

Gifts here, there and everywhere, but the biggest and best is the Christ himself. We share gifts. Have you shared Christ with someone?

The Prayer Thought

Let us all thank God: for Jesus, for the spirit of Christmas, for the opportunity of sharing good things with others.

Ask of the Lord: to help us put Christ first in our Christmas plans, to help us to bring cheer into lonely hearts, to help us to encourage our missionaries at this season.

Dividing the Topic for Assignments

1. Christmas from the viewpoint of the world.

2. Christmas from the viewpoint of the Servants.

3. Christmas from the viewpoint of the needy.

4. Christmas from the viewpoint of the Christian.

The Open Forum

1. How shall a Christian select Christmas cards?

2. What principle ought to guide a Christian in selecting presents?

3. To whom ought a Christian give gifts? Only friends?

4. What could your society do to make the Christmas a memorable one in your community?

A Christian Christmas

A look at the society column, of most of our big city newspapers, immediately before Christmas conveys the idea that Christmas is a season of hilarity. To look over the advertisements, gives one the impression that business is capitalizing the season for financial gain. To take note of the announcements of hotels and clubs, impresses a person that Christmas is to be a day of feasting only. On the other hand, to see a group of young people bring Christmas gifts to sailors—and these gifts include a New Testament—makes one feel that the Christ of Christmas has not been forgotten. To pass through the poorer section of a town or city and see the individuals with provisions, again confirms the fact that the true spirit of the day has not been lost. To take note of the many mission boxes and packages that are sent to outpost stations shows that Christians have not forgotten the purpose of the day.

A Christian Christmas, is one where joy and happiness is no less present than in a wealthy observance of the day, indeed joy is of the type that will abide, and the happiness does not spend itself in a moment. The spirit and joy of Christ is more enduring than anything the world can offer. It does not depend on the amount of money that is spent for the day's festivities and gifts, but upon the true love that is put into the smallest and humblest labor of love. Let Christ reign on Christmans Day.

Illustration

In this book: "The House of Happiness" Bruce S. Wright, has a chapter; "Christmas at the House." The subtopic is—Emanuel. He uses the old Hebrew word to emphasize the fact that in Christmas "God is with us." The four points he makes are: 1. God with us in the Birth of Jesus. 2. God with us in the Growth of Jesus. 3. God with us in the Life of Jesus. 4. God with us in the Teaching of Jesus. Truly every house will be a house of happiness if its members hold dearly the fact of the birth, growth, life, and teachings of Jesus Christ.

THE ONE IN TEN

Nine passed by with a hasty look,
Each bent on his eager way;
One glance at him was the most they took
"Somebody stuck," said they,
But it neyer occurred to the nine to heed
A stranger's plight and a stranger's need.

The tenth man looked at the stranded car,
And he promptly stopped his own.
"Lets see if I know what your troubles are,"
Said he in a cheerful tone;
'Just stuck in the mire. Here's a cable stout,
Hitch onto my bus and I'll pull you out.

"A thousand thanks," said the stranger then,
"For the debt that I owe you;
I've counted them all and you're one in ten
Such a kindly deed to do.'"
And the tenth man smiled and he answered then,
"Make sure that you'il be the one in ten."

Are you one of the nine who passes men by
In this hasty life we live?
Do you refuse with a downcast eye
The help you could give?
Or are you the one in ten whose creed
Is always stop for the man in need?

—Edgar A. Guest.

A GOOD POOR MAN'S WIFE

A successful man, when asked what was the largest factor in his rapid rise to affluence and position, said he owed it all to a chance remark he had overheard some years before. A party of girls were joking a very popular chum and called her a "good poor man's wife," because of her ability to make the most of little things. That set him to thinking and he decided to try to know the girl better. He discovered that she frowned upon extravagance in every way, though her parents were well-to-do. Other gils encouraged him to spend beyound his means, but tthis particular girl insisted that mony was not necessary in abundance for good times. Friendship ripened into love and marriage. Her sensible ideas, her wise expenditure in little matters, soon helped the family to larger and larger opportunities. While other young men and women of the old crowd were struggling with debt and disaster, ever talking of bad luck and hard times, this young man and his family were steadily going upward.

Many young folks think they should be pardoned for being recklessly extravagant, but it is in youth that the habits of thrift should be cultivated. A long list of debts is a poor dowry for a bride. After two years of trying to collect from the bride's father for wedding finery at a "brilliant society wedding," as the newspaper spoke of it, the creditors turned to the young husband, and in shame he paid them off.

In many places young men are forced to give up all thought of marriage until long after youth, when just a little forethought on the part of girls would set aside the difficulty. If I were a young man, I should wish to marry early in life, but most certainly I should find a girl who would make a "good poor man's wife." Thrift is not a fault, but a virtue, though many girls have not discovered that fact.

—Our Young People.

THE S. S. LESSON

December 23

Paul's Last Message

2 Tim. 4: 1-8, 16-18.

Golden Text: "I have fought good fight, I have finished the course, I have kept the faith." 2 Tim. 4:7.

The time is that of Paul's second imprisonment in Rome. Unlike his first experience as a prisoner he does not seem to have received the consideration he formerly did and was badly in need of the warm coat which he hoped Timothy would bring with him with the documents he would need in his coming trial. He particularly wanted to have Timothy see him for he knew that the time of his martyrdom could not be far off and he wanted to give further instructions to that he already had in his first epistle to Timothy, his "own child in the faith." Though it seemed that cruel Nero was succeeding in his devilish purpose to destroy the Christian faith, nevertheless there is a noble note of triumph in this which was possibly the last written word of St. Paul. At least it is the last that survived for us.

There are three outstanding subjects in this lesson, namely, a charge, a warning, and a valedictory. They sum up Paul's concern for the preaching of the Word, the safety of the church and the reward he anticipates from the "Lord, the righteous judge." We appreciate the expression all the more because it is the charge of one of God's greatest saints before his entering the glory awaiting him. The sentiments are a fitting close of a life work that has impressed the world more than any other being save our Lord Jesus Christ.

The charge to Timothy is a solemn one. He has had responsibilities and even more weighty ones will be laid on his shoulders. Good man, though Timothy was, he still needed to be impressed by his noble teacher with the seriousness of his calling, for it was one for which he would have to give an accounting before his Lord Jesus, his judge, at His appearing. Every saint, no matter how blessed has been his work, must keep in mind the fact that his work must finally be passed upon by the eternal Judge. The concern of Paul about Timothy was not that he personally would fail, but, that the church would heed his leadership and guidance for its future safety. Every minister, teacher and Christian leader must be seriously impressed with the fact that his whole effort and energy must constantly be applied for the salvation of the church and the souls of the men and women who compose the church.

"Preach the Word." Here is the one cure for the troubles that afflict the church of God. They must have men of God who hold out to them the truths of the Word without fear or favor and without any thought of personal benefits or advantages. There is but one reason why so many people of our day are so far away from God. Either, they have not heard the Word, or, they have not listened to it. Because of this lack, the powers of evil have been able to go on in their iniquity and corruption. The Word means the whole Gospel of God's Son. It is the word that alone can edify the saint and bring conviction to the heart of the sinner.

The duty of the preacher of the word involves constant application to his task. This applies to all Christians as well as to ministers of the word, since it is the mission of every Christian to have a part in bringing men to Jesus and declaring the Gospel to the whole wide world. In the ministry of the Word there is no such a thing as easing up. The minister is to be instant in season and out of season. In other words, his work shall never end so long as there are unsaved souls to be won into the kingdom. Patience must be a qualification of the teacher who would rebuke and reprove and declare sound doctrine. We might also express this idea in the word "tact."

The warning against corrupt teachers is applicable today as ever. The only sure way to keep them in check is preaching the whole Word in its purity. Were there that kind of preaching there would be little of the isms that pervert the word and mislead the church. They can only thrive where there is ignorance of the Word. Watch, endure, work, give proof, are three effective and comprehensive words that Paul stresses in his final advice, — words that should become leading factors in the developing of every Christian character.

Paul looks upon his end with triumph. He has fought and fought well. He has run his race and sees the fruit of his effort before him. He has, been faithful and looks with joyous anticipation for the crown that will be his and for all those also "that love His appearing."

There is an element of sadness in this last word. A beloved brother, Demas, has forsaken, having loved this present world. The stuff of which martyrs are made was not in him and by avoiding the martyrdom he might have shared with Paul he lost the crown that might also have been his. However, the unfaithfulness of man meant little to the Apostle. He was conscious that the Lord stood with him and strengthened him. Nothing else mattered.

THE LODGE

Its aims, its advantages and its disadvantages from the Christian point of view is the heading of an article in No. 31 of The Mennonite. This article is a paper read at the last session of the General Conference and prepared by a Mennonite minister. But the subject is presented in such onesided way that it is done no justice. The writer is dominated wholly by that one thought to present the lodge in an unobjectionable way to a Christian reader. In aims and advantages of the lodge he omits everything that might throw a shadow on it, and in disadvantages he makes such comparisons with confessing Christians that the lodge appears as a desirable institution, as inoffensive to a Christian.

Aims—is principal aim of the lodge, mutual support in all that pertains to the well being of its members: physical, intellectual and moral? Isn't it rather pleasure, entertainment and indulging in the lusts of this world? Says an ex-member. "A large number of their members are blasphemers, cardplayers, tobacco-users, liquor drinkers to a greater or less extent. My lodge experience was marked by a steady decline, a direct downward path into sin. I readily admit it was not by the teachings of the order, but by the practice of those who ruled its policies." Another witness: "I suppose I ought to know something about masonry, as I have taken some twelve or fifteen degrees in it, and have been an officer of my lodge in Guthrie Centre, Ia. Until I was converted to Christ I was a notorious wicked man, a gambler, a drinker and dissipated in other ways known to evil men. And yet no minister in the lodge ever exhorted me to desist from my reckless course or offered to direct me to the Lamb of God that taketh away the sin of the world. And look at their doings when the lodges have their initiations.

Advantages—Even if the aims of the lodges are philanthropic can they be called Christian or scriptural if they insistently disown the Lord Jesus in their prayers and other doings? Is it not a very perilous task to use scriptural passages in such one sided way, so as to prove his standpoint? Yes, Jesus said: Luke 10:25-35: "Do thou likewise and thou shalt inherit eternal life." But the Lord says also Mt. 7: 22, 23: "Many will say to me in that day, Lord, Lord, have we not in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." This looks like sheer contradiction. But it is not, it is all harmony. For Jesus shows in Jno. 15: 5,6 when our good deeds will be acceptable and when not: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and they are burned." This is in accord with Rom. 8:9b: "Now if any man have not the Spirit of Christ he is none of his." And no matter how many so called good deeds he may perform, will avail nothing. They are deeds, but no fruit—no fruit of the Spirit (Gal. 5:22) nor fruit of the light (Eph. 5:9).

The writer of that article seems to be perverting the gospel of Christ whilest he is advocating salvation by deeds. If we had only those passages he has extracted from the scripture, there were no hope for a criminal, for a dying sinner. Every seeking sinner would be left in despair. The way he attempts to compare the church and the lodge is altogether unscriptural. You might just as well commune light and darkness, as putting the church and the lodge on the same level of comparison. Says he: "The aims of the lodge are a constant reminder to the church not to forget the practical and the human side of our Christian faith. Hence, it seems to me that the lodge with its noble aims has its advantage even from this comparative point of view." Praise the Lord, that the church has a better standard, a standard that never will alter the word of God—and an ethical reminder who "teaches us, that denying ungodliness and wordly lusts, we should live soberly, righteously and godly in this present age"—the Holy Spirit.

I am fully convinced, if the General Conference of the Mennonites to the Fraternal Orders will widen the door a little more yet, it would mean to deliver herself up to liberalism, unitarianism, apostacy and unbelief. To prove that this my conviction is well founded let me quote without any comment whatever what a noted Unitarian, Elijah Alfred Coil has to say about the relation of the liberal churches and the fraternal orders.

"It becomes more and more clear to me, as the facts relating to the subject are brought out, that the fraternities and the churches called liberal have been working along parallel lines for years; they have not realized that they were occupying practically the same ground.

"The more I learn of the origin, history and liturgies of the great fraternities of today, the more amazed I become that the kinship between them and the liberal churches was not clearly discerned a half century ago. Also the more I learn of the fundamental principles of the great fraternities, the more interested do I become in fact that many people who denounce the churches called liberal enthusiastically endorse, as fraternity men, the very principles for which those churches stand. I have often thought in recent years that I should like to organize a Sunday school class, and use as a textbook the monitors of our leading fraternal orders, and show the members of those organizations the logic of the principles to which they in their lodges are pledged Nearly all of those monitors have, as their very heart, the Fatherhood of God, the Brotherhood of Man, Immortality, and Salvation by character, principles very familiar to every Unitarian Sunday school scholar who has properly been taught the fundamentals of our faith.

(To be concluded)

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

ONECHO IN VERSE

(Verses written by S. R. Aeschliman and read by him at the reception held for Rev. and Mrs. P. R. Aeschliman at the Onecho church October 21.)

"Onecho."

Some over forty years ago,
When we first came to Onecho.
The country was then wild and new,
And Indians not any too true.

The hills did surely look quite strange,
And they were mostly cattle range.
On lower land they raised some wheat,
That even then was hard to beat.

Prairie chickens were then at home.
Jackrabbits o'er the hills did roam

Coyotes made concert through the night,
Newcomers though they were a fright.

The roads followed the Indian trail,
Some looked almost like a pigtail.
The mode of travel was horseback,
Then later, by buggy and hack.

The little schoolhouse on the hill,
For many things did fill the bill.
For day school, church, and Sunday school,
Where we could learn the Golden rule.

In eighteen-ninety, in the fall,
Brother Paul had a double call.
One was to find a happy wife,
The other, preach Eternal Life.

So he went east to the old state.
Trusting to luck and in good faith.
When hope for the first came in view.
He then strove for the other too.

Then went to study at Halstead,
For his future foundation laid.
In a short time he was prepared,
Unto others God's blessings share.

After sometime he came again,
That eastern trip was not in vain.
For, a true wife he just had won,
And preaching too, he had begun.

Soon after that he was ordained,
And Onecho's pastor ten proclaimed.
He truly did his part quite well,
For members soon began to swell.

The little schoolhouse on the hill,
Could no more try to fill the bill.
A hard-time church was then built there,
To help the schoolhouse tasks to share.

For many years Paul preached and farmed,
And things went on, just like a charm.
He worked upon the hills all day,
At night, studied for next Sunday.

His work often calls him from home,
For quite a while, he then is gone.
To help some struggling church along.
And often help them mend their wrong

When brother, on a trip is gone,
His wife is often left at home.
But she knows how to improve the time,
Compose music and write some rhyme.

In time the country made a change,
The hills did no more look so strange
They were turned to raising wheat,
The like the world can hardly beat.

Old loghouses had to make room,
For the country was on a boom.
Ten modern homes did fill the place,
And improving, is still a race.

The old school house had done its task.
For a new one, the folks did ask.
They claimed the best is none too good
For the Onecho neighborhood.

The roads are now better by far,
The mode of travel is the car.
Until replaced by airplane,
Then car and roads will be in vain.

The hard time church then got too small,
Could no more do justice to all.
So it was moved out of the way,
But still useful to shelter hay.

A modern church then was the talk,
Confronting, the Onecho folk.
Then they truly joined hand and heart,
Each one ready to do his part.

Then gifts poured in from far and near,
It truly filled our hearts with cheer.
And now there stands upon the hill,
A building that does fill the bill.

That building now belongs to God,
And must not underfoot be trod.
Our motives must always be pure,
And through the years, faithful endure.

Onecho is now quite a name,
That seems to be running in fame.
But praise belongs to God above,
For grace and His wonderful love.

But what of us abroad is said
Let us try and not lose our head.
United press onward each day,
Never grow weary on our way.

Trusting our Savior more and more,
Until we land on yonder shore.
He is surely our truest friend,
Will lead us to a glorious end.

DEATHS

Tschantz—John H. Tschantz died suddenly during a visit with his daughter and family at Bluffton, O., while attending Sunday school at the First Mennonite church at that place October 14th, 1928 at the age of 73 years, 9 months and 10 days. He had been taken ill with a heart attack and passed away in the church lobby where he had gone, before anyone realized what was happening. Mr. Tschantz was a great lover of Sunday school and Sunday school work, this being his great passion for many years. It was during the Sunday school hour, after he had joined in the singing of the opening hymn and the responsive reading that he passed from his greatest love on earth to his heavenly reward. The departed was baptized into the Sonnenberg church April 14, 1876. In the year 1886 he became a member of the Salem church where he served worthily to the last. As a young man he attended the Wadsworth school and later taught in the public schools. He served for 19 years as superintendent of the Salem Sunday school and taught a class for many years.

In church work he always showed himself a leader and served in the capacity of trustee for many years and was always a regular worshipper in her Divine services. In church conference activities he ever showed a keen interest, having been a charter member of the Board of Trustees of Bluffton College and helped to choose the site where that institution now stands. Mr. Tschantz knew the problems of Bluffton college, was anxious for her welfare, sent prayers of faith in her behalf to the throne of God and also gave towards her maintenance as he could. Whenever possible he visited the Middle District and General Conference sessions at the place of their convening. At the time of his death he was a trustee of the Middle District Conference.

He was also actively engaged in letting his light shine in the work-a-day-world. He was president of the Mutual Fire & Lightning Insurance Association for 39 years and was president of the First National Bank of Dalton at the time of his death. To know him was to feel his Christian spirit and magnetic influence.

On October 1st, 1878, he married Lydia Steiner to which union were born W. Irving, Mrs. Olive Gerber, and Amos of Dalton, Elizabeth who died in childhood, and Mrs. Dora Bixler of Bluffton. This marriage was terminated by the death of the mother on the 10th of January 1888. On the 16th of February 1892, he was united in marriage with Elizabeth Geiger. To this union were born Sylvia, who is serving as missionary in China and Clyde of Smithville. His wife, three sons, three daughters, 14 grandchildren, two brothers and one sister with a host of relatives and friends remain to mourn his departure. Funeral services were conducted by the local pastor, Rev. A. R. Keiser of Dalton, Rev. Henry Poetter of Marshallville Rev. M. A. Niswander of Pulaski, Iowa and Dr. Mosiman of Bluffton college.

Nickel—Henry J. Nickel was born October 29, 1873 in the village Hamberg, South Russia. He was the youngest of five children in the family.

On August 1, 1874, his parents, John Nickel left their old home in Russia and migrated to America to find and build a new home. September 9, of the same year, they arrived in Peabody, Kansas, where they were welcomed by Elder Wm. Ewert Sr. The family settled on the place where Henry J. Nickel has since resided.

He received his education in the Brudertal public school. Later on, from 1900-1901 he attend the Hillsboro Preparatory school for about four months. This school was then under the leadership of Rev. H. D. Penner.

On June 25, 1892, he was baptized upon his confession of faith, that Jesus Christ was his personal Saviour. The baptism was performed by Elder Wm. J. Ewert. Upon his baptism he was admitted a member into the Brudertal church, where he remained faithful until his death.

October 30, 1901, he was united in marriage to Sara Penner. This marriage was blessed with four children, one son and three daughters.

October 30, 1926 he and his wife children, relatives sand a host of friends had the pleasure of celebrating their Silver wedding.

He was an ardent and enthusiastic worker in all church affairs being Sunday school teacher for 22 years and superintendent for 5 years, where he worked with all his heart. As choir leader he had very few that would excell him in faithfulness and ability.

On Friday November 2, about 5 p. m., he was called to the great beyond through a tragic death being killed by his bull. He reached the age of 55 years and 4 days.

He leaves to mourn, his wife, 4 children, 2 brothers and a host of relatives and friends.

CONTRIBUTIONS

Contributions to the treasury of the Board of Education since January 1928:

First Church, Philadelphia	$24.67
West Swamp, Pa.	12.00
Ind. Church, Beatrice	5.00
Escondido, Cal.	4.80
Emmaus	46.80
Aberdeen	13.00
Bethel College	13.85

Gratefully acknowledged,

D. H. Richert, Treas.

JOTTINGS

The Junior C. E. Society is getting ready a Christmast box for the chi'dren of our mission field.

Rev. Schnoder, who is a Compensation Commissioner for the State of Pennsylvania, was conducting hearings in Philadelphia.

Rev. and Mrs. Jacob Snyder, of Roaring Spring, Pa. were welcome visitors at the mid-week service of the Second church, Philadelphia last week.

The West Swamp, Pa. Young People's Society held its Anniversary service last Sunday night. A program consisting of music, devotion, the reading of papers on important subjects and an address by Dr. Irwin Bauman was arranged for the occasion.

The Men's Chorus, of the Bluffton, Ohio, church, appeared with its monthly program at the Sunday evening service of the church last week. The leader is Prof. Lantz. The mid-week service of the church was fol'owed by a Workers Conference. The Missionary Society announce a Mite Box program for Sunday evening Dec. 2.

Rev. H. A. Fast, of Newton, Kan. who has been substituting for Prof. A. E. Kreider, of Witmarsum Seminary during the time the latter had been recovering from an operation will return to his home and Prcf. Kreider will resume his place on the Seminary faculty with the opening of the Winter term the first of December.

The Inman, Kan. church is planning to en'arge its plant by completing a basement room under the structure. Work, however, cannot begin until the weather settles next spring.

Bro. A. A. Moyer of Philadelphia who has frequently been a contributor to The Mennonite, is at present in a Philadelphia hospital preparing for a serious operation which is to be performed in a few days.

Infant consecration is a simple service that is practiced in a number of Mennonite churches. On Oct. 4 such a service was held in the Bethel college church, Newton, Kan., two infants being consecrated.

Rev. N. B. Grubb, of Philadelphia, who made a journey to visit his son, Rev. Wm. H. Grubb, of Cobden, Ill., returned home after having enjoyed a pleasant visit and preaching in several churches, one a congregationalist and the other a Presbyterian church.

Rev. and Mrs. G. T. Soldner, of Souderton, Pa. visited his home in Berne, Indiana, to attend the celebration of the Golden Wedding anniversary of the parents of Rev. So'dner, last week. He spoke in the Berne church on Sunday evening.

Rev. Wm. C. Rhea, pastor of the Chicago church, conducted a week of evangelistic services in the Ebenezer church, Bluffton, Ohio, Rev. E. J. Neuenschwander, pastor, last week. Notwithstanding inclement weather the attendance and the interest were good.

It was a rare treat for the Bethel College Junior C. E. society to have Sister C'ara Kuehny of our India mission field, speak to them and show her large assortment of souvenirs to one of the regular meetings of the society.

Bro. Peter Lowen, Sr. is a patient now for about six years in the Bethesda Hospital, Kan., having suffered a stroke, but he is able to read and enjoy visits. Brother Henry Martin is confined to his home near the Bethel College campus for over a year. Both of these brethren are over 75 years old.

Sunday evening Nov. 11 the Second church of Beatrice, Neb. worshiped with the Mennonite Brethren church of Jansen, Neb. It was a song and praise service with a great variety of songs and music. The Men's Quartett rendered two selections. Bro. John Goertz sang a solo and the Pastor, Rev. M. M. Horsch gave a mission address.

Two weeks ago Mrs. G. A. Linscheid, of the Oklahoma Indian mission field, spoke very interestingly to a large group of members of the Bethel College Ladies Mission Society and friends who had gathered at the home of Mrs. C. E. Krehbiel. A mission offering was also received and mite boxes were opened. The Bethel College Week Day Bible school is again being held in the Evangelical church basement in Newton. Mrs. J. J. Siemens is the teacher with 34 pupils. There are 20 young people enrol'ed in the Bethel College church catechetical class.

The churches of Deer Creek, Okla., have organized a Union chorus and are rehearsing the cantata, "The Coming of the King" by Dudley Buck. This is to be rendered the Sunday evening before Christmas. There are about sixty voices in the chorus, thirty of them being from the Mennonite church. On Armistice Day the pastor Rev. A. S. Bechtel, took occasion to preach a sermon on "Peace." He also gave an address on Progress that has been made toward Peace" at the Armistice Day service in the local High school. As usual, the Deer Creek church wi'l notice Thanksgiving Day with an appropriate service.

The dedication of the Alexanderwohl Goessel, Kan., Mennonite church Nov. 11 is said to have attracted the largest gathering of Mennonites in the history of this country. 5000 persons were present. A count of the cars parked about the church revealed the fact that more than 1200 cars were there. The main auditorium seats 1500 and the basement 500. These were packed to capacity as well as a tent that acommodated 800. The remainder of those present had to remain outside. Loud speakers were installed and these did good service in carrying the program to the crowds in the basement and tent and outside. The present edifice is the third house that the historic Alexanderwohl congregation has erected since its arrival in America. The congregation numbers over 800 and arrived in Kansas during the mass movement of Mennonites from Russia in the early 70's.

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FROM THE ORAIBI FIELD

Oraibi, Arizona, Nov. 12, 1928.
Dear Friends:

We have just closed a season of special meetings on the Baptist field in Hopiland. The results have been very gratifying. A number have been saved and some have been restored to fellowship and the Christians have been strengthend and refreshed. We alternate with the Baptist missions having the fall campaign one year on their field and the following year on our Mennonite field; then all the missionaries, native workers and native Christians from all the Hopi stations take part in these meetings. According to this arrangement we will have the fall Campaign next year on our field. But this does not exclude having special meetings in between whenever they can be arranged.

Longing for a refreshing on our field, and the way being open for Rev. Kliever, President of our Mission Board and Rev. Richert Secretary of the Board to come out here we are arranging for special meetings for Oraibi for the 1st and 2 nd week in December, and we would like very much to have all of you earnestly Pray for these meetings.

It is also planned to organize the Oraibi church at this time and hold a workers Conference Pray earnestly for those out of fellowship so they may come back again and that during these meet ings the spiritual life may be deepened.

Yours in His blessed service,
J. B. Frey.

READY FOR EMERGENCIES

Every housewife knows the importance of having first-aid remedies for burns always ready in the kitchen. Burns that are healed quickly and without leaving scars would have proved serious if she had had to go to the drugstore for a remedy after she burned herself.

President Coolidge told his breakfast guests last Saturday morning (November 24) that he is trying to clear away the obstacles to American entry into the World Court. He wants to have some way of settling disputes between nations ready in advance. Like the first-aid for burns, means of settling international disputes peacefully must be ready in advance, so that they can be applied promptly. If the method of settlement is ready, disputes are usually settled easily and quickly; if a peaceful method has to be hunted for after a quarrel begins, the delay permits bad-feeling to devlop on both sides, and sometimes war cannot be avoided.

President Coolidge's renewed effort to complete American entrance into the World Court makes the General Pact for the Renunciation of War, negotiated by Secretary Kellogg last spring, even more important for the future peace of the world than it seemed to be at first.

By this anti-war treaty, the nations that have signed it, renounce war as an instrument of national policy, and pledge themselves to use only peaceful means of settling disputes henceforth. The treaty does not provide the peaceful means, and this country, among others, has not been adequately supplied with ways of settling disputes. We have had to run to the drug-store after we were burned with the risk of making the burn worse.

The anti-war treaty opens the gate to permanent peace. The haste with which the nations have signed it shows how strong is the public opinion which desires to be free of the danger of war in all countries. But the treaty does not come into effect until it has been ratified by all the fifteen original signers. England, France, Germany, Italy, Japan, Belgium, Czechoslovakia, Poland, Austria, Canada, India, Ireland, New Zealand and South Africa are waiting for the United States to take the lead and set the example.

Prompt and enthusiastic ratification of the treaty by this country at this session of Congress would be very helpful to the cause of international peace. Besides giving the Administration that negotiated the pact the satisfaction of seeing it ratified before retiring from office on March 4, it would encourage other nations to follow our example in ratifying the pact as they have in signing it.

With all nations renouncing war and pledging themselves to use only peaceful means of settling their disputes, and with this country, by joining the World Court, strengthening the methods of peaceful settlement, we may indeed feel that progress is being made toward the outlawry of war.

REVIEW OF "MINISTERIAL ETHICS AND ETIQUETTE".

(Continued)

CHAPTER IV.
The Brother Minister.

The relations of ministers towards brethren in the ministry are matters of importance and present problems. When he comes into a field there has been a predecessor who has had plans in working. These should not be hastily changed and discarded for new ones. This usually works harm. Let the new pastor go slow in this matter. He may not know it all. Better not tell too much of his personal history, opinions, methods, etc. He must not feel annoyed by those who continue to praise the former pastor. He should not speak ill of the character or work of another minister.

The pastor who has left a congregation for another field must not meddle in the congregation after leaving it. When he leaves, let him leave altogether and not try to make his influence felt from a distance in his former charge. If he is called back for any reason he should be sure that the local pastor knows about it and that no intrusion is intended. Ministers everywhere feel that it is a prime duty of an outgoing pastor to meet with and advise the new man of local conditions. This however is often not done. The new man coming in should know of hidden rocks in the channel. One could speak well here of personal experiences.

The relation to ministers of other denominations is also of much importance. He should avoid any rivalry which begins to wear away the "tie that binds" between churches and ministers. The relation should be very friendly indeed. He should strenuously avoid any appearance even of proselyting. Stealing sheep is bad, but this is worse. When about to receive a member from another church who may wish to transfer membership, the other pastor should know all about it, a personal interview between pastors is by far the best. Local rivalry in special services, programs, meetings should and can usually be eliminated by ministers' conferences. Local ministers should cooperate with each other as good friends. Denominational fences should be burned down.

CHAPTER V.
The Pastor.

"'He gave some to be pastor.' The Apostle, the Prophet and the Evangelist may outrank the Pastor ecclesiastically, but the triumph remains in the hands of the man who goes in and out among his people, visiting the sick, binding up the broken-hearted, living the life. To be a successful minister of God a man must be primarily a pastor, and this thing is both known and understood."

Pastoral calling is a puzzling proposition to most pastors. Not so much the time or the physical effort, but the constant outpouring of nervous energy, the studied effort to size up the situation in every home and treat it accordingly, this is wearing on the minister. It should be done much, be done well or else not at all The pastor should know personally every member if at all possible.

What shall it be like, social or professional? The social call is easier, more attractive to people generally, but is it time really wisely spent, Dr. W. Gladden advises that it be social but not avoid religious conversation. The pastor coming into a home is welcomed as pastor and friend and everything favors his acting as spiritual advisor of the home. He should aim to make himself a part of the home while he calls, at the same time guard his own essential character.

His adaptation to the home atmosphere opens a path to people's hearts. He should have an ease of manner and approach to richest and poorest homes. He needs to avoid partiality to any particular member, families or group

in his church. "Minister's pets" are an abomination. He will naturally have close friends but officially he must hold all equal and serve them equally. The sick, aged, shut-in, dying will naturally need more attention.

Visiting the sick is a prime pastoral duty and one yielding a rich harvest if rigthly done. The sick are not normal and such visits are not the same as to the well. He is to bring cheer, not gloom. He needs to face facts and yet not spread alarm about the seriousnesso of the illness His coming into the sick chamber should be deliberate as if ready to stay all day, yet the visit should not be long enough to weary the patient. The sick person is central and most important. Prayer should be the rule and usually short and reflecting faith and hope.

The aged like to be made to feel that they are still a part of the world. Should be visited frequently. The home into which death has come should be visited at once and help offered. The pastor's presence for comfort is needed after the funeral. Here he can best show himself the sympathetic friend.

CHAPTER VI.
The Church.

The minister's obligations toward his church fall into two divisions, those relating to his denomination and those to his own local church.

The minister represents his own denomination or church in the minds of people. And every minister has entered into some kind of covenant with the Church, denomination which commissioned and ordained him as minister. The Church relies upon the promises or vows which he voluntarily made and expects him to keep these in good faith. If he can not do this, she may rightly expect him to end his being a representative of his church.

The Church has a right to act as judge to the qualifications of her members and ministers. The minister has a right to withdraw if he cannot indorse her methods or beliefs. His liberty is bound by the law of the church to which he belongs. The fact that he may disagree on some minor points of doctrine or polity which are nonessential, while he agrees on all the essential points, is no reason for withdrawal. Let him refrain from preaching any doubts that he may have. "Leave speculation alone, say the wisest of the ministers and preach from the vast reservoir of truth which is filled to overflowing."

In his relation to his local church both pastor and congregation should understand clearly their mutual rights. The pastor should know well the law of his church regarding his office. The pulpit belongs to the minister, he must be allowed full controll of all formal and public worship. He should not antagonize the temper of the local church. He should keep a careful record of births, baptisms, marriages, children consecrations and deaths in his congregation.

The minister of today is expected to know something about publicity methods, know them and how to use them wisely. Most Church people like to see their church frequently mentioned in the papers. This publicity must be truthful, not exaggerating and lead people to expect much and then serve a meager meal to those who come. Publicity must be the servant of the church, not the master, not the chief thing about the church. Dr. Leach says, "Laymen have a right to protest when some minister, carried away with the glare of notoriety, turns the house of God into a public market place. If he must use the tactics of a soap-box orator, let him take his soap-box into the market place, but when the bell calls the folks to the worship of the Eternal he should enter into the courts of holiness with prayer and seriousness." The church which fulfills her mission soon becomes known for what she is. Jesus loudly condemned those who sounded trumpets before themselves and stood in public and made long prayers to be heard and seen. Publicity is good in its place, the minister should know something about it, but there is something else about which he should know more, that which the Church has too largely lost today, "Tapeinophrosyne" lowliness or humility of mind and deportment.

(To be concluded)

THE LODGE
(Concluded)

"That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both. There are lodgemen who, in the churches, subscribe to the doctrine that we are accounted righteous before God only for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works and deservings and enthusiastically join in the singing of songs in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: Although our thoughts, words and actions may be hidden from eyes of men, yet that All Seeing eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits! A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found in substance, in the litturgies of nearly all the others. If we are accounted righteous before God only for the merit of our Lord and Saviour, Jesus Christ, by faith and not by our own works or deservings then it cannot possibly be true that the All-Seeing Eye pervades the inmost recesses of the human heart, and will reward us according to our merits. One of these declarations excludes the other. Men cannot consistently subscribe to both. They do, however subscribe to both and are thereby led into inconsistencies which they do not discern.

"Looking at the world as it is today begets the conviction that there must be a better way than the one which the majority has been following. That better way I am sure has been clearly indicated. It consists in the reverent practical recognition of the Infinite from whom we all proceed, as universal father, and that necessary corollary, the universal brotherhood of Man, and then building upon that foundation a superstructure of reverence, temperance, prudence, fortitude and justice which will insure a nobler type of manhood and a better society. To these things the liberal churches are pledged, and are the very principles most of our great secret orders are striving to uphold and promote. Our spiritual and ethical relations (Unitarians and secret Orders) are very close even though we may not hitherto have recognized that fact."

"It is time for a general awakening to this fact, and with that awakening there need to come a general realization that the people and organization pledged to the same principles should understand each other better and try to supplement each other's endeavor in such a manner as to insure the very best and largest possible results. I have already shown that, as it is now, many people are, unthinkingly and unconciously in most cases, I think, pledging themselves to principles as irreconcilable as fire and water. The result is loss of interest and strength on the part of many without their being able to explain why. As an illustration of what I mean, here is an actual experience which in one form or another, is duplicated many times a year. A member of an "Orthodox" church said to me: "Although I go to church regularly, I can not enthuse over church work, as I once did, and I regret the fact very much.'" Noting that he wore the emblem of a great fraternity, I asked: "Do you attend lodge regularly?"Upon his answering in the affirmative, I said: "Let me diagnose your case." He assented and I proceeded thus: "You go to lodge where you are taught the fatherhood of God, the brotherhood of Man, and salvation by character, and it all seems so reasonable that you heartily approve the teaching. You then go to church on Sunday, where you are taught that we are not the children of God, except, as we become such through the process of adoption, that only those men who have had a kindred religious experience and subscribe to specified dogmas and conform to certain ritualistic requirements are brothers in the religious sense, that salvation is not by character, but through the merit of our Lord and Saviour Jesus Christ by faith and not for our own works or deservings, and that teaching does not satisfy your sense of reason and justice, therefore, deep down in your heart you do not belive it, hence your vaning interest in church work." He looked at me steadily for a moment, and then said: "I did not realize my difficulty, but I think you have diagnosed my case exactly. If we really believe in the fatherhood of God, brotherhood of Man, immortality and salvation by character, then we should do something more in our church than fill a pew occassionally and make our annual contribution to its financial support. We should lose no opportunity to let those fraternity people, whose faith in the dogmatic and ceremonial form of religion is breaking down, know that there is a church in which they can find a home, and in whose Sunday schools their children can be taught principles which they, as fraternity people have already enthusiastically approved."

That is a plain talk. And anyone who believes and understands his Bible, will see that, if our General Conference is going to tolerate secret societies in their

(Continued on page 3)

THE MENNONITE

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EDITORIAL

At various times notice is taken of collections for clothing for the benefit of our brethren, the refugee Russian Mennonites now located in Canada. It must be recalled that most of these arrived during the past few years with empty hands and very little on their backs, having lost all they possessed in the horrible turnover that occurred in their native land. Let it also be remembered that these brethren ask for nothing but a chance to begin all over again and start life anew, even though amid hardships. It is no particular hardship on the part of most of our readers to find a place in which to dispose of warm garments that have been outgrown or otherwise made unnecessary to the owners. Often such garments hang for years in some forgotten closet and ther are finally thrown out as of no use at all. So long as they can keep warm they will keep some one warm who needs them and receives them for use. Why not then make a search through the house for such clothing and send it on to Canada? The winters there are severe we know and it is a positive cruelty to let warm clothing go to waste when there are those who would be glad for them and could make the best possible use of them. We note that in the Mt. Lake, Minn., and Newton, Kan. district regular shipments are made. In these communities there are large groups of Mennonites and many of the people are bound to the Russian brethren by ties of relationship. It is therefore natural that they have a keen appreciation of the needs of the refugees and undertake to supply them. Yet, it should be the interest of the whole church to care for the comforts of the needy brethren in Canada and, while there are numerous congregations in localities other than those just named in which there are collections of clothing and bedding for the Russian brethren we feel that not a single congregation of Mennonite families should let the opportunity pass for rendering this little assistance.

Many of the readers of The Mennonite no doubt have received the new catalogue of The Mennonite Book Concern. An examination of the books and other listed articles will show a wide section at prices that meet those offered in other quarters. A church maintains a publishing house and book store for the benefit of its members and should receive their support in every possible way. It is the institution established by the church upon the demand of the people of the church. It makes its own way and does not call upon the members or the churches to support it financially. No individual makes a profit out of its business. All that is made goes toward better and larger service. Moreover, the Book Concern is prepared to supply literature of all kinds for its customers. Everyone buys books sometimes and some of us spend a considerable sum on our literature. This business should pass through the channels of our publishing house and, when it does, the whole church benefits a well as ourselves though the articles are no more costly than when purchased elsewhere. We hope that every reader of The Mennonite will keep in mind what the Mennonite Book Concern is prepared to do and give it his generous support in patronage.

The Christmas Season is an active one in the book business because there is nothing so generally appropriate for gift giving as books because so many people prefer to give books. Before our readers place their orders this year they should secure a catalogue of the Book Concern and see whether or not they can find the selection they have set their minds upon and even though the desired item is not listed, they should nevertheless give their order to the house as a matter of loyalty to one of the importnat ventures of the Conference. Some people make it a practise to give subscriptions of magazines and church papers to their friends. This is a splendid custom and is one that surely meets with great appreciation. Why not, then, consider making a Christmas gift of The Mennonite to your friends? In doing so you will be helping to place it where it has not yet been regularly read and another friend will be made for the paper whose information concerning the church and interest in it will increase materially.

THE LODGE
(Continued from page 2)

midst, their teachings will in a short time permeate our church in such a way that she will land in unbelief and will cease "to contend for the faith which once was delivered to the saints."

We Mennonites don't believe in swearing, in the oath of any form, as being unscriptural. But the secret orders when initiating candidates into their society or higher degrees demand that he take an oath which in many cases is terrible. When, for instance, entering the degree of The Mystice Shrine he has to take the following oath: "In wilful violation whereof I incur the fearful penalty of having my eyeballs pierced to the centre with a three-edged blade, my feet flayed, and I be forced to walk the hot sands on the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague; and may Allah, the God of Arab, Moslem and Mohamedan, the God of our fathers, support me in the entire fulfilment of the same. Amen, amen, amen."

If one or the other expression appears to be harsh it is not intended to be hurt. I have no ill feeling to anybody, but sincere love to everybody, the lodge members not excluded. I have tried to show, although in a very imperfect way, that the secret societies in their innermost character are anti-Christian and to join them, will lead a Christian to perdition. May God open our eyes and lead us with the Holy Spirit.

C. H. Friesen.

CORRESPONDENCE

Mountain Lake, Minnesota, Nov. 22, 1928. Beginning with Sunday the 11th of Nov. Rev. J. H. Janzen, Waterloo, Ont., gave us a series of sermons on "The value of Prophesy for the practical Life of a Christian." For his texts he used the book of Revelation and other parts of New Testament scriptures. These sermons were indeed very valuable and instructive. In the morning hours he used the first Epistle of St. John. We were glad to have Brother Janzen with us. On Friday night after the services we took him to St. James to board the flier for Omaha and on to Beatrice, Nebr.

On the 18th of Nov. we ordained our Evangelist Louis Linscheid to the full ministry at the Butterfield Mennonite church of which he will be Pastor. At the close of the meeting communion services were held. On the evening of the 19th we held the annual congregational meeting at the above church at which all the business for the coming year was done. Hope the secretary will send in her report.

On the evening of the 21st our Ladies Aaid Societies gave a chicken dinner and had their annual auction sale. The proceeds for the dinner were $125.00 and the sales $150. These were blessed social hours spent in the basement of the church. The opening consisted of two selections rendered by a male quartet and a short address on "Why do I love my Church so much?" by the writer.

We expect Prof. Jacob Quiring from Bluffton college to be with us from Nov. 25th to Dec. 2nd inclusive. His sermons will be on the theme "In Christ," and we expect rich blessings and too little room to seat the attendants For the Bible-hours in the forenoon sessions he will use the "Epistle to the Philippians." We hope to profit much from these meetings. With best wishes,

Jacob J. Balzer.

Mennonite Church, Butterfield, Minn., Nov. 27, 1928. It may be of interest to others to read the report of the annual meeting and financial standing of our church. We are only a small unit, our membership consisting of 78 but the report shows that we are not standing still nor going backward, altho our records could possibly be better.

The Lord htas been very gracious to us through the past year. No members have been lost but four have been added besides the return of our present pastor, Rev. Louis H. Linscheid and his good wife. All branches of the church are actively engaged on their various duties and we are praying the Heavenly Father to again bless us in the coming year and we urge more consecration and earnestness on the part of the members.

Fihancial Report

Cash on hand	$100.79
Receipts from Membership fees and Free Will offering	$450.06
Total Receipts	550.81
Expenses	
Foreign Mission	$123.70
Home Mission	116.37
Freight on goods to Canada	6.02
Mississippi Flood Sufferers.	10.00
General expenses	191.67
Total Expenses	447.76
Balance	$103.05

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

YOUNG PEOPLE'S DEPARTMENT

CALIFORNIA INTERMEDIATE NUMBER

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

THE FIRST GREAT CHRISTMAS GIFT

"The first great Christmas gift to man
Was hung upon a tree;
It was not by a fireside,
Where only those could see
Who one of kin or friendship were,
And gifts exchanged would be;
But out upon a mountain side
For all the world to see.

He gave His all, His life, His blood,
That men redeemed migh be;
Then what can man give in exchange
For love so boundless, free?
The debt of sin, He paid it all,
Naught in ourselves have we,
Nothing to bring unto our King,
Maker Redeemer, He.

Our hearts, if emptied of this world,
Filled with His love shall be;
Our hands, if free from selfish toil,
Filled with His tasks shall be;
Our sinsick souls, if brought to Him,
Shall pure and cleansed be.
What shall I render unto God
For all His gifts to me?
This only do, Call on His Name,
Accept salvation free."

(From "The King's Business.")

CHRISTIAN ENDEAVOR MEETING

Sunday, December 16, 1928.
Topic: "God's Christmas Gift to the World." Luke 2:1-16.

Topic for Assignment.

1. The relation between Divine prophecy and secular history.
2. How God's perfect gift expresses His perfect love.
3. How may we receive and appropriate God's wonderful gift?
4. Does it matter how a Christian celebrates Christmas.

Thought-provoking Contests. Caesar's decree affected only his subjects; God's gift affected the whole human race. Back of Caesar's decree was the power of the Roman Empire; back of the helpless babe born in Bethlehem is the power of God Almighty.

The shepherds watched during the darkness of night (representing the world's spiritual state): the angels came bringing a light brighter than day (representing heaven's glory). Christ was born as a helpless babe in lowly circumstances; He shall come a second, time with glory and power, Matt. 16:27. Rev. 1:7.

Suggestion: A number of favorite Christmas hymns may be sung for the opening, as, "Silent night, holy night," "Hark! the herald angels sing," etc. If possible, these should be sung from memory, tenderly, thoughtfully, to create an atmosphere of wonder and reverence. Then the Scripture reading and prayer follow.

GOD'S WONDERFUL GIFT

The Gift. It was God's Gift that made Christmas. His Gift is "unspeakable," perfect, unique. Nothing in all the history of the human race can compare with the wonder and beauty of the plan that required the very Son of God to leave His heavenly glory, and become a helpless babe in this sin-darkened world, that He might become our Savior. The story is so natural, and yet so marvelous. In Jesus, God's Gift, is embodied everything good that we can desire,, and far more than we can think. How much of hope, joy, love, etc., came into the world when Jesus came! It was Love that gave us Jesus. It is always love that gives good things.

Unmerited. Never was there a gift so absolutely underserved, but so freely given. Faith is the necessary qualification to receive God's Gift. That is all we need to be saved. We cannot earn it, else it would not be a gift.

For Whom? Good news to all people. The Christmas message is essentially missionary. The angels and the shepherds told it abroad. During the centuries since, men and women of faith have told it in pratically every country on earth. But with shame we must confess that there are still many millions of people to whom it was never told. They are dying without a Savior; they have no Christmas. Christian selfishness and lack of faith has delayed the message. May this Christmas gives us a fresh vision of God's love in giving us a Savior, and may it stir us to greater zeal to preach the Good News, the Gospel of Jesus Christ, everywhere.

GOD'S GIFT TO US, THE BREAD OF LIFE

In London the people formed a custom to feed and clothe the poor on Christmas, but sometimes perhaps as this custom was carried on, the people who fed and clothed the poor forgot that Bethlehem was the house of Bread and the poor forgot that out of it came the Bread of Life which was the gift of God. In John 6:35 we read, "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

What would this world be without this gift of God in whom we find Bread of Life? God provided a practical gift to everybody and this gift, we read in John 3:16, is the best; it is His only begotten Son, that was sacrificed as a ransom for our souls. As bread and water satisfies the hungry and thirsty soul, how much more is the Bread of Life needed for the spiritual body. If we have this, we have life, as we read in Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In Him we find a God-given gift that supplies all and every need in our life. In Proverbs we read that the bread is the staff of life.

We also read in the Bible that there were wise men who came from the east to worship this gift. It does not say how many wise men there were, but we know that there were three gifts brought, and according to the tradition of the ages perhaps there were three wise men. Anyway, God shows us through these three wise men what this gift can do for you and me, if only reach out and accept it in the way it is presented to us, We can take for granted that these three wise men represented our spirit, soul, and our body.

Notice what a united joy and happiness it brought to these wise men when they saw the star in the heavens and each went to worship and brought gifts to the new born King. No doubt when they went away there was a star shining forth in each of their own souls.

Do not wait for the wages of sin which is death, but accept the true, eternal gift of God which is the Bread of Life; it will give you eternal peace and joy.

Is there a star in your heaven? Somewhere somebody is looking for that light. Somewhere a spirit, soul and body is looking to you as the wise men scanned the heavens. Will they see Jesus in you?

Bethlehem was a humble town and our Lord Jesus Christ was born there, not in a rich mansion and of a rich family, but in the stable, poor and humble. Have we humbled ourselves, and given ourselves and our wicked but now contrite hearts to Him, for Him to take full possession of and make them pure and clean to be His temple to dwell in?

Allen Unruh,
Los Angeles, Calif.

THE CHRISTMAS--SPIRIT OF A CHRISTIAN

The Christmas-Spirit of a Christian should be decidedly different from that of a non-Christian. The Christian, in giving gifts, should not expect one in return, but rather give to those who are less fortunate than themselves. This manner of giving gifts may result in turning someone to Christ. Many hard hearts may be turned to Christ upon seeing the love of the Christian to help the poor in time of need. In Psalm 41:1, we read, "Blessed is the man that considereth the poor: the Lord will deliver him in time of trouble.

We cannot celebrate Christ's birthday without thinking of the meaning of His birth. The most beautiful celebration of Christmas would be to consecrate ourselves, our time, our money, and our talents to the service of Christ. In our everyday life we should take the example of the shepherds who went to worship Him. Our bodies are priceless gifts for Him.

Another beautiful way to celebrate His birthday is to bring a friend to Him. What more priceless gifts can we give to Jesus than a friend's life and our own life? In John 1:45-51 we find a beautiful account of Philip bringing Nathaniel to Jesus Christ.

We can show the Christmas spirit to those about us by helping those in affliction, such as the fatherless and widows. A kind word to any one may many times turn a heart to forsake the past life and begin over for Christ. There are many other ways of showing the Christmas spirit, as by unselfishness, and by cheering little children. Those that do kind and humane things celebrate the birthday of our Lord every day. Let us all get the habit of doing good.

Why not tell someone the story of the Lord Jesus Christ, and make it known that every one of us may have the unspeakable gift which is spoken about in 2 Cor. 9:15. The unspeakable gift refers to Jesus who was sent by God to this world that He might save us from our sins. Then, if we have this unspeakable gift in our hearts, we may in turn go out and proclaim the Gospel of the Lord Jesus Christ.

Frances Willard wrote the following words: "I will speak more kindly to all. I will bow more cordially to those to whom persons of position do not bow at all, and I will try in a thousand nameless, pleasant ways to make them happier." Let us also do that and I think we will carry the Christian Christmas-spirit with us everywhere we go at all times.

Luella Kliewer.
Los Angeles, Calif.

A CHRISTIAN'S CHRISTMAS NOT LIKE THE WORLD'S

All Christian Endeavorers that realize the Christmas of a Christian, one of God's children, should be different from the Yuletide celebration of one who is of the world. A Christian remembers why he and all other brothers and sisters in Christ are so very happy at this season of the year.

God loved His children with such a great love that He sent His only Son into the world that He might save them from their many sins. This is the foremost thought of Christians at Christmas time, and they show their happiness by giving gifts to each other as a token of the unspeakable gift of which Paul tells us in the second letter to the Corinthians.

Those of the world who do not profess to be Christians, who know not the blessed privilege of having communion with our Lord, cannot be as happy as we at this time of the year. Their time is so taken up thinking about what they would like to receive for their Christmas gifts, and about the gifts that they will give to their friends, that they seem to have no time to think why they are celebrating Christmas.

When I was visiting in Los Angeles two years ago at Eastertime, at the home of my aunt, her neighbor came running over one morning to ask if it was at Eastertime that picture were usually shown of a little babe that lay in a manger, or whether it was at Christmas that a little babe was born. My aunt then explained to her that we celebrate Christmas in honor of the babe who was born in a manger, and who was and is the Savior, and that Easter Sunday is to commemorate the day on which Christ our Savior rose from the grave. He was crucified and buried, and on the third day was the resurrection.

How thankful we Christian Endeavorers can be that we are taught these things at home and at church.

Lucile Sommerfield,
Reedley, Calif.

ORGANIZATION AND ACTIVITIES OF OUR SOCIETY

Our Intermediate C. E. society is organized on the "Big Four" plan. The four committees are the Lookout, Social, Prayer Meeting, and Missionary. Each committee keeps a Record Book in which is kept a record of the activities and worthwhile things they do. The best Record Book of the four is sent to the county C. E. Union. The society tries to have a job for everybody and have everybody on the job. The society's motto is: "I can do all things through Christ, which strengtheneth me."

The Lookout Committee has charge of the recruiting work. They have small printed cards which they hand to members who have been absent. They read as follows:

"Last Sunday—We missed your face In the the accustomed place;

"Next Sunday—We hope you'll be there To fill the vacant chair."

When encruiting for new members they usually speak to them on the matter. In the Committee Record Book they are trying to keep a photograph of each new member. They have set as their goal fifteen new members.

The Social Committee has charge of socials and entertainments. All visitors to the society are requested to sign their name and address in a book. When there is a social the committee sends invitations to these people. The committee also visits the sick and sends them flowers.

The Prayer Meeting Committee has charge of such features as the "Christian Endeavor World," Pre-prayer Circle, music, ushering, Quiet Hour, and choosing leaders for the meetings. Before each C. E. meeting a Pre-Prayer Circle is held. This is held to strengthen the society, for prayer is a great strengthener. The ushers, besides conducting people to their seats, see that no one enters the room during prayer. Special music is planned whenever possible.

The Missionary Committee has charge of correspondence with missionaries, Tenth Legion, Missionary news, and missionary and social service. They plan to give Thanksgiving boxes, sing for the sick and save stamps to finance the society. For their first missionary activity they put on a program entitled, "Under the Shade of Chinese Lanterns" with Miss Talitha Neufeld, a returned misisonary from China, in charge. The basement of the church where the program was held was prettily decorated to represent a Chinese Garden. Chinese tea and wafers were served and the waitresses and participants in the program were dressed in Chinese costumes. Other interesting programs are being planned for the near future.

Gertrude Lichti,
Reedley, Calif.

AN INTERMEDIATE IN INDIA

(Extracts from a letter from Nellie Asna Penner, Janjgir, India, dated Aug. 23, 1928, showing the young people's viewpoints of those activities of which Rev. P. W. Penner wrote in the "Mennonite" of November 8th.—A. G. S.)

"The summer vacation was a jolly one this year. Many young Christian boys and girls were at home, so we had a very nice time together. We formed an association which was called "Brothers and Sisters." We held meetings thrice a week. Many Bible and religious problems were discussed at these meetings. The discussions were very lively. The theme discused most was Love. Sometimes one part of us would pretend that we were Hindus and the other Christians, and then we would put forth all sorts of Hindu ideas, and the Christian part would answer them quite nicely. Sometimes in the different Christian homes we were served tea and Indian bread, which of course we all enjoyed.

"This summer I noticed more that Indian boys and girls, especially the boys, like to discuss deep religious problems. My brothers are simply on fire for Christ. Oh, won't it be nice when all of us, I mean all the young boys and girls of our Mission, begin to work for Him? But, oh so many have not found Him for their personal Savior. Please all the young people of this pray for Indian mission."

RECIPE FOR HAPPINESS

Here is an Englishman's recipe for attaining happiness:

Laugh wherever you go; it is infectious.

Don't lose your temper.

Look every man straight in the eyes. That is the quickest and surest way to a mutual understanding.

Never be ashamed of your opinions simply because you are in the minority.

Look at marriage as the beginning, not the end, of an adventure.

Never use the words "settle down" until you are at least eighty years of age. To settle down is to stagnate.

Get into the fresh air. When you are depressed, summon the body to the help of the mind.

Never admitt you are beaten until you are battered to bite. Then go away, heal your wounds and fight again.

Rise every day like a man who is going into battle.

Don't be ashamed of being an idealist.

Think and dream on the grand scale.

If every shred is taken from you, keep your honor.

Don't analyze your emotions.

OPPORTUNITY

They do me wrong who say I come no more,
When once I knock and fail to find you in,
For every day I stand outside you door
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day,
At sunrise every soul is born again.

Dost thou behold the lost year all aghast?
Dost reel from righteous retribution blow?
Then turn from blotted archives of the past.
And find the future pages white as snow.

Art thou a mourner? Rouse thee from thy spell!
Art thoou a sinner? Sins may be forgiven,
Each morning gives the wings to flee from hell,
Each night a star to guide thy feet to heaven.

—Walter Malone

THE S. S. LESSON

Dec. 30

Review

Golden Text: "Foe me to live is Christ." Phil. 1:21.

1. Paul in Ephesis. Here we find the Apostle making a long stay, teaching first in the Synagogue and then in the School of Tyrannus. Miracles followed the preaching, but the most wonderful miracles were the conversion of sinners. They proved the sincerity of their conversion by burning their bridges behind them and destroying their costly books of magic. False teachers were exposed. The result of Paul's long stay in Ephesus is summed up in the phrase: "mightily grew the Word of the Lord and prevailed."

Lesson 2. Spiritual gifts. Love is exalted above many other gifts noble in themselves, but not complete, such as tongues, prophecy, miracle working, faith, beneficence and martyrdom. Love must go with such gifts or they are useless. Love is described as long-suffering, kind, free from pride, considerate, patient, optimistic and never ceasing. It is exalted above faith and hope because these are human qualities but love is a quality that both God and man may possess.

Lesson 3. Christian Stewardship. A lesson is giving. The blessing of giving. The duty to give. Paul's comment on the brethren of Macedonia who were examples of true Christian giving. All our possessions are in our hands as stewards and we must use them as unto the Lord and be prepared to give an account of our stewardship. The spirit of true giving is exemplified in the statement that "they first gave their own selves unto the Lord."

Lesson 4. Last journey to Jerusalem. A farewell to the elders of Ephesus in which the spirit of Paul is portrayed. We note his passion for souls, his faithfulness to his charge, his untiring efforts in his calling, his tenderness toward the brethren and the lovely character of the man.

Lession 5. World's Temperance Sunday. Paul here emphasis our duty toward those whom God has set over us in authority. We owe obedience to them and to law. It is the Christian's duty always to be law abiding. The rulers are set over us by God and as such, must be recognized as servants of God. Righteous rule and good citizenship assure safety, happiness and prosperity in a community.

Lesson 6. Peace and Good Will Among Men. Thaken from the famous 12th chapter of Romans in which Paul stresses the ethical side of the Christian's duty. He should give his body in unreserved service because the Child of God is justified by faith and reasonably should withhold nothing from God in service. Service of God includes service to our fellow men in the spirit of Christ. The contrast between the Christian and the non-Christian lies in the fact that the Christian does not conform to the world in life conduct or association. One so consecrated will as a matter of course live in peace with his fellows. He does so as much as lies in him and it is remarkable how peaceable one may become when he exercises himself in this way as much as lies in him.

Lesson 7. Paul's Experience in Jerusalem. Paul was in danger of his life in the face of an untruthful accusation. God had his protectors near at hand and his arrest simply meant his protection. From that minute and for a long time afterward he was a prisoner, but God was overturning evil that good might would come of it and right here started his journey toward Rome that he hoped so much to visit. We see in the incident the utter fearlessness of this man who had placed himself entirely in the hands of God. Paul valued his citizenship and when occasion demanded he was ready to benefit by all the advantages it had to offer.

Lesson 8. Prayers of Paul. Thanksgiving was a large part in the prayers of Paul. None of us should forget the duty of thankfulness to God that should be the constant subject of our adorations. His prayer for the Ephesians indicated how greatly he held them to heart. He desires that they may have strength, that Christ may dwell in their hearts that they may be rooted and grounded, and that they may know the love of Christ.

Lesson 9. Paul Before His Judges. Paul faced Felix, Festus and Agrippa; neither of them were men noted for their righteousness and were more friendly to his enemies than to him. He faced them fearlessly, defending himself with vigor and eloquence. He preached Christ to them and told the story of his wonderful conversion. He knew the price one had for serving the Lord but this did not make him any the less fearless or zealous. His appeal to Rome shows how he knew how to use his citizenship. In appealing to Rome he received the desire to visit that wonderful city and that with the means provided for his getting there.

Lesson 10. Paul Goes to Rome It was in God's way, not his own. He had the faith of knowing that God was caring for him in the face of dangers. He found friends in unexpected places. God has witnesses in many unsuspected localities. The reception of the brethren gave him courage. In Rome he had the usual experience with the Jews, some believed, others rejected. While a prisoner he had leisure to write many of his wonderful epistles.

Lesson 11. Paul and his Friends. Onesimus, the runaway slave finds Paul and in doing so finds Christ and becomes the brother beloved, now no more unprofitable but profitable and the bearer of the epistle to the master whom he had wronged but he returns as a Christian and a brother, to be received and restored as a brother. Philemon and Paul were true friends. Paul did not hesitate to ask him as a friend to do a great favor in Christ's name. In this lesson we have portrayed one of the intimate friendships that the Bible records for us that we may benefit and conduct our friendships in a Christian manner.

MARRIAGE

Wasser-Fry—On November 24th., 1928 at Perkasie, Pa., by Rev. A. M. Fretz Montford F. Wasser and Miss Virgie Fry.

DEATHS

Killmer.—On Oct. 22, 1928 in Tinicum, Pa., Catherine Kile, wife of John E. Killner, aged 82 years, 11 months and 22days. Services and interment on the 26, at the Tinicum Reformed church. Her pastor A. M. Fretz conducted the obsequies assisted by Rev. Gilds of the local church. The deceased was a member of the Deep Run church.

Gehman.—On Nov. 12, 1928 in Denver, Pa., Wayne H. Gehman aged 39 years, 7 months and 18 days. Services and interment on the 16 at Denver. Obsequies by his pastor A. M. Fretz assisted by Rev. Brenneman of the U. B. church. Bro. Gehman was a member of the Bowmansville church.

Krehbiel—Christian H. Krehbiel, son of Henry and Barbara Krehbiel, was born July 27, 1864 on a farm near Donnellson, Ia., where he was reared and educated.

On September 29, 1878, he was baptized in the Christian faith and taken into membership in the Mennonite church of which he was a member until his death, October 24, 1928. He attained the age of 64 years.

He was married to Miss Rose Hohl, March 24, 1898, and to this union were born three children, two daughters and one son.

Those surviving him are his widow son, two daughters, one brother and many other relatives and friends.

Funeral services were held from the Zion Mennonite church, Monday afternoon, and interment was in the Mennnnite cemetery.

Krebill—Frederick H. Krebill was born February 1, 1849, in Ashland county, Ohio, where he spent his childhood days. At the age of eight years he came with his parents to Lee county, Iowa, where they settled on a farm 2½ miles northwest of Donnellson.

At the age of 14, he was baptized and confirmed and taken in as a member of the Mennonite church, to which he remained a faithful and active member until death.

He remained on the farm with his parents until he was 21. In the year 1871 he was united in marriage to Elizabeth Rings.

In the year 1882, after a lingering illness, his helpmate was called to her heavenly reward. Of their six children, three preceded their mother in death.

In 1883 he was united in marriage to Elizabeth Rings. This union was blessed with seven children one of whom died in infancy. In 1916 they moved to Donnellson where he spent the remainder of his days, passing out of this life on Wednesday morning, October 31, 1928, at 9.30 o'clock at the age of 79 years and 9 months.

Surviving Mr. Krebill are his faithful wife and children. He is also survived by 27 grandchildren; one brother and two sisters.

Mr. Krebill was an active member in church and Sunday school, which latter he served as superintendent and teacher for many years. He also served for several years on the board of directors of Bluffton college. He was always ready and willing to help and always taking an active part in all community affairs, serving as state representative from this district and always taking active part in Red Cross work. Never did he fail to have a kind word for everyone with whom he came in contact. By nature he was self-sacrificing and always endeavoring to do something for someone else in his cheerfulness, helpfulness and goodwill.

His true religious life and influence will ever be stepping stones to a better and higher endeavor to live lives consistent to the memory of a devoted husband, a true-hearted father and grandfather; a real friend and a worthy neighbor of our community.

Funeral services were held from the home and from the Zion Mennonite church Saturday afternoon, conducted by Rev. J. E. Kaufman. Pallbearers were A. D. Krebill, E. J. Krebill, O. C. Krebill, Wm. Krebill, sons, and A. B. Lowenberg and B. J. Neff, sons-in-law of the deceased. Interment was in the Mennonite cemetery.

E. C. Lynn, Lee County Superintendent of Schools, and for many years a close friend of Mr. Krebill and coworker with him in many community projects, very kindly wrote the following summarized account embracing many of the important things the late F. H. Krebill helped do for his community:

In the passing of Mr. F. H. Krebill, Donnellson and the surrounding neighborhood has lost a very valuable citizen. The span of his life covers so many years of usefulness, and the service he rendered was put forth with so little of the spirit of egotism that the community is apt to fail to grasp the real signficance of his life of service. When we consider his long and useful life, the thoughtful person cannot help but ask, "Who can fill his place in the ranks of useful men in our community?"

Mr. Krebill was a good citizen. He was a good and progressive farmer. He was a good neighbor. He was a good school director. He was a good justice of the peace—township trustee—township clerk—and town clerk. He served with credit in the 34th Iowa general assembly as a representative from this district, and he had much satisfaction in the results of the high school tuition law which he helped to frame and which opened the doors of the high schools in this state to many a farm boy and farm girl.

F. H. Krebill was the last of the original organizers of the Lee county fair. He served as director and treasurer for many years and as he grew older his interest did not waver. When the fair was recently reorganized, he was the first subscriber for stock and at the last annual program he took his usual pleasure in managing the exhibits in the art hall.

In 1906, when the Lee county farmers' institute was organized, Mr. Krebill was again in the front ranks. He helped make the organization, and for the 14 years of its existence, served as a member of its executive committee.

When the World War came on, and Lee county was asked by the federal government to organize a farm bureau, Mr. Krebill's was one of the first three names on the required petition and he has been a steadfast member of that organization up to the time of his death.

As to relief work and Red Cross work, we all know the part he has taken so well that it is not necessary to recount these activities.

Possibly no one came nearer summing up the life of Mr. Krebill than did Mr. J. J. Tigert, Commissioner of Education of the United States, who after having been entertained at the Krebill home, remarked, "I have been well fed and well entertained in a real American home. I have gained a new vision of retired farmers. I now know that a man can grow old and retire from active business without losing interest in his community with its young people, its schools and its churches."

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR NOVEMBER, 1928

Bergtal Ch. Corn, Okla., $10.20; Jr. S. S. First Menn Ch. Reedley, Calif, $15.00; Herold Ch. Bessie, Okla., $26.21; Hoffnungsfeld Ch., Moundridge, Kan., $257.00; Menn. Ch., Greensburg, Kan., $8.50; C. E. Soc., Bergtal Ch., Pawnee Rock, Kan., $23.00; Menn Ch. Arena, N. Dak., $19.43; Hutterdorf Ch. Freeman, S. Dak., $69.05; C. E. Soc. Menn. Ch. Laird, Sask., $34.00; Emerg. Relief Comm. $100.00; Menn. Immig. Dundurn, Sask., $30.00; Menn. Ch. Ransom, Kan., $10.00; C. B. & Anna Duerksen, Hillsboro, Kan., $100.00; Grace Menn. Ch. Pandora, O., $39.45; Menn Ch. Buhler, Kan., $39.52; West. Dist. Conf. Hilsboro, Kan., $115.25; West Zion Ch. Moundridge, Kan., $56.00; Upper Milford Ch. Zionsville, Pa., $100.00; Menn. Ch. Hutchinson, Kan., $6.05; United Menn. Ch. Waterloo, Ont., $29.34; Pr. Bible Class, Bethel Ch. Mt. Lake, Minn., $6.16; Part profit, Boarding West. Dist. Conf. Hillsboro, Kan., $239.13; Wilford E. Eden, Lind, Wash., $25.00; Sew Soc. Hoffnungsau Ch. Inman, Kan., $73.00; First Menn. Ch. Halstead, Kan., $41.37; Gnadenberg Ch. Whitewater, Kan., $41.94; First Menn. Ch. Upland, Calif., $78.92; S. S. Swiss Ch. Alsen, N. Dak., $22.50; Hebron Ch. Buhler, Kan., $5.50; Christian Ch. Moundridge, Kan., $33.57; Friend, Newton, Kan., $13.00; Anna Wiebe, Aberdeen, Idaho, $30.00; Home Mission Board for mission quarterlies $204.81; Menn. Ch. & S. S. Pratum, Oreg., $37.30; John Roth, Whitewater, Kan., (Int. on Immig. Note) $12.00; Ladies Miss. Soc. Beatrice, Nebr., $35.00; Sr. C. E. Soc. First Menn. Ch. Philadelphia, Pa., $20.00; King's Daughters S. S. Class, Pandora, O., $30.00; Barbara & Mary Steiner, Pandora, O., $30.00; Sunshine Workers Class, First Menn. Ch. Philadelphia, Pa. $30.00; Bethel Ch. Fortuna, Mo., $13.61; Menn. Immig. Herschel, Can., $11.00; Menn. Immig. Swift Current, Sask., $34.00; Menn. Ch., Arlington, Kan., $12.06; Mr. & Mrs. H. H. Adrian, Escondido, Calif., $35.00; Menn. Ch. Escondido, Calif., $17.30; First Menn. Ch. Geary, Okla., $20.00; Emanuel Ch. Aberdeen, Idaho, $31.54; Missionary Refund, $75.00; S. S. First Menn. Ch. Newton, Kans., $200.00; C. E. Soc. Hoffnungsau Ch. Inman, Kan., $17.00; Canton Ch. Galva, Kan., $8.50; S. S. First Menn. Ch. Halstead, Kan., $100.51; S. S. Johannestal Ch. Hillsboro, Kan. $55.83; Alexanderwohl Ch. Goessel, Kan. (⅓ Dedication Coll.) $250.76; S. S. First Menn. Ch. Shafter, Calif., $25.00; Nic Neufeld, Shafter, Calif., $25.00; S. S. Alexanderwohl Ch. Goessel, Kan., $60.00; Menn. Ch., Deer Creek, Okla., $9.76; Bethesda Ch. Henderson, Nebr. $68.77; P. H. Pankratz, Henderson, Nebr., $100.00; S. S. Brudertal Ch. Hillsboro, Kan., $57.53; First Menn. Ch. Monroe Wash., $40.00; Sew. Soc., Delft, Minn., $10.00; Menn. Ch. near Beatrice, Nebr., $97.79; S. S. Menn. Ch. near Beatrice, Nebr., $213.41; Salem Ch. Munich, N. Dak., $86.57; Congo Inland Miss. Goshen, Ind., $50.00; First Menn. Ch. Philadelphia, Pa., $149.50; S. S. First Menn. Ch. Philadelphia, Pa., $21.58; Menn. Immig. Dundurn, Sask., $11.00; Elis. Graber, Marion, S. Dak., $40.00; C. E. Soc. Salem Zion Ch. Marion, S. Dak., $60.00; Mrs. Jonathan P. Graber, Marion, S. Dak., $20.00; D. J. & M. Schmidt, Aberdeen, Idaho, $15.00; Mrs. P. Regier, Laird, Sask., $25.00; S. S. Hereford Menn. Ch. Bally, Pa., $15.00; Congregation, Richfield, Pa., $20.00; Congregation, Roaring Spring, Pa., $15.00; Menn. Immig. Spring Ridge, Can., $21.00; Bethesda Ch. Marion, S. Dak., $18.00; Blumenort Ch. Rosenort, Man., $29.00; S. S. Goessel Menn. Ch. Goessel, Kan., $5.29; S. S. Christian Ch. Moundridge, Kan., $10.26; S. S. Menn. Ch. Beatrice, Nebr., $100.00; A. M. Ch. Milford Nebr., $40.25; Ladies Aid, Salem Ch. Freeman, S. Dak., $10.00; Five S. S. Members Brudertal Ch. Hillsboro Kan., $30.00; Lifters Bible Class, Menn. Ch. Goshen, Ind., $20.00; Rebecca Hofer, Freeman, S. Dak., $25.00; Greenfield, Menn. Ch. near Carnegie, Okla., $13.70; Menn. Ch. Hillsboro Kan., $54.23; Missionary Refund, $136.09; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. R.) $255.00.

Total $4,983.04

Balance in Bank on November 1st, 1928 ..... $665.14

Gifts for General Fund, $3,432.22

Gifts for Orphans, Teachers etc. 801.00

Gifts for India Station,..... 88.92

Gifts or China Relief, ... 100.00

Gifts or Sundries, ... 560.90

$4,983.04

Balance and total Receipts....$5,648.18

Paid on Orders during the month, ... $2,117.99

Paid on Debt during the month, ...3,000.00

.....$5,117.99

Balance in Bank on December 1st, 1928, ...$530.19

On December 1st, 1928, Our Board has a debt of $4,000.00

Gratefully Acknowledged,

J. G. Regier, Treasurer.

J. E. Regier, Asst. Treas.

Newton, Kansas.

REPORT OF EX. COM. OF MISSION SEW. SOCIETIES FOR NOV. 1928

Christmas for different Stations: Mission Soc., Berne, Ind., $210.00; Bethesda Sew. Soc., Henderson, Nebr., $10.00; Mrs. Elizabeth Ratzlaff, Springfield, S. D., $5.00; Bethel Sew. Soc., Mt. Lake, Minn., $20.00; Upper Milford Sew Soc., Zionsville, Pa., $30.00; Sew. Soc., Pretty Prairie, Kans., $30.00; Sew. Soc., Arlington, Kans., $12.00; Sew Soc., Arena, N. D., $10.00; Sew. Soc., Inman, Kans., $5.00; Sew. Soc. First Menn. Ch., Newton, Kans., $35.00; Newhopedale Sew. Soc., Meno, Okla., $10.00; Menn. Mission Soc., Trenton, Ohio, $15.00; Dorcas Band Soc., Onecho, Wash., $5.00; Bethel Church Mission Soc., Newton Kansas, $10.00.

Girls Homes, Canada: Grace Menn. Mission Soc., Pandora, Ohio, $30.00; Zion Sew. Soc., Elbing Kans., $42.00; Sew. Soc. First Menn. Ch., Newton, Kans., $10.00; S. O. Circle, Upland, Calif., $24.50; First Menn. Miss. Soc., Bluffton, Ohio, $25.00; Sew. Soc., Los Angeles, Calif., $10.00; Menn. Ladies Aid, Alsen, N. D., $10.00; Hoffnungsau Sew. Soc., Buhler, Kans., $10.00.

Miscellaneous: Oakleaf Mission Soc. Mt. Lake, Minn., Foreign Missions, Gen'l. Treas., $100.00; Sew. Soc., Pratum, Ore., Do. $30.00; Menn. Mission Soc., Trenton, Ohio, Do., 30.75; Oakleaf Mission Soc., Mt. Lake, Minn., Home Missions, Gen'l. Treas., $25.00; Sew. Soc., Pratum Oreg., Do., $10.00; Menn. Mission Soc., Trenton, Ohio, Do. $30.75; Sr. Sew. Soc., Halstead Kans., Do., $27.15; Christian Menn. Sew. Soc., Moundridge, Kans., Hospital, India, $30.00; Newhopedale Sew. Soc., Meno Okla., Do., $20.00; Salem Zion Mission Soc., Marion S. D., Do. $46.42; Do. India, $46.42; Do. China $92.84; Do. City missions, $23.21; Do. U. S. Indians, $23.21; Do. Jonathan Schrag, China, $46.42; Ebenezer Sew Soc., Gotebo, Okla., Famine Sufferers China, $32.16; Intermediate Miss. band Berne, Ind., Orphan, India, $30.00; Jr. Mission Band, Berne, Ind. Orphan India, $30.00; "Mission Workers" Moundridge, Kans., Do. Caroline, India, $200.00; Sew. Soc., Herbert, Sask., Teacher, China, $50.00; Do. Native helper, India, $50.00; Sew. Soc., Arlington, Kans., freight on clothes to Canada, $10.00; S. O. Circle, Upland, Calif. Biblewoman, China, Christmas, $5.00. Sew. Soc. Los Angeles, Calif., Rev. P. Lcewen, Germany, $5.00; Menn. Ladies Aid, Alsen, N. D., Immigrants, Canada, $25.00; Hoffnungsau Sew. Soc., Buhler, Kans., Bethel Home for aged, Newton, Kans., $20.00. Total $1,608.83.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

HOME MISSION TREASURY REPORT FOR OCTOBER

General Fund: A sister, Pretty Prairie, Kan., $3.00; Johnnestal S. S., Hillsboro, Kan., $52.65; L. M. Ledig, Upland, Calif., $100.00; Bethel ch., Fortuna, Mo., $34.30; Pratum, Ore., ch. and S. S., $19.50; Bethel College ch., Newton, Kan., $35.36; Pine Grove ch. Bowmansville, Pa., $30.00; Hoffnungsau ch., Inman, Kan., $36.73; First Menn. S. S., Aberdeen, Idaho, $24.80; A friend, Halstead, Kan., $30.00; B. F. Welby legacy, Tacoma, Wash. $30.84; First Menn. ch., Lostwood, N. D., $33.81; Norman K. Berky, Allentown, Pa., $25.00; Bethesda church, Henderson, Nebraska, $81.02; General Conf. Trust Fund, interest, $13.75; Hoffnungsau S. S., Inman, Kan., $26.48; Monroe, Wash., S. S., $16.26; Bethany ch., Freeman, S. D., $31.90: A brother, Friedensberg ch., Avon, S. D., $5.00; Zion S. S., Donnel'son, Ia., $23.11; First Menn. S. S., Reedley, Calif., $78.65; A member, 2nd. Menn. ch., Beatrice, Neb., $20.00; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40.00; West Swamp ch., Quakertown, Pa., $30.00; Sichar ch., Cordell, Okla., $28.76; Goessel, Kans., ch., $45; Grace ch., Pandora, O., $32.59; San Marcos ch., Paso Robles, Calif., $80; Halstead, Kan., C. E. Society, $10.00; Norheim ch., Dundurn, Sask., $26.00; Bethel ch., Mt. Lake, Minn., $60.00; G. J. Voth, Inola, Okla., $100.00; Sr. C. E. Society, Upland, Calif., $9.30; Niverville, Man., group of immigrants $13.00; First Menn. S. S., Chicago, Ill., $29.82; Mr. and Mrs. C. A. Krehbiel Donnellson, Ia., $25.00; Lushe and Volt, Mont., Ch., $140.59; Salem ch., Munich, N. D., $100.00; Salem ch., Marion, S. D., $250.00; First Menn. ch., Mt. Lake, Minn., $40.37; Arlington, Kan., S. S., $40; Arlington, Kan., ch., $13.00; Canton, Kan., ch., $21.83; Immanuel ch., Los Angeles, Calif., $75.00: A friend, Donnellson, Ia., $5.00; Deer Creek, Okla., Ch., $23.70; Deer Creek, Okla., Ladies Aid, $12.22; Reg. L. L. B. interest, $2.13; Garage rent, Altoona, Pa., $24.00: Drake, Sask., ch. refund of salary $100.00.

Winnipeg Girls' Home: Bethel College ch., Newton, Kan., $5.00; Salem S. S. class No. 4, Dalton, O., $5.00; Salem sewing society, Dalton, O., $5; Ex. com. Gen. Conf. sewing societies, $62.

Saskatoon Girls' Home: Menno, Wash., ch., $28.58; Pratum, Ore., Ch. and S. S., $24.00; Emanuel ch., Aberdeen, Idaho, $45.13; Ex. com Gen. Conf mission societies, $50.00; S. S. class No. 33, Berne, Ind., $16.80; John Epp. Whitewater, Kan., $50.

Portland, Oregon: First Menn. ch., Upland, Calif., $25.63; Gen. Conf. Ex. Com., mission societies, $19.10.

Other Special Gifts: L. M. Ledig, Upland, Calif., (Immigrants in Canada from Russia) $150.00; Second Menn. ch., Beatrice, Neb., (church building fund for Canada) $70.08.

Total receipts for October $2685.79

Bank balance, Oct. 1 ..... 533.17

Total disbursements for Oct. 2256.85

Bank balance, Nov. 1 ..... 962.11

Total indebtedness 9350.00;

Gratefully acknowledged,

J. E. Amstutz, Treasurer,

Trenton, Ohio.

FOR PUBLICATION FUND

Zion Menonite church, Souderton, Pa., $25.00.

Gratefully Acknowledged,

Mennonite Book Concern.

JOTTINGS

President P. R. Schroeder, of Freeman college, who was in a preaching tour in the west spent Thanksgiving day in Bloomfield, Montana.

Goshen college, Goshen, Ind., plans to hold another Christian Life Conference following the Special Bible Term and Minister's week in February.

Dr. E. S. Shumaker, Supt. of the Anti-Saloon League of Indiana addressed a union meeting held in the Berne, Ind. church on the evening of November 28.

The three churches Goesse', Tabor and Alexanderwohl, Kan., conducted a Bible week, beginning November 22 most of the meetings were held in the new Alexanderwohl church.

A large and enthusiastic gathering greeted the Deep Run (Old) Mennonite Men's chorus when it gave a sacred concert in the Germantown, Pa. church.

On Nov. 18 at the regular morning services the solemn act of ministerial ordination was observed in the Mennonite church at Butterfield, Minn. Bro. Louis H. Linscheid to whom the congregation extended a call last July was ordained as our pastor. Rev. J. J. Balzer delivered the appropriate sermon and then performed the act by the laying on of the hands of Revs. P. J. Friesen, N. F. Toews and J. J. Balzer.

The Lords Supper was observed at the close of the service.

Bro. and Sister Rudolph Linscheid have left us to spend the winter in California with their sons, Gust and William and family.

On page 37 the Nov. 22 issue of The Mennonite in the third column near the bottom the word "Creator" appears twice. The "Creation" should appear instead.

Rev. P. R. Schroeder of Freeman, S. D. was a recent visitor to Wisner, Neb., where he conducted services. The celebration of the Lord's Supper was observed and new members were received into the church.

The local relief committee of Newton, Kan. has again forewarded a shipment of clothing to Canada for the use of the Russian Mennonites immigrants. Shipments will continue to be sent every few weeks so long as the need exists.

Revs. A. J. Neuenschwander and S. M. Grubb of Philadelphia exchanged pulpits on the evening of Sunday Dec 2. Rev. Grubb gave an illustrated address on "Menno Simons and the Mennonites" in the First church.

Rev. Arthur Rosenberger of Pandora, Ohio and Dr. S. K. Mosiman of Bluffton college attended the ministerial conference of the Eastern District last week. Last Sunday they preached in the churches of the Swamp Charge.

Mrs. J. B. Frey of our Oraibi mission is spending the winter at Flagsstaff, Arizona so that the children may attend high school. One of the Frey children, Winnefred, age 15, has been suffering from typhoid fever for several weeks but is now on a fair way toward recovery.

The male chorus of the West Zion church, Moundridge, Kan. gave a sacred concert on the evening of Dec. 2. The program consisted of readings solos, quartettes and numbers by the chorus. The Berean S. S. class of the West Zion church held an interesting business and social at the home of D. H. Schmitt.

On November 11, the Emmanuel Mennonite congregation near Noble, Iowa observed the celebration of the Lord's Supper and added three young men to its membership by the rite of baptism. On the afternoon of the same day the Marion Township Sunday school convention was held in the church. The attendance was excellent and a good program presented. In the evening after the regular C. E. meeting the regular monthly mission program was given. At the morning service of Nov. 25 four more were admitted into membership of the church. The evening service was given over to missionary, H. J. Brown of China who brought a prayerful message on church of China, the next evening he brought another great message in the Future church of China. The messages were both educational and inspirational.

Rev. C. H. Suckau, of Berne, Ind. gave the Vesper address at Bluffton College, last Sunday. There was special music by a mixed choir of students.

Rev. Wm. Barnes Lower, D. D. pastor of Trinity Presbyterian church, Philadelphia, was the guest of the Men's Brotherhood of the Second church, on Dec. 3. The address he gave was highly inspirational.

Word has been received of the death of Mrs. David Goerz, the widow of the late Rev. David Groez, in Los Angeles, Calif., Nov. 7. Rev. Goerz is remembered as a minister, philanthropist and leader in our church and one of the founders of Bethel College. In all of these worthy undertakings Mrs. Gcerz was a sympathetic and active helper to her distinguished husband.

Misssionary H. J. Kliewer wishes it to be noted that his address is changed. In a notice to the editor he says: "Since some of our letters are still being sent to Hammond, Okla. we wish to notify all our mission friends that since July 1, 1928 our address has been Canton, Okla. and will remain so until Sept. 1, 1929. We are in charge of two mission stations among the Cheyennes at Cantonment, and Fonda during the furlough of Rev. and Mrs. G. A. Linscheid and also of the Arapahoe station near Canton. Rev. J. B. Ediger at Clinton, Okla. is now in charge of the Hammond station.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, DECEMBER 13, 1928 No. 49

THE PRIZE OF THE HIGH CALLING

The other day a fine looking young man rang our door bell. He wanted to see the lady of the house. Asked why, he said: "I am trying to win a prize—I want to study for the ministry, and—" You know the rest of it. At the same time the mail carrier brot to another door a request for aid to fight 'T. B.' A little while before two fine young girls were here to 'sell' Red Hearts to aid unfortunates. The Red Cross just had a Local and now a National roll call. The local 'Y' just ended a drive for $14,000 for 1929. The Salvation Army wants $20,000. Two churches, whose statements I saw, must collect over $1000 each this month or show a deficit.

You, my dear reader, could add to the list of opportunities to give, give and give again! And there simply is no end to good causes.

But, as secretary of the General Conference, I am to add another such opportunity; and I hope and pray it may be presented in such a way that you will see in it the work that the Master has especially entruested to YOUR conference, and that you will therefore gladly contribute adequately. Paul writes to Timothy that he who does not provide for his own household 'hath denied the faith'. I realize my own inability to be urgent so I do hope the urge will come from your own heart touched by the Savior to supply the children of your Conference Household with their material needs for the coming year. The various Boards are your servants in the Master's cause. Your support in purse and prayer is the measure of their effectiveness. If you feel that they are asking too much, kindly let them know.

Here are the Budgets for 1929 so far as they have been submitted:

1. General Treasury

Sec'y, Field Sec'y, Statistician salary $1200.
Supplies, Travel Expense, Executive Com. $300.
Peace Committee $100.
Printing and mailing Reports $600.
About 10c per member or Total $2200.

2. Home Mission Board

This Board has not reported, but I am sure their request for $31,580 for 1928 was very conservative, and feel that the support here should be more liberal. This Board has been struggling with deficits so much that it must be very discouraging. Their last published report shows a deficit of over $9000. Let us not allow the Lord's house to lie waste!

3. The Foreign Mission Board

Salaries for missionaries:	
America	$10,600
India	15,900
China	11,375
Salaries for native helpers:	
America	2,580
India	5,300
China	3,000
Secretary's salary	500
Childrens money (Missionaries' children	4,500
Auto money	4,100
Furlough trips	4,000
Traveling to board meetings	200
Orphan and boarding exp.	8,000
General station expenses	26,000
Mission Quarterly	900
Exchange	2,000
Translations	300
Dwelling house at Basna	5,000
Sundries	2,000
Total	$106,255

Some allowance for the completion of the medical station in India will very likely have to be added to this, but it is difficult at present to make an estimate.

In behalf of the F. M. Board,
P. H. Richert, Secretary.

4. The Board of Publication has no budget to submit, but writes: "The Publication Board publishes all our Church Periodicals, except the Lektions Hefte, at a loss. We have published some Missionary Literature at a loss and may do so in the future; yet up to the present time the profit in the Book Department has covered these deficits and we believe that it will do so in the future. All that we ask, therefore, is that all our people subscribe for and pay for our Church Papers and that they order all books of whatsoever nature from our Book Concern at Berne, Ind." H. J. Krehbiel, Chairman of the Publication Board.

5. The Emergency Relief Commission finds it impossible to make a definite estimate of its needs as it is an emergency organization. But it is asking for $20,000 or about $1 per church member.

6. The Board of Education has not submitted a budget so far. Their last estimate was $800 which would be about 4c a member and would probably cover their needs for 1929.

These "six Conference Children" are not all of the same size nor are their material needs the same, but none can do without your support. Will you not give it unstintingly and pray God for His spiritual power and wisdom from on high for the tasks of 1929!

Summarizing we have these figures:

General Conf. Treasury $2200, or per member $.10.
Home Mission $31580, or per member $1.50.
Foreign Mission $106255, or per member $5.00.
Emergency Relief $20000, or per member $1.00.
Board of Education $800, or per member $.04.
Total, $160835, or per member $7.64.

In giving the per member amount ($7.64) it is not the intention to suggest that individuals should be governed by that. There are those who possibly cannot give that much and if they can't, they should not. Again there are those who doubtless will give more than ten times that much, and that is the way it should be; we should give 'as the Lord has prospered us'.

The Conference Churches are kindly requested to take this budget into consideration at their Annual Church Meetings, and may the Lord prosper all of your efforts in His cause.

For the Executive Committee
C. E. Krehbiel, Secretary,
Newton, Kan.

Dec. 4, 1928.

MINISTERIAL CONFERENCE OF THE EASTERN DISTRICT

The Conference convened in the Bethany Church, Quakertown, Nov. 26th. It may seem that this Conference has been held rather soon after the last one, which was held in the Germantown Church, Oct. 19th in connection with the 245th Anniversary of the founding of the Church, this Conference was again subject in a measure to factors that needed to be taken into consideration.

Rev. A. M. Fretz, the Conference President opened the Conference with Scripture lesson and prayer.

"Catechetical Instruction-What-How?" was the subject opened by Rev. S. M. Rosenberger. The speaker was especially fitted to discuss this subject, since at the last General Conference the task of special study and making recommendation for revision of the Catechism was assigned to the Education Board, and the speaker has been working on this problem for some time. Mr. Rosenberger began his discussion in words somewhat as follows: In the teaching of Catechism we need to keep two things in view in our instruction, (1) evangelism—winning our boys and girls to make a full choice of Christ and Christian service, and (2) religious education. From this it can be seen that heart preparation is needed as well as intellectual. Memorizing, although a worthy part, must not be made the only criterion for Church membership. It is more important to have the members of the class understand the requirements of faith in Christ, and the meaning of Church membership, therefore the revision contemplated should be considered in that light. Memory work should be made secondary.

In the discussion that followed many interesting and important observations were made by the brethren present. It is certain that the leaders of this Conference will look with keen anticipation for the revision of the Catechism, as suggested by the Board.

On the subjects, "Is there need for a Greater Unification of our Conference Work—and Rearrangement of Conference Schedule?" the secretary was asked to speak. Two points were stressed. First, our Conference is growing

geographically as well as numerically. We are no longer confined to the Perkiomen Valley. Consequently the goodly number of Conference meetings which are held during the year are attended by only those churches located near by. Our Churches in the western part of the state are present only at the Spring Annual Conference. Therefore a second point. In some of our organizations, possibly the Sunday School Association and possibly others, should be given more time at Conference so that this meeting might be made the chief meeting of the year, where matters of business are transacted, and then an organization be effected whereby a Fall Convention should be held by the Altoona and Perkiomen sections. In this way the Schools in both sections of our District could be built up, still a union and unity be maintained far greater than is the fact at present.

The Evening Session. In this meeting the Educational work of our Denomination was considered.

Rev. Freeman Swartz treated the subject. "What objectives should we as a denomination definitely set before us, to be attained in the next five years?" In a very able manner Mr. Swartz presented as worthy goals: Purity in Life, Simplicity in Worship and Extension of Usefulness."

In the discussion that followed other goals were mentioned that ought to be set up and reached in the next five years. They were: 1. Put our Educational Institutions on a Standard Basis. 2. Work for a more effective Union among Mennonites. 3. A definite campaign for 100% Sunday Schools. (Whoever has the requirements for a Standard School, has been asked to publish them again.) 4. Help the more than 20,000 Mennonite Immigrants who have lately come to Canada. A little more help now will permit them to become established as self sustaining Churches in the near future. 5. Secure 1000 new subscriptions to our Church papers. There are too many Mennonite homes without either the German or the English Church Publication. These last points came naturally under the caption of 'Extension of Usefulness' as emphasized by Rev. Swartz.

Dr. S. K. Mosiman and Rev. A. S. Rosenberger, presented the needs of our Denominational Educational work and in a special way emphasized the needs of Bluffton College. Rev. A. S. Rosenberger, Pandora, Ohio is the General Chairman for the Endowment Fund. He covered the following timely points: 1. We need a more definite Denominational consciousness. 2. We need a Standard College in order to conserve our young forces for our God-given work. 3. The Mennonite Church has not been as influential as she should have been, to permit the college to suffer is to hide our light still more.

Dr. Mosiman, reported on the progress made to date and explained the requirements for Standardization. He said that the response from those Churches already visited indicates a real interest in our College and promises ultimate success if all the Churches will respond in the same liberal and hearty way. In closing Dr. Mosiman laid emphasis on the need and importance of prayer and divine guidance in this work. If the College is to succeed to serve the Church in the best way, Mennonites must pray and give. We know it costs to have a College, but it costs much more not to have a College.

In discussion in was revealed that solicitation for funds would likely be made in the early part of 1929.

Rev. G. T. Soldner offered the closing prayer.

A. M. Fretz, Chairman,
A. J. Neuenschwander, Secy.

CORRESPONDENCE

Wayland, Iowa—During the past year, the Wayland Mennonite church received 28 new members, 22 through the rite of baptism, and 6 by letter.

Missionary H. J. Brown from China recently visited our church and gave two inspiring addresses on the mission work in China and its future outlook. Brother Brown's visit came at an opportune time as the congregation was just making an every-member canvass for missions.

The Dorcas Society sent several hundred pounds of old clothing to the needy Canadian immigrants.

The Bluffton College Glee Club is to give a concert in the Wayland Opera House on Saturday evening, Dec. 22.

The Wayland congregation gave their pastor and family a happy Thanksgiving surprise, by giving them a miscellaneous shower of good things to eat, besides a purse of money. E. B.

Roaring Spring, Pa—On Saturday, November 11th, Rev. Jacob Snyder and wife of Roaring Spring, came in our midst and we had preparatory service on Saturday evening, Sunday morning we had reception of new members when five new members were received as members of the congregation; one by water baptism, two by right-hand of fellowship, and two from another denomination at which time also our deacons who were elected at a previous meeting were duly ordained and installed. A. W. Fultz, our Sunday School superintendent and Wallace Smith, our former Sunday School superintendent were elected as deacons. Our little congregation is much encouraged On Sunday afternoon we met and celebrated the communion which was much enjoyed by all, being the first communion we have had for three years.

We are having regular preaching service each two weeks. On Sunday, November 25th, our deacon Wallace Smith brought us the message.

We wish to thank all the brethren, as well as all those who have assisted us in any way for their services.

First Mennonite Church, Bluffton, Ohio—November 11. Dr. C. H. Smith was the speaker at the morning service. In a very interesting and instructive manner, Dr. Smith evaluated the different steps which look towards peace among the nations. The League of Nations, the World Court, the Locarno Treaty, and now lately the Multilateral treaty which has received the signatures of some thirty nations were briefly discussed and evaluated as to their significance in the effort to secure World Peace. Everybody knows that these efforts do not of themselves put an end to war, but they are all steps looking toward peace and will make going to war more difficult.

The annual Prince of Peace Declamation Contest was held on the evening of November 11 with three contestants. Miss Mabelle Amstutz won the decision of the judges and was thereby entitled to enter the county contest.

November 18 will long be remembered by the church and the college as the day when Mr. Sherwood Eddy spoke here. Mr. Eddy discussed the World situation as he knew it and tried to find what it was that this situation should teach us today. The speaker discussed the economic, political, and social conditions of the nation and drew his conclusions on what these conditions meant to us today. One of the things he especially inquired into was the bearing these lessons had on the future peace of the nations. It would have been strange if everybody would have agreed with the speaker and there were some who felt that his conclusions were not correct. However, Mr. Eddy has a right to be heard as there are few men who have spent more time in careful survey of conditions and a study of the relationship of these conditions to the vital things that touch our lives.

Members of the Altruist and Dorcas classes in Sunday School met at the home of Mrs. D. W. Bixler in a farewell program for Mrs. W. C. Voth Friday afternoon, November 23. Mrs. Voth has been a member of the Altruist class while Mr. Voth has been teaching the Dorcas class. A program was arranged which endeavored to gather up these different angles of interest. Mrs. Harvey Gratz spoke in "What it means to have a missionary as a member of your Sunday school class;" Mrs. D. C. Bixel spoke on "What it means to have a missionary for your Sunday school teacher;" Mrs. D. W. Bixler on "What itmeans to have a sister in China;" Mrs. S. M. Musselman on "What it means to have missionaries as members of your missionary society;" and Mrs. S. K. Mosiman on "What it means to have missionaries in the College." This program was interspersed with special music by the classes and a number on the piano by Elizabeth Bixel and Mareen Bixler. The classes and the missionary society united in presenting Mrs. Voth with handsome and useful gifts.

The devotional services in the Sunday School on November 18 were unique in that members of the Y. W. C. A. conducted the services. There was enough of change in the rgular program for these services to make them different and interesting. This also gave a very interesting touch of the Christian organizations of the College. The innovation was a good one and added to the interest of the School.

The Busy Mothers' Class in Sunday School has been doing things lately. They contributed $25.00 worth of linens to Lincoln Hall which was greatly appreciated by the College.

The Woman's Missionary Society held their Harvest Home Festival on the day before Thanksgiving. This time the sale of things brought in was held in the Samuel Bixel Dry Goods Store. The sale consisted of baked and useful articles which were donated and sold to those who wished to buy. The interest in the sale was good and the ladies were well pleased with the results The entire proceeds will go to swell their missionary contributions this year.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

The Christian Exponent, an independent Mennonite publication, published by a group of Mennonites of various conference connections has ceased publication and its subscription list has been transferred to The Mennonite. The periodical has had a helpful influence in many quarters and brought to its readers literature of peculiar interest to Mennonites. However, the field is crowded, and it was found best to suspend and give The Mennonite the benefit of its staff of writers and its editor, Rev. Lester Hostetler of Upland, Calif., who will join the editorial staff of the Mennonite after the first of the year. Rev. Hostetler will have charge of the Young People's department, hitherto edited by Rev. Austin Keyser and a committee of young people. We are sure that the old readers of the Christian Exponent will be glad to have the opportunity of enjoying the contributions of Rev. Hostetler and we are also sure that the subscribers of The Mennonite will welcome such material as will be furnished by the former editor of the Christian Exponent.

The approaching Christmas season is again one of joyous anticipation. We look forward to the time when we shall be reminded of God's choicest gift to men in the person of his Son our Redeemer. To every Christian the day should bring the greatest of joys and his heart should be so filled with gratitude that it must show itself in those expressions that dearest friends alone can show to one another. The world never has any objection to a religious festival for it only offers another occasion for frivolous and light minded pleasures. This is the kind of a Christmas that is popular. Stores and other places of business are decorated in honor of the event and a period of spending goes on that only a few years ago would have been alarming. The banks of the country are said to have released more than $500,000,000 in paying out Christmas Funds during the first week of December. Most of this will find its way to the merchants who for months have been anticipating a big season. While the custom of gift giving is by no means an unlovely one and while that one who can make some one happy and who is able to do so by giving a gift or gifts to others whose lives will be cheered is a small person indeed, if he is not a giver, it should nevertheless be remembered that a gift to be a real one must represent something in the heart rather than the price paid for it. To give only to those who can return it is not a gift but a swap, but to give to such who are in need, and with no expectation of again receiving is to show a generous spirit inspired by our Lord. We remember that the message of the coming Christ is one of peace. Let our thoughts be centered on that during this season. We want peace among nations, the whole world is crying for it and has, as never before, come to realize that where there is lacking a will for peace there will come calamities that are dire and cruel. Yet, the will for peace is not made by resolutions or by acts of legislative bodies or treaties. It must come from the heart and so must be sincere and honest. One can never expect the world or nations to have peace until those who make up its population already have it within them.

KEEPING CHRIST IN CHRISTMAS

If one were to form his judgment on the basis of the Christmas cards that have been current in recent years, he might easily conclude that Christmas no longer has anything to do with Christ. Yule logs, holly, mistletoe, snowy landscapes, stagecoaches, taverns, banal verses—these and many other trivialities, to say nothing of flippant jokes about drinking parties and prohibition—we have all seen overloading the shelves of the stores and shops. Conspicuous only by their rarity have been the greeting-cards that call to mind Him whose natal day Christmas is meant to celebrate or that suggest anything of His inexhaustible meaning for human life.

Upon being interviewed a few months ago, the officials of the Greeting card Association on this subject, said they "give the public what it wants." They also added that during the present season not a few numbers will be offered which bear a distinctively religious message or are in some way related to the deeper meaning of Christmas. We shall be interested to observe," the spokesman for the manufacturers said, "whether there really is any considerable body of people who will call for this kind of card; we are willing to be shown."

The National Board of the Y. W. C. A. has rendered a helpful service in this field for several years by issuing a series of most attractive cards in the form of reproductions of famous masterpieces of art dealing with the Christmas story.

Probably almost everyone who reads these lines will be purchasing Christmas cards in the next few days. Why not make a special point of asking your dealer for cards that carry the true significance of Christmas-time? If Christian people in all parts of the country would insist on this, we might reasonably expect to see next year a great improvement in the quality of cards offered for our patronage.

REVIEW OF "MINISTERIAL ETHICS AND ETIQUETTE".

(Concluded)

CHAPTER VII
Public Worship

In conducting public worship he takes the place that is especially his. He stands before his people as the representative of God and leads them to worship rightly and praise worthily this God. The atmosphere of public worship should be carefully guarded by the minister. Dr. Jefferson says, "Blessed is the preacher who converts his church into a temple, and who, with or without pictured windows, with or without the help of ritual and rich architecture, creates by the conduct of his service an atmosphere in which souls look Godward." Hymns, prayers, sermons, announcements all harmonize and add to sense of the Presence. If the minister does not feel the sense of this Presence how can the people feel it? Let him constantly remember this and not break the spirit of worship which belongs to God.

The minister needs to feel it his duty to be well prepared for the conduct of each service. This means for the entire service, Scripture reading, prayer, preaching. The quiet hour, private prayer, sense of His Presence all enter into this. His very entrance is important. It should be dignified but not ostentatious, becoming to the dignity and meekness of his office. He should enter the pulpit quietly. Be punctual at the appointed time, a bit early rather than late. Pulpit conduct is also important. Here he shows his best qualities as a gentleman. Needless conversation with fellow ministers is out of place. Alert attention to duty of the hour is the proper thing. He should sit gracefully, hymns should be announced distinctly so all can hear and the pastor should set a good example by singing heartily. Praising God in singing is as needful for the minister as for the people before him. His prayers are addressed to God and should be reverent, humble and the tones breathe tenderness. Brevity is a greater virtue in prayer than needless length. The Scripture should be selected and studied beforehand. Public reading of Scripture is hard to do well. Few ministers can do it.

The sermon delivery should be natural, no imitations of another, no whining voice, no unnecessary gymnastic, jokes nor boisterous laughs.

Sensationalism to attract attention is to be avoided. Preaching which produces a sensation was indulged in by the Master himself and by Paul who "turned the world upside down." Self-praise and that which smacks of egotism is to be religiously avoided.

The author has packed this volume full of helpful and thought-provoking suggestions. He points out things to be done and things to be avoided. The trend of the book is positive rather than negative in its suggestivness. The practical application of the principles laid down needs to be adapted to one's circumstances.

That which impresses one most in the reading is the high estimation which the author places on the minister's calling, the high position which he occupies in the estimation of the people and the need for him to live and act worthily of his calling, his position and of the estimation which the people have of his office. He muse BE before he can DO.

MARRIAGE

Wasser-Try—On November 24th, 1928 at Perkasie, Pa., by Rev. A. M. Fretz. Montford F. Wasser and Miss Virgie Try.

DEATH

High—On December 5th, 1928, in Grandview hospital, Samuel D. High, of Bedminster, Pa., aged 76 years 11 months and 25 days. Funeral services and interment on the 8th, at Deep Run. The pastor of the family A. M. Fretz officiated, assisted by Jacob Rush and Wilson Overholt.

YOUNG PEOPLE'S DEPARTMENT

Bethel College Student Volunteer Number

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.
D. D. EITZEN,
Mountain Lake, Minnesota.

GRATITUDE

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friend's who shared the year's long road,
And bore with us th common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears
We thank the Keeper of our year.

—Clyde McGee.

IF GOD PERMIT

"It is my purpose, if God permit, to give my life in service abroad." The declaration of a Student Volunteer can not fail to have an influence upon his whole life, whether or not his purpose reaches fulfillment. His attitude cannot be a passive waiting for the Lord to open the door and force him to enter. Volunteers delayed in going into foreign service, or prevented entirely by circumstances beyond their control, testify that the purpose, having been a guide in their years of preparation and early experience, has enriched their lives. Isabella Thoburn, pioneer missionary among women of India, said to missionary candidates, "If there is anything you don't know, learn it"—for a missionary's duties are many and varied. "The best preparation possible is the least one should offer to this work of God", is the advice of a returned missionary. What student, seriously considering such advice, can be careless?

When does a Student Volunteer cease to be a volunteer?—only when he has lost his purpose. The age at which candidates are accepted has been advancing because recently the nationals among whom one is to work have been more in touch with the world, and they appreciate training and experience in the workers who guide them. While there are territories entirely unoccupied, many missionaries are sent to well established stations where physical privations are not so numerous and where language study is systematized. So there is no certain age at which one can say, "I am too old to go."

Should one give up going because he is doing a worthy work here? Would the church want to send out anyone of whom this is not true? To be sure, the adjustment is perhaps easier if one can go at the end of some period in his preparation when new plans of one sort or another must be made—but Jesus, in calling His disciples, did not seek idlers —"They left their nets."

If actually prevented from going, a volunteer will always realize that the experience he has passed thru, in considering the matter, has been of real value in his life,—and he will seek to use worthily his preparation—nevertheless his purpose must always remain, and he will hold himself ready to go if changing circumstances should show an open door.

Perhaps God permits a testing of our purpose. Sherwood Eddy has said, "Looking full into the face of Jesus Christ, and knowing His unhurried and certain purpose, we can never be discouraged." If that is our attitude, the phrase "if God permit" will draw forth our best and our most sincere consecration.

Hazel McAllister.

Professor of Spanish in Bethel College—and now under appointment to go as missionary to Mexico next year, under the Woman's Foreign Missionary Society of the Methodist church.

NEWS OF THE BETHEL STUDENT VOLUNTEERS

The Bethel Group of Student Volunteers meets every Tuesday evening at eight o'clock, in the Y. W. C. A. room. Visitors are always welcome.

Special talks have been given to the group this year by Rev G. A. Linscheid, who spoke on the work among the Indians of Oklahoma, and Rev. P. H. Richert who told us what the mission board expects of its candidates and of the missionaries.

The students in our group have given special programs in the following churches: Bethel College Sunday School, Herold church, Bessie, Okla., Bergthal church at Corn, Okla., Bethany church at Hydro, Okla., Geary Mennonite church at Geary, Okla., Highland Evangelical church at Newton, Kansas, Swiss church at Whitewater and the Bethel College Christian Endeavor.

On October 27, the Bethel Student Volunteers entertained those from Tabor College and Friends' University. Each of the three groups contributed talks and musical number, making a very interesting program, and then all enjoyed a chance to become acquainted during the social hour.

Several of our number will attend the Retreat at McPherson the week end of November 25 This is under the direction of the state Student Volunteer Union. A member of the staff from headquarters, and several returned returned missionaries will lead the meetings.

CHRISTIAN ENDEAVOR MEETING

A.J. Neuenschwander

Sunday, Dec. 23

Topic: "Worshipping Christ in Story and Song." Luke 2:1-14.

Bringing the Scripture Down to Date

The lowliness of Jesus' birth has made him seem near to the poor, but the high and the rich still find in him their friend and Savior.

Men often do not realize how near to true greatness they are. The Inn-keeper and others in the busy place were looking for money from their guests, and did not know the King of Kings in their midst.

We make much ado about many trivial things, but when a truly great event come to pass, heaven opens and the angels sing out the message.

The lowly shepherds came first to worship the Christ, later the wise men came. Everyone finds in Him their all in all.

The Prayer Thought

Let us all thank God for: the Christ child, for joy that Christ has brought, for the peace he can bring, for the salvation he came to bring to all men.

Ask the Father: to help us honor Christ properly, to observe His birthday in a way that will be Christian, to bless all the songs and stories written in memory of Christ and His birthday, to bless all efforts to spread His Gospel in our missions.

Dividing the Topic for Assignments

1. Striking Prophetic Stories of Christ's Coming.
2. Meaning and Use of "Nunc-dimittis", Luke 2:29-32.
3. The Christmas Story in Secular Literature.
4. Christmas in Mission Work.

The Open Forum

1. What is your favorite Christmas song? Why?
2. What is your favorite Christmas story? Why?
3. Which are more useful and more used, Stories or Songs to spread the Christmas spirit?
4. Could your C. E Society go out and sing Christmas Carols to the sick, the old and the shut in?

Songs and Stories of Christ

We are told that the writing of the fine story, "Ben Hur" was the means of converting Lew Wallace. Mr. Wallace was not a believer in Christ when he began his story, but as he worked himself into the time and setting of the story, the Christ became so real that he put all his faith in Him. The spirit of Christmas is perhaps best portrayed by Charles Dickens in his fascinating Christmas story: "A Christmas Carol." There are many others but songs are more used and we are more familiar with Christmas songs.

Where could a more lifting message be gotten than from singing: "Holy Night". Or where is deeper feeling expressed than in Luther's song: "Away in a Manger?" The Latin Hymn of the 17th century: "O Come All Ye Faithful" has a drawing quality that tends to bring the singer nearer to the Christ Child. There is the quiet meditative song: "O Little Town of Bethlehem" by our own American Phillips Brooks, which never fails to stir ones deepest hopes and emotions. The sweet angelic song becomes more vivid as we sing Edmund H. Sears' song: "It Came Upon the Midnight Clear."

When we think of the many Cantatas and Oratorios that are being used by almost every church at Christmas time, surely the children of God are trying to bring praise and worship to His Son on Christmas day.

Illustration

THE HEART'S ADORATION

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!
Cold on His cradle the dewdrops are shining;
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Edom and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

—Reginald Heber.

WHY DOES CHRISTIANITY NOT MAKE MORE PROGRESS?

"The missionary enterprise is now engaged in a long-delayed housecleaning"— so states the Christian Century of November first. Let us hope that this housecleaning may continue until we have set our house in order and can once more proceed with our "Father's business."

What is this house-cleaning that we need, to carry on evangelization more speedily? First to institute a foreign policy based on the Golden Rule. The continuous instrusion of American capitalists on Chinese rights and the rights of other countries as well has rendered our missionary efforts ineffective. In addition to permitting this, our government has lent them the assistance of army and navy. Granting that the United States has a right to do this, do we grant the same privileges in our country that we insist on having in other countries? Our immigration laws practically prohibit the yellow race from coming into this country. We oppose energetically the idea of Chinese and Japanese people coming to America to make money and then going back to their native country to spend it,—yet that is the very thing Americans are doing in foreign countries. Eighty per cent of all money made in foreign countries by Americans is spent in America. If all countries had a Monroe Doctrine of their own, and would insist on obedience to it as America does, the world would be at war continually.

It is time that we think in world terms. Our narrow nationalistic view did not have good fruits in 1918. The world is one vast body of many members. To harm one member is to harm all because they are dependent on each other. There is no national patriotism without world patriotism. If public opinion rules this country, then let us form a world mind and demand that that mind shall find expression in our foreign policy. Let that policy be, not acquisition of wealth, but service,—'For with what measure we meet it shall be measured to us again."

The missionary enterprise is confronted with another problem, that of excessive denominationalism. Missionary secretaries have asked for funds to build mission stations, giving as their reason that if their denomination did not build a station there, some other denomination would. World evanglism is not a competitive enterprise. It should be cooperative. We can easily be loyal to Kansas without being loyal to the United States. Likewise we can be loyal to our denomination without being loyal to Christianity. Denominational loyalty is only justified when the denomination is considered a part of Christendom. Why not form a great world fellowship with the lovers of our Lord everywhere? What a mighty force the churches of America would be in spreading the gospel if they would forget their petty differences and work shoulder to shoulder! There will be no world redemption as long as the churches of America are like a house divided against itself.

With our eyes lifted to heaven in the prayer that many may learn to know Him, but keeping our feet in the clay of nationalism and sectarianism, Christianity cannot make progress.

Curt Siemens.

(A college sophomore, a new member of our group).

THE ZEST OF LIFE

Let me but live my life from year to year
With forward face and unreluctant soul.
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To youth and age, and travels on with cheer.
So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Not seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old but never lose life's zest,
Because the road's last turn will be the best.

—Henry VanDyke.

A STORY FOR THE CHILDREN

What Jesus Did for a Little Blind Girl in India

One day in far away India, the sun was beating down upon the hot sand and three little children were hurrying down the dusty road. They had been walking for more days than you could count on the fingers of both hands, and their little feet were all blistered. And, worse than that, all three children were blind. Wouldn't it be sad not to be able to see God's pretty flowers, his birds and trees? And can you imagine not even being able to see Mother and Father? None of these little children had ever seen any of those things. And now they were on their way to a place where they had heard there was a missionary doctor who "made eyes."

"Is it much farther, Begam?" asked one little brother of his "Big" sister, who was really very small herself.

"Oh, I don't know, little brother. Have patience! Think how fine it will be to see all the beautiful things in the world."

"Hush!" said the other little brother "Don't I hear an ox-cart?" And sure enough it was an ox-cart. The driver stopped and asked the children to ride, which you may be sure they were very glad to do. When they told him they were on their way to the missionary doctor to have their eyes "made" he told them he could carry them to the very gate of the hospital where the doctor worked.

When they got out of the ox-cart and walked toward the gate they heard many strange noises How frightened they were! Begam knocked at the door, but she was so frightened that she put her little brown hands up in front of her poor blind eyes and cried as if her heart would break. When her little brothers heard her crying, they began to cry, too. When the missionary came to the door he saw three tired and frightened little children; and he knew at once they were blind. He was very kind and told the nurse to give them a nice bath and some supper and put them to bed.

Begam was the first of the three little children to have her eyes "made" but soon all three of them were begining to get well. As soon as they were entirely well and could see just as well as you and I can, they were put into a home just especially for little boys and girls who didn't have any mother or father. This home had a mother, of course; but she had very many little brown children to take care of who were not her own children, but who had no real mother to love them. How happy Begam and her two little brothers were! Begam worked from morning until night to show how much she loved the kind people who had helped her see. Of course the missionaries told her about Jesus who loved her even more than they did, and then she loved Him, too.

One day the mother of the home where Begam lived now told all the children about the little children in China. Some of them were blind just like Begam and her brothers had been; but not all of them could get into the hospital and have their eyes made over; because the missionaries in China did not have enough money to take care of all the children who needed to be helped.

"Oh," thought Begam, "what if there hadn't been enough room for me after I had walked all that long way and wanted so badly to be helped?" That's almost too awful to think about, isn't it?

Well, all the children felt just like Begam did. They all wondered what they could do to help. "We haven't any money to give them," said one.

"No, and there is nothing we can do to earn any," said another.

Sunday came; and still they had not thought of any way to help. They were sad about it; but they almost forgot their sadness while they were eating their Sunday pudding. It had raisins in it; and how those little brown children did love raisins! Begam was eating her pudding very slowly, chewing every bite, because she liked it so much. She was just like we are sometimes when wet eat our ice cream as slowly as possible so we won't have to watch someone else eating after ours is all gone. Did you ever do that?

Suddenly Begam had an idea. She thought a minute and then

(Continued on page 7

THE S. S. LESSON
January 6, 1929

Our Heavenly Father
Matt. 6:24-34

Golden Text: "Like as a father pitieth his children so Jehovah pitieth them that fear Him." Psa. 103:13.

We are all serving whether we would not not. In our service we give ourselves to the one who is our master. There are two masters, God and Mammon. God is the true Master and He is the good one. He not only expects service but provides us with all the things necessary for effective and beneficial service. We find that we are happier when we serve the good Master. He is perfect, He is lovely, He only imposes that upon us which is for our present and eternal good. He never fails us in our needs. There is a saying in the world that says the man who works for the best interest of his boss works for his own best interest. This is true in our relation to God. We best serve ourselves as we serve God faithfully and continually. Being the best Master, God would have us know that there is nothing that we really need that He does not supply us in abundance.

The other Master, Mammon, is the evil Master and not the true one, He has no right to our service and would use every means at his command for our eternal destruction. He covers his evil with the appearance of good. He would have us believe that when we serve him we are getting the pleasant and easy things of life for our selves. The fact is that all who serve Mammon are only doing so to their own destruction. Mammon is often thought of as the money god. It is the money appeal that Satan uses to lure his victims to their destruction, but money is not the only thing that leads us from God. Anything that bids for our affections away from God is the lure of the evil one. Pride, lust, covetousness, envy are some of the ways that lead away from God to the evil one.

Most people would not make a deliberate choice of Mammon, but the desire in the hearts of most is to enjoy the fruits of sin and yet he numbered with God's people. This cannot be. Good and evil do not mix any more than oil and water. Day and night, light and darkness are opposites. There is no middle ground in the life of any one. He must be for God or against Him. There is nothing more apparent in every day life than that a man cannot serve two masters. This is even more so in the spiritual life. Anything that savors of sin cannot be approved with God who cannot look with the least degree of favor either upon sin or the bearer of sin.

The life of the child of God is committed entirely into God's hands. He gives life and all that goes with it and, being benevolent and loving in all his attitude to all who would accept him, He provides for all needs. Indeed, God is so goot that he supplies all the material necessary for existance even to those who neither serve or love Him. Such who go on living with never a thought of the giver of every good and perfect gift think that what comes to them is of their own effort. It is not so. God is giving them what they have, but, because they do not look higher than themselves they must give themselves over the concern. The true Christian does not give himself to concern. He knows that what he needs God will supply. He also knows that God has always been unfailing.

Jesus points out that the good God is abundantly supplying the needs of all his creatures. The birds and the beasts are carefree yet they live and are cared for. They are not provident because their maker had made ample provisions for their lives. When the child of God sets about doing the will of his Father in Heaven he has the higher things of the soul to attend to. The material care of the body has already been provided for, and provision has been bounteous.

The business of life with those who do not give themselves into God's hands is to look for food and raiment and shelter and luxuries. Yet this is a useless waste of energy and betrays a great lack of faith and dependence upon the bounty of the Heavenly Father. Solomon's grandeur remains one of the wonders even to this present age. Everything that human art and human power could supply, was his, yet, how beggarly is this proud monarch arrayed in all his splendor compared to the humblest flower that grows by the wayside, often thoughtlessly crushed under the heel and frequently only thought of as something that might furnish a little fuel. The life of the flower is beautiful because it is so wholly dependent upon God and so wonderfully reflects his goodness and care. So the life of faith that places all things into the hands of God far surpasses all the grandeur of kings and all display of the rich. If God's providence considers the common bird of the air He will surely provide for all that we need to glorify Him. The Gentiles, those who know not God, may be anxious, but the child of God need never be.

WAYS OF REACHING THE YOUNG BY EVANGELISM

In the S. S., Evangelism in the C. E., and Evahgelism in the Catechism.

Permit me to give only a few general thoughts on the subject and not distinguishing between ways to be used in the S. S., others in the C. E., and again others for the Catechism.

The topic indicates that there are some ways that reach the young and some that do not, and probably many of us have experienced that. The question therefore is, by which way may the young be reached:

By "Reaching the Young" I understand is meant to gain their favor so that they will receive what i s offered them.

"Evangelism" would include. 1. Offering them God's plan of salvation; 2. Erecting in their hearts the obedience of faith; 3. Telling them God's view of the conditions of life in families and nations.

The Young, those that have their life and their service ahead of them. They are to be the laborers in our Lord's vineyard in the future. If we can reach them, there will be great gain.

Of course, the old people need to be reached too, i. e. those that have not yet been gained, but the young should be our special aim. Besides, statistics seem to prove that the young are more easily reached than the aged. So how timely the subject, "Ways of Reaching the Young," and how much concerned we should be to win them for our Master.

Christ in the scripture tells us: Suffer little children to come unto me; forbid them not; for to such belongeth the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them." Mark 10, 14, 16.

"Nurture your children in the chastening and admonition of the Lord." Eph. 6, 4.

"These words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when than sittest in thy house, and when thou walkest by the way, and when than liest down, and when thou risest up." Deut. 6, 6-7.

"We will not hide them (God's words) from their children, telling to the generation to come the praise of Jehovah, and his strength, and his wondrous works that he hath done." Pa. 78, 4.

One effectual way of reaching children is by showing them love. They are very keen to feel, whether a person really loves them or only feigns to do so. They will be repulsed if the love is not genuine. Proving love to us, is the way God uses to reach us. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life. Jno. 3, 16. Should we then not use the same way in our efforts to reach our youth?

Another way is by showing them confidence. If they feel that the person who works with them does not trust them, they will close their hearts, and can not be reached. But if he trusts them, then they will not so likely resist. Isn't that they way by which Christ reached the people in his time? Think of that woman, weeping in Christ's presence. The pharisee had no confidence in her, but Christ trusted her and took her part against the pharisee, and won her.

A third way if reaching the young is by sympathizing with them. A little girl came home from school one day and said: "Mother, I have been wonderfully comforted today." "How so, my dear," asked the mother. "Oh," said the little girl, "when I had to cry this forenoon and laid my head upon my desk to do so, my seat mate felt with me, and put her head upon her desk and wept with me. And I felt very much comforted."—Sympathy did the child good and opened her heart.

And fourthly, which is probably most important, if the worker with the young prays for them and with them, he will reach them very effectually and influence them. Of course, prayer must be upheld by faith, and then God gives us the promise in his word: "All things are possible to him who believeth." Mark 9, 13.

In order that the S. S. teacher, the C. E. worker, or teacher of the Catechism can prove the young his love, confidence and sympathy and effectually pray with them, he must be not only regenerated himself, but must be filled with the Holy Spirit and power of God. He must be a consecrated person. In order that the teacher may tell children Gods' way of salvation, he must know it himself by the word of God and by experience. In order that he may make them obedient to God's word, he must obey it himself, he must have yielded himself to God completely. His teaching will have no power, if he has not the fulness of the Holy Sprit, which only those can have, who have surrendered themselves entirely to the will of God. It is a pity, if, when we select teachers for the S. S. classes, we aim to fill the places with educated and trained persons rather than with Spirit filled ones. Education is good, when given over to God, but will avail nothing for God, when not surrendered to him. "Present your bodies as living sacrifices, holy, acceptable to God." Rom. 12, 1. Too much emphasis can not be put hereon.

In our C. E. we have a member who understands to reach the young in a masterful way by teaching them little songs, such as: 'Jesus loves me, this I know for the Bible tells me so;" or "Jesus loves the little children, All the children of the world, brown, red, yellow, black and white, they are precious in his sight, Jesus loves the little children of the world;" and others. The influence upon the young of presenting the love of God in Christ Jesus to them in this way is great. Appropriate scriptures verses memorized and recited will also help to reach them. The young need to be told often that Jesus wrought a complete redemption for us on Calvary's cross. Thus the young are to be told of God's love.

They must also learn that by nature they are lost and need salvation. Such verses as Rom. 3:23: "For all have sinned and fall short of the glory of God;" or Isaia 53, 6: "All we like sheep have give astray, have turned every one to his own way." When children are reminded of their disobedience to parents and thereby to God's word, which says: "Children obey your parents in the Lord." Eph 6, 1; when they are told of their striving with each other and quarreling one with another and thus not being peaceful; of the fact, that pride often rules their heart and life, then they come to see that they need salvation.

Then they appreciate the other fact as presented in Rom. 3, 24: Being justified freely by his grace, through the redemption that is in Christ Jesus," or Isaia 53, 4-5:" Surely he hath borne our grief and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was open him; and with his stripes we are healed."

May these thoughts indicate some of the ways by which the youhg may be reached.

May we all be co-workers with God to reach the young.

May our efforts and the result thereof be to the glory of God.

F. F. Jantzen.

A THOUSAND YEARS

Jesus shall reign, rejoice ye nations,
Echo it through this vale of tears!
Jesus shall reign amidst His people,
Reign on the earth a thousand years.

When He shall reign o'er all the kingdoms,
Hatred and wars shall be no more;
Peace will prevail and raise her banners
Over the earth from shore to shore.

Lift up your heads, yestruggling toilers
For your redemption draweth night;
Glory to God, the King is coming,
Justice shall reign beneath the sky.

'Tis the new day whose golden twilight,
Abraham was so glad to see;
'Tis the glad age when truth shall triumph,
'Tis the great year of jubilee!

OUR TRIP

I'll try and write a line or two
About our eastern trip,
About some states we traveled through
E're it my mind may slip.
We started northward through Montana,
Through other states we passed;
We crossed the Mississippi river,
Our train was speeding fast.

In North Dakota they were thrashing,
Had rain, the fields were green.
Some shocks were standing in the weeds,
They scarcely could be seen.
We have been in Chicago
With its many smokestacks;
Saw houses twenty stories high
And hundred railroad tracks.

The place where we first landed
I fully did enjoy.
I like the state of Illinois
And I will tell you why.
The corn looks fine, the fields are green,
The trees are every where,
And flowers, shrubs, the rivers, lakes;
Of rain they have their share.

They had a cyclone there near by,
'Twas hot, the ligthning flashed:
The rain in torrents then came down,
Oh! how the thunder crashed.
Our next stop then was Iowa,
Where I was born and raised.
The place had changed, the people too.
I somehow was amazed.

I didn't know the people all
But they seemed to know me.
Perhaps I changed as well as they,
They knew 'twas I, you see.
They treated us so royally
To meet them was a treat.
There we could join in songs of praise,
My joy then was complete.

In that dear home among the trees
Where I my youth have spent,
Some faces of loved ones I missed,
Some relatives and friend.
We read their names on tombstones,
But we must hurry on.
Must say good-bye to Iowa
And start for Washington.

Then we passed Kansas City,
Saw oilwells everywhere.
They, must have had a waterspout
Not very far from there.
The water looked just like a lake,
One hay-stack in the middle stood.
A touring car went o'er the bank,
That did not look so good.

At Newton, Kansas, we arrived:
'Twas dry, they had no rain.
We went to church, near Bethel there,
But soon we left again.
Through Colorado then we passed.
'Twas dusty there and dry.
We saw the black clouds of rain or snow.
On rocky mountains high.

There was a wreck upon our track.
For hours we had to wait.
Five coaches from a freight train there
Were wrecked and sideways laid.
Then we stopped in Idaho,
Where we have truest friends.
They took us out for miles around
By irrigated lands.

There they have banked the river up
And made high prison walls.
It covers more than thousand acres
There by American Falls.
Its one great lake near by the falls;
Reminds me of the sea.
The waves are rolling toward the shore.
It looked so grand to me.

We also stopped at Nampa too,
Just for an other day,
Altho we should have spent more time,
But could no longer stay.
Just one more stop in Oregon
With dear ones at LaGrande.
We saw some snow on mountain peaks
Before our journey's end.

Then we were bound for Washington
Through valleys, mountains, hills,
The atmosphere was fresh and cool.
The mountain climate thrills.
We went through marvelous mountains there,
So glorious to behold.
If you could see it you would say,
The half has not been told.

We then passed orchards, dairies, farms,
Through trees of evergreen,
Tall stubbles where the wheat has stood
As nowhere else was seen.
At home the work was piled up high.
We didn't see much rest.
We had a very lovely trip,
But home sweet home is best.

Would love to write more if I could
Continue to compose.
My letter would be much to long
With greetings; I will close.
Again we thank you people dear
For all what you have done.
Make up your minds and visit us
Out here in Washington.

—Mrs. P. R. Aeschliman.

A STORY FOR THE CHILDREN
(Continued from Page 5)

she said, "I know what we can do to help those children in China!" Everyone listened because they all wanted to help. Begam said it slowly, for it was very hard to do—"We can give up—our raisin pudding—on Sundays."

No one said anything for a long time; everybody liked raisins. "Think how happy we are," said Begam.

"And we can see!" said another little girl.

"I'm not too little to give up!" cried the very tiniest one of all.

So they all ran to the mother to ask her if they could give up their raisins and send the money that it took to buy them to China. At first the mother shook her head. "It's the only treat you have,' she said.

"That's why," they said. "It's the only thing we can give up."

Finally the mother said, "You may do it every other Sunday."

So every other Sunday for the whole year those little children in India gave up their Sunday pudding and at the end of the year they had ten whole dollars to send to the little children in China. "With our love so that you may learn to love Jesus as we do."

There is a little song that we might sing to remind us that Jesus loves those little children in China and India just as much as he does us. The tune of it is "Tramp, Tramp, Tramp, the Boys are Marching." Let's sing it!

Jesus loves the little children,
All the children of the world.
Brown and yellow, black and white —
All are precious in His sight.
Jesus loves the little children of the world.

And then, you know how many times we say "This little pig went to market." After sometimes let's say this one; and someday we many be really doing what it says:

This little child went to India,
To Korea this one ran,
This one went to China,
And this one to Japan;
And this one cried, "Oh, Oh, Oh.
I'll earn money to help the rest if I can!"

Dorothy Vesper.
Newton, Kans.

A college senior who is especially interested in missionary education for children.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

JOTTINGS

Beginning with November 21, Dr. J. E. Hartzler conducted a ten days' series of meetings in the Danvers, Ill., church. (Central Conference)

Tabor church, Goessel, Kansas, plans to hold its usual mission and Thanksgiving festival this year. An inspiring program is in preparation.

The Foreign Missions Conference of North America will hold its annual session at Detroit, Mich., Jan. 15-18. The meeting will study the report of the Jerusalem Council meeting last April and make the endeavor to find the meaning for the Boards and their work.

Rev. and Mrs. S. Goering are expected to have arrived on their field in China, having lest the U. S. after their furlough. Rev. and Mrs Unruh and Miss Lehman are now on their field in India. The new building for the Girls' Boarding School at Janjgir, India, is about ready for use. Dr. and Mrs. Bauman recently moved into their new bungalow.

A newspaper dispatch from New York, appearing in the press throughout the country, says that eighteen Mennonites, who recently arrived from Paraguay told of fever, pestilence and starvation afflicting the colonists. Mrs. Emma Harder, who came back penniless with her seven children, said her husband died of malnutrition and malaria after sharing his funds with brethren who were unable to sustain themselves on their unproductive land. Reports, such as this, are, however, not to be taken too seriously though there may be numerous privations incident to pioneer life that the Mennonite colonists in South America have to face.

The Woman's Missionary Society of the First church, Bluffton, O., gave a program Dec. 2. This included a talk by Missionary Voth who showed a group of pictures from China. It was his last appearance before leaving the community.

Dean P. E. Whitmer of Witmarsum Theological Seminary will fill the pulpit of Grace church, Pandora, O., as stated supply, pending the selection of a new pastor to succeed Rev. J. M. Regier, who recently moved to Reedley, Calif., where he has accepted the pastorate.

Postmaster, Franklin Bean, of Quakertown, Pa. addressed the Young People's Society of East Swamp, Pa. church last Sunday. Mr. Bean who at one time superintended the East Swamp Sunday School recalled many interesting experiences, giving a graphic picture of the training he received in the East Swamp church in his early years.

Rev. Homer Tope, D. D., Superintendent of the Pennsylvania Anti-Saloon League was a visitor to the East Swamp church last month and gave an effective message. The pastor, Rev. Howard G. Nyce, was the guest of the Luther League of the neighboring St. John's Lutheran church and delivered an address. Fifty-six of the members of the East Swamp church motored to the Mennonite Home for the Aged at Frederick, Pa. where service was conducted. The Meeting was in charge of Bro. Cope. A quartette sang "Have Thy Own Way," the choir rendered a selection and the pastor preached a sermon. Preparations are under way in the East Swamp church for a Watch Night Service in connection with the Annual Business Meeting.

Extensive repairs have been completed in the Barrville, Pa. Mennonite church and the building is open for service. Revs. A. M. Fretz and Jacob Snyder were with the congregation and services were held Saturday evening, Sunday morning, afternoon and evening. At the close of the evening service a number of public confessions were made.

For the information of those friends at home and abroad who are not familiar with the whereabouts of Rev. and Mrs. Samuel Moyer, our missionaries on furlough, we note that they are spending their winter in studies in New York City where they are students at The Biblical Seminary. They propose to remain here until May 1929. Their address is 235 E. 49th St. N. Y. and they will be happy to have any of the readers of The Mennonite who happen to be in the metropolis look them up.

The dedication of a Chinese Mennonite church, Sept. 20, at Koedoes on the Island of Sumatra was an event of peculiar interest to the Dutch Mennonite missionaries at work on that field. Chinese are the business people in the East Indies where many of them live and are prosperous. At the dedication Rev. N. Thiessen, the missionary spoke on the text: John 14:19-24. This was followed by an address by the church leader, Tee Siem Tat. Among those present were Rev. J. Hubert and representatives of the Salatiga Mission.

Prof. P. E. Whitmer of Witmarsum Seminary delivered the sermon at the communion service of the Mennonite church of Nappanee, Ind. In the evening he gave his illustrated address on his trip to the Holy Land.

The Thank offering lifted at the Thanksgiving Day Service of the Berne, Ind. church amounted to $4,591.59, which was over $500 more than the Thanksgiving offering of last year. The Thanksgiving collection is the churches largest single offering of the year, but, aside from these gifts, there are monthly missionary offerings during the year that vary from $500 to $600.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1930 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Mennonite
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TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIII. BERNE, INDIANA, DECEMBER 20, 1928 No. 50

WOMAN'S WORK

Dec. 20, 1928.

"Thanks be unto God for his unspeakable gift." 2 Cor. 9:15.

Luke 2:8-20.

"God's angels know where to find those who are faithful to the daily tasks. V. 9.

The 'Great joy' of the Christmas message grows greater as the years go by. V. 10.

'When God wants a thing done, he sends a baby into the world to do it.' V. 12.

The world's greatest music is a variation of the Christmas motif. Vs. 13,14.

Would that all our Christmas errands were as well worth doing! V. 15.

'The Babe in the manger—the Monarch of all!' V. 16.

'Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.' Vs 17,18."

Prince of Peace, control my will;
Bid this struggling heart be still,
Bid my fears and doubtings cease,
Hush my spirit into peace.

Thou hast bought me with Thy blood,
Open wide the gate to God;
Peace I ask, but peace must be,
Lord, in being one with Thee.

May Thy will, not mine, be done;
May Thy will and mine be one;
Chase these doubtings from my heart,
Now Thy perfect peace impart.

Savior at Thy feet I fall,
Thou my life, my God, my all!
Let Thy happy servant be
One for evermore with Thee!

Mary A. S. Barber.

Twilight Hour of Prayer

Remember to pray definitely during Jan. 1929:

For each missionary on his or her birthday.

For our new missionaries, Rev. and Mrs. Wm. Unruh, who have arrived in India.

For returning missionaries, Miss Loretta Lehman, to India, and Rev. and Mrs. S. J. Goering to China.

1st week. "For Bible-Learners to be found in every church."

2nd week. "For perseverance in learning."

3rd week. "For the gift of a retentive memory."

4th week. "For consecrated

5th week. For Learners to be crowned with God's favor."

The Mission Workers of the West Zion church and the Womans Missionary Society of the Evangelical Church, Moundridge, Ks., held a joint meeting at the home of Mrs. D. H. Schmidt on Saturday, Dec. 1st.

The Woman's Missionary Society, Bluffton, Ohio, held their Harvest Home Festival on the day before Thanksgiving. The sale of baked goods and useful articles was held in the S. Bixel Dry Goods Store. The total receipts will help swell the missionary contributions for this year.

Almota, Wash., Nov. 19, 1928.

For once you shall hear a little about our society, the Dorcas Band or The Onecho Missionary Society.

We have thirty-two members. The average attendance of our meetings is fifteen.

We are a small number, but we do what we can.

The roads are bad a part of the winter so this keeps a great many at home.

We sew for the station at Champa, India. Also send things to Montana—and help out at different places elsewhere.

The amount of money taken in at our society the last year up to now amounts to $124.43.

On the return home from their trip East Rev. and Mrs. P. R. Aschliman were given a reception. This taking place Sunday, Oct. 2, 1928. They were quite surprised when the Supt. announced that everyone should stay for dinner and the afternoon program. A large crowd attended. This reception was planned by the Dorcas Band Society.

—Sec. & Treas.

THE POWER OF PRAYER IN EVANGELISM

Rev. P. A. Kliewer.

1. In the past History. 2. What should it be today. The most important factor in effective evangelism is prayer Prayer is the dynamic power of all true evangelism. Acts. 16:11 we read: "We went to the place of prayer-where prayer was made." The place of prayer was dear to the first Christians. When they prayed, something always hapened. To them it was always just this, the place of power. Pentecost came with its tide of spiritual power, after they had tarried in the place of prayer.

Whenever power was needed, they turned to the place of prayer. This place is still the place of power. Persecution of the Christians always caused growth in the church. We often wonder what this was. The reason was, that persecution brought people to their knees; to the place of prayer. To them prayer was also the place of vision. There can be no true evangelism, no true evangelistic spirit in a church without a vision. A vision—a look up to God and out upon the lost and dying world. Men must be on fire for God and the salvation of souls. Prayer is still the place of vision in the life of the church.

The place of prayer was the path to service in His name and for His sake. The more they prayed, the greater was this capacity for service in His name and for His sake. There is no better way to increase our capacity for service than by resorting to this same place of prayer. It was a place of victory. They won their victory upon their knees. We scatter the seed, God must give the increase, cause it to grow.

The power of prayer in evangelism. James 5:16: "The effectual fervent prayer of a righteous man availeth much. R. V.: "The supplication of a righteous man availeth much in the working."

Prayer, the power line that prevaileth for the blessing to come. The statement in James 5:16 is backed by the illustration in verse 17 and 18. God had promised Elijah the rain. Ezek. 36:37. "I will yet for this be inquired of by the house of David." The chapters one and two of Acts show the same principle, the same truth. Christ had promised the descent of the Holy Spirit, but the desciples must for his enduement "Tarry ye in Jerusalem." They tarried in prayer and we see the result. Applying this great and wonderful truth about the power of prayer, about the place of prayer in Evangelism—we will not find it hard to find the reason why not more is accomplished in modern evangelism, and that is the absence of prayer in the many evangelistic programs of today. James 4:2: "Ye have not because ye ask not."

Elijah's prayer was a prayer of faith based upon God's promise: "I will send rain upon the earth." And upon this promise faith laid hold and the result was that God did as He had promised. You can almost hear Elijah pressing the promise, as you read of him lying prone there on Mount Carmel. Yes, the prayer of faith is an effectual prayer, a prayer which takes God at His word. That is something upon which we can lay hold, and hold on in prayer.

The prayer of faith is simply this that when we pray we fully believe that God will be true to all that He has promised. In Gen. 32:9 Jacob while praying, in fear of Esau, quoted God's promise to him—took God by his word. Prevailing prayer pleads the promises—Promises must be prayed over. God loves for His to quote these promises—He wants us to take Him by His word.

Isa. 55:11 "So shall my word be that goeth forth out of my mouth, it shall not return void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "It is also a command. Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." The prayer of faith takes hold of these His words and pleads the promise.

All awakening in the History of the church from the time of the apostles until today, has been the result of prayer, prevailing prayer, effective prayer of faith believing. Taking God by his word. The greatest of all revivals was preceded by a ten days'

prayer meeting Acts 1:14. The result of this prayer meeting is recorded in Acts 2:4,41. Those gathered in were not a result of eloquent preaching or of great emotionalism—but a result of prayer and the preaching of the gospel of the resurrected Christ. In Luke 6: 12 we read that the Lord Jesus Christ spent all night in prayer—this night preceded a day of wonderful sermon and of many wonderful manifestations of His Power.

The great awakening in the 18th century in which Jonathan Edwards was one of the central figures, began with the famous call to prayer. The work of David Brainard among the North American Indians, had its origin in the days and nights Brainard spent before God in prayer.

Mr. Finney himself attributed his success to the Spirit of prayer which prevailed.

The most remarkable awakening ever known in the U. S. was the revival of 1857. This had its origin in the prayers of a humble city missionary in N. Y. named Landfear. At which dependence was put upon prayer, and not so much preaching as it is often today or much upon preaching. Both must be. Prayer meetings were held all over the land until the whole nation was moved and there were conversions and accessions to the churches everywhere by the hundreds and thousands. This awakening was followed by a similar ones in Ireland, Scotland and England 1859-60.

Also here we read it started in a prayer meeting of 4 young men who met in an old schoolhouse, where night after night they prevailed in prayer until it spread from town to town. It is said that even criminal courts were closed because there were no cases to try. The fruits of that wonderful work abide to this day. Many of the leading persons in the church of America were converted at that time.

The wonderful work of Mr. Moody in England, Scotland and Ireland in 1873—and in the years that followed—had its origin in prayer. The great Welsh revival in 1904-05 was unquestionably the outcome of prayer.

Dr. Torrey's great success in evangelism was due to prayer. He once said to us in the class: "People would say—What wonderful success Dr. Torrey had in his evangelistic work—It was not Torrey—it was the outcome of days of prayer that had preceded the preaching. Prayer made by men of God, prevailing prayer accomplishes things for the Lord."

Over and over again it has been demonstrated that successful evangelistic work has been the outcome of prevailing prayer. The History of foreign missions abound in illustrations of the importance and power of prayer in evangelism. The History of the church demonstrates beyond a question that the most important factor in evangelism of the world is prayer. The great need of today of our present time is prevailing effective prayer. Gen. 16:33 there we find an example of effectual prevailing prayer. A man pleading for the salvation of others. We see his boldness, his familiarity with God. He knows God. Abraham was burdened with the salvation of these souls. Men can only prevail in prayer, when burdened with the thing they pray for. We need men and women with a passion for lost souls—so burdened—so much concerned about souls that it will bring them on their knees, taking hold of God's promise—praying days and nights. Yes more prayer, less organizations.—Less efforts of the flesh and more earnest laying hold upon God in effectual prevailing prayer. More would be accomplished.

So much dependence is placed upon men, machinery and methods and less upon God. So much the spirit manifested at the building of the tower of Babel: "See what we can do." Evangelism at home is becoming more and more mechanical and more and more efforts of the flesh. Also becoming more and more educational—what we need above everything else is prayer, true prayer, prayer that meets the condition of prevailing prayer laid down in God's word. Prayeth much. Too often those prayer is only effectual when conditions are right Ps. 66:18: "If I regard iniquity in my heart, the Lord will not hear me." The prayer of a righteous men availeth much. To often those praying for the spreading of God's word, should first pray for themselves that they get into right relationship with God. Too often too much worldliness in the hearts of those praying. If we wish to be fit to pray for others we must spend much time in prayer for ourselves. Too often the lack of prayer results in men adopting programs of their own. Lack of prayer for lost souls is a sign that men are not in right condition to prevail in prayer for others. A genuine revival is the fruit of a praying church or of some individual member in that church.

In what direction should we pray if we would see effective evangelism? Prayer must be definite—to the point. We must know what to pray for.

We should pray for those who preach and teach the word. They should be the special object of the prayers of God's people. The neglect of prayer on the part of God's people accounts very largely for the absence of power on the part of God's ministers. More prayers for them and less criticism, more would be accomplished.

We should have a prayer list—but we should ask God definitely and sincerely to show us whom we should pray for. Then each day we should go to God in very definite earnest prayer with that list and cry to God in earnestness of the Holy Spirit for the conversion of these people. Never ceasing to pray. Being much concerned as Abraham was for the lives of those souls.

We should pray for the individual, for the church and for the community. Praying definitely for a spiritual awakening, that the members of a church be revived and be purged from all its worldliness and clothed upon with power from on high and filled with a passion for the salvation of the lost. Pray that the lives of the members of the churches may become a living witness for Christ and of His saving, sanctifying and keeping power. The price of an honest revival is honest earnest prayer in the Holy Spirit. Prayer that will not take no for an answer. Let a few people in a church get thoroughly right with God themselves, then let them pray earnestly, believing for a revival and something will happen. We should pray for the foreign lands. There also the most important factor in effective missionary work is prayer. Men and women well trained are needed; money is needed; but all this is a dead, lifeless machine, without prayer. The workers in the field must be on our prayer list. We should pray for the field—and that God send out workers that He can use in just that field. We should pray for the converts in the mission fields, that they may be filled with the Holy Spirit and become a living witness for the power of the gospel of Jesus Christ. Then we should pray for the evangelization of the whole world, for the seeding of the whole field. Pray that the church of Jesus Christ might awake and get busy seeding, scattering the seeding—using every opportunity—and not waste the time in other unessential things. The program of the church is to preach the gospel of Jesus Christ, the power of God unto salvation. We should pray that the church may realize this and not waste the time on so many reform and social programs.

Let us be very earnest and very persistent in our prayers—let us pray effectually, definitely and fervently; let us meet the conditions of prayer.

Jacob wrestling with God, whose strife was not only corporal combat, as so much prayer is in these emotional revivals, but spiritual. In Hosea 12:4, "He prevaileth by prayers and tears Nehemiah prayed himself pale. Neh. 2:2. Daniel prayed himself sick, Dan. 8:2. Hannah prayed striving with such unusual motion of her lips that Eli thought she was drunk. Elijah puts his head betwixt his knee as straining every spring of heart in prayer.

It was not the labour of the lips or of the body, but the travail of the heart. Let our prayer be the travail of our heart with a passion for souls, taking hold of God's promises and we shall see world wide evangelization and the glad day for which we are longing above all other days, speedily come when "The Lord Himself shall descend from heaven with a shout with the voice of the archangel and the trump of God." And when His completed Church will be caught up to meet Him in the air. "EVEN SO, COME, LORD JESUS."

IS THERE A HELL?

Ps. 9:17. Lk. 16:23.
Rev. H. C. Maitland.

Whether there is or is not a hell does not depend upon whether or not we understand it, How it is—Why it is—Where it is—What is—.

There are many things we do not understand.

Nor whether or not you believe it.

Nor whether or not you think it is right.

Nor whether or not you accept it as a fact.

Our attitude or belief can neither bring Hell into existence nor put it out of existence.

But whether man can be and ought to be rewarded for doing right or punished for doing wrong depends upon the following propositions.

(1) Is man an intelligent being knowing right from wrong? What is the consensus of opinion? Jesus says he is, Luke 12:47,48.

(2) Is man a volitional being having the power to choose the right and do it or the power to choose the wrong and do it?

(Continued on page 7)

THE MENNONITE

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EDITORIAL

We have just come across the diary of an ancestor, written quite a long while before the middle of last century, its earliest entries having been made before the first quarter of the century was passed. For years it lay forgotten in an old chest stored up in the attic. Its yellow leaves and the finely penned lines written with goose quills, like ghosts of the past, speak of long forgotten things and give us the points of view of people long gone to their eternal rewards. In reading page after page one cannot help but feel that the man who so dilligently wrote each day's record was a man of character and personality. We discover that great-grand-dad was an abolitionist in a time "when to think but a protest in silence was brave." He had a kindly feeling for the unfortunate slave. He was a pioneer in prohibition and protested against the curse of strong drink in no uncertain terms. He was deeply religious and his faith must express itself in daily story of his life, into which there came sunshine and shadow, triumphs and failures. His politics was intense, uncompromising and even passionate, characteristic of the times. With it all he had a keen business mind and year after year, one notes how, by careful management and scrupulous integrity, he added to his fortune. Moreover, he delighted in the things of nature that God in His goodness placed here to make this a beautiful world. Never did he miss noting when he saw the first blue bird of spring—the first dandelion flower and the first thunder shower of summer — things commonplace enough but real God sent blessings. He certainly was not the kind of a man to whom "a yellow primrose by the river's brim a yellow primrose was to him and nothing more.

In a word, we got more of a correct idea of what life was in the little corner of the world where old Dan lived than we would by searching all the printed literature of that day. We have a feeling of joy to discover one who was a godfearing man, a good neighbor, an ideal citizen and a zealous opponent of unrighteousness and iniquity. No doubt the record was preserved with the thought of little more than his own satisfaction, yet it has life and personality that makes a precious document to be carefully preserved. The day of keeping personal diaries covering long periods of years seems to be something of the past. If diary keeping is a forgotten art it should be revived. There is a very apparent need for such things, especially if they come from those whose homes are Christian. The future historian will read the papers of our day to learn how we live. He will discover crime, defiance of law, graft, silly vanities sillier means of enjoyment. He will get the impression that all our young men are idle sports, and, our young women are foolish "flappers" and that divorce is the normal thing. There will be plenty about broken homes and ruined characters. Much as these things in our day are to be deplored and condemned, we hold, they do not give a true picture of the normal life as we find it everywhere in our great country. For every man or woman gone astray, whose fall the papers record, there are thousands who live so decently that their name never gets into the papers. What the future should have would be a record of Christian lives and Christian homes as they are today. These records should give glimpses of the common daily problems that the common people have to meet. They should also reflect the religious life of the God fearing home. The way to have such a record is to make one and leave it as a blessed heritage to the children who will come after us. There is a movement among a circle of friends to encourage people, particularly Christian people, to make such diaries, which are to tell the intimate story of their lives. Such records are not to be made for publication, of course, but we venture, that if they are seriously undertaken and if they really portray the better side of personal life, which never comes under the eye of the reading public of our day, they will become more than mere heirlooms, for they will help those who come after us have a clearer and better understanding of the times in which we live and then, perhaps, they will know that there still are some good and sane to be remembered of the the days of this generation.

It is important for every church to make provisions for its future leadership and it is likewise important that the future leadership benefit by the best training possible. For this reason we have established schools and colleges. These institutions not only represent our earnest desire to meet future conditions, but they likewise assure us that those who will direct the destiny of the church are familiar with its needs, acquainted with its history and doctrine and are filled to speak with authority concerning them. Nothing can better fit a man or woman to work among Mennonite people than a preparation in intitutions that are Mennonite.

We must recognize the fact that our future and the future of our schools are closely related. If we as a church have concern for one we will have concern for the other. We must also realize that we have a big job on our hands in maintaining our schools. At present they are facing a crisis. They must be raised to meet the standards that have been set. If we want anything we want the best. Our young people, our church and all of our interest need men and women with the best equipment. To be satisfied with anything less than the best is to confess inferiority. A certain manufacturer in his advertisements tells his customers, "The Best is none too good for you." We feel the same way about our schools. But if we want better schools we must assure them a bigger financial support. It is up to our people to show that they really want schools and colleges of standing and reputation. This they may do by responding to the appeals that are now being made by them.

With the approach of the Christmas season, when the hearts of all Christians should be glad and good will should be stressed, there should be a special desire to show consideration to those who are in dire distress and in no position to help themselves. At present frantic calls for help are coming from China where famine and its accompanying miseries are raging. Thousands of miles between us and the sufferers do not release us from the obligation to do all we can do to help them. Already multitudes have perished and thousands more will die before substantial assistance can reach them. These sufferers find themselves in their difficulties for no fault of their own, for the Chinese are the most diligent and most economical people on the face of the earth, but nature has been unkind to them. Floods, insect pests and short crops have followed on another in rapid succession. These miseries have been complicated by civil wars with armies led by selfish leaders coming upon the people destroying and wasting food that might have kept man alive. A recent communication from the area most severely afflicted bring the intelligence that the able bodied are deserting the afflicted territory and leaving behind them the sick, the aged and the children whose only prospect is to starve miserably. A high Chinese official reports having seen children bound to posts in order to prevent them from following their parents in their flight so that these parents might spare themselves of seeing the final suffering of the children for whom they could not provide food enough to keep alive.

We who have never been hungry for a single day and probably never missed a meal when we wanted it, whom God has blessed in material things above all the peoples of the earth should hear and heed the cry send the needed help soon.

THE SUNDAY SCHOOL BUS IN KOREA

Fine use is made of an all inclusive bus in carrying on Sunday School work in the vicinity of Kwangju, Korea. For four years this Sunday School bus has not missed a Sunday. The start is made at 8:30 a. m., with the first load and it then goes south on the beautiful highway dropping two teachers at each village and turns around at a distance of two miles. Returning to the compound there is another load of twenty persons and a similar dropping off takes place for five miles on the eastern highway. On this second trip the driver waits until the lessons have been taught and these teachers can ride back, but the first group must of course return on foot.

There are forty-eight Sunday Schools in and about Kwangju, the most remote being within five miles. No one is paid for this work in any way, but the ride is very attractive to many of them, for rarely do they get an automobile ride except in this bus.

In one place, when the singing was first started, it disturbed all the village dogs and this helped to bring the crowd out. In that village there is now a fine Sunday School, a good day school, and they are almost ready to organize a church.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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Mountain Lake, Minnesota.

GRATITUDE

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friend's who shared the year's long road,
And bore with us th common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears
We thank the Keeper of our year.
—Clyde McGee.

Great is Jehovah and greatly to be praised. Ps. 48:1.

God is our refuge and strength, a very present help in trouble, therefore will not we fear. Ps. 46:1-2.

Thou shalt call his name Jesus, for it is he that shall save his people from their sins. Mt. 1.21.

ONLY ONCE

But once I pass this way,
And then—no more.
But once—and then, the Silent Door
Swings on its hinges—
Opens ..... closes,
And no more
I pass this way.
So while I may,
With all my might
I will essay
Sweet comfort and delight,
To all I meet upon the pilgrim Way.
For no man travels twice
The Great Highway,
That climbs through Darkness up to Light
Through Night
Today. —Selected.

THE MERGER

This is the last issue of the Mennonite in which there will be a Young People's Department under the direction of your Young People's Committee. Some weeks ago when the Christian Exponent offered to merge with the Mennonite the chairman of the Y. P. Committee volunteered to give up these pages in favor of the merger.

We believe this is an opportunity to bring about unity which should not be missed. We believe the good which can be done hereby will be greater than anything our Y. P. Department could offer. And then too a wide reading public will have the privilege of reading material which will be brought to us by the former editor of the Exponent.

Our Committee wishes to thank the young people for their interest and fine cooperation in this venture of the last two years. We believe it has been a success, altho it might have been better if we would have had someone to give more time to this sort of work. This is another argument for a full time Y. P. Secretary who will be able to do many of the things which otherwise go undone. We do not consider this a backward step necessarily in the progress of Y. P. work but hope that this venture may have been a step preparatory to a Young People's publication by the Young People of the General Conference. Let us work toward that end, hoping that the General Conference may see fit to grant it at their regular triennial session next August.

CHRISTIAN ENDEAVOR MEETINNG

A. J. Neuenschwander

Sunday December 30th.

Topic: "Learning from Experience." Eccl. 1:16-18; Psalm 37:25.

This meeting might be made a personal "Experience" meeting. Each person should give at least one helpful lesson learned during the past year, and for this reason no special topics need be assigned.

Bringing the Scripture Down to Date.

A man started to read the Encyclopedia Britannica. He had much knowledge, but died when about half through. He took in, but never gave any knowledge or experience out to others.

You can get what you look for. Surely there is enough of 'madness and folly' about. Seek true wisdom and she can be found, use her and you shall be happy.

Ignorance is bliss, we hear this old proverb frequently. Still we do not want to remain in ignorance. The learned man is able to see many pitfalls and is pained because others do not see the danger.

The Prayer Thought

Let us together ask God: for wisdom and understanding that we might learn from the sad experiences of others and live better Christ-like lives.

We have need to thank God: for grace, guidance and love during the past year, for his Word which is truly a guide and a light on our pathway, for the help received from others.

The Open Forum

1. What has the past year taught you in reference to faith?
2. What have you learned from the experience of others?
3. What experience has strengthened your devotion to Christ?
4. What lesson have you learned by failure? Let us confess our faults.
5. What will you do next year to avoid the errors of the past year?
6. What books or what studies have you found most helpful in the past?
7. What about the advice of older persons? Did you follow, or wish you had followed?
8. Has the Christian Endeavor article in this Department helped you during the past year?

Experience and Books as Teachers

Both experience and books do one and the same thing—they teach us if we will learn. Books give us the experience of men far distant and perhaps far removed from us in time. This wide range of experience is at our command if we will. Poets and other writers give expression of their deepest and innermost feelings and as we read their texts we can learn from them, and if we are wise profit greatly thereby. The reason we do not learn more from books is because we think we are wiser and more able to avoid the unhappy consequences of the author. Frequently we deceive only ourselves and consequently we have to undergo the same experience.

We pay for all our knowledge. For some we pay once, for other knowledge we pay twice or even oftener. We must pay respect to our elders or someone else for the experience they had and were willing to give to us. If we are unwilling to pay respect we often pay in sadness or pain before we are able to learn. It seems folly to pay more than once for some experience, but the only reason we have to pay so often is because we did not profit by the lesson of others. Human life is indeed very compact, and we as individuals are not nearly as different and exceptional as we fancy.

To live in the house of happiness, we need to be humble and ready to learn from anyone and anywhere as to what they have experienced was for their advantage in spiritual and material things.

Illustration

"The House of Happiness" by Bruce S. Wright, has a very interesting chapter entitled, "Mind Your Own Business". In this chapter Mr. Wright says that your own business is the business and experience of others. No one can fully mind his own business, who cares nothing for anyone else. While in the Temple, the lad Jesus said: "Wist ye not that I must be about my Father's business?" Our Father's business is our business.

IN MEMORY OF JOHN H. TSCHANTZ

While in attendance at a Sunday School,
This man was called from labor to reward;
Like as a shining star in vaulted sky,
His life shown forth e'er pointing men Godward.
It beamed for Christian homes and Church and State,
With splendid fervency and brilliancy,
Which helped dispel the moral gloom of sin,
Salvation's way illumined through God's mercy.

But suddenly this light in moral sky
Was swept beyond the canopy of heaven
To supernatural realms forevermore,
A crown of endless life there to be given.
His light of life, and peace and righteousness,
Has gained new luster in Elysian sky;
And through the lamp of clay has ceased to live,
His deeds in life shine on from realms on high.

Dear ones will miss his candlestick in earthly clay,
But not his light that brightly burned on it;
His life of faith and prayer keeps shining on,
Illuminates your path of life with merit.
With the redeemed in heaven he now sings,
His voice attuned to a celestial tone;
Enjoys supernal realms forevermore,
Therefore, dear ones, do not your loss bemoan.

'Tis there he reigns with Christ's unnumbered throng,
And bathes his soul in God's eternal light;
In shining garb he lives with the redeemed,
Receives commendation with delight,
"Well done, my faithful servant," reap your joy,
And drink from God's eternal throne for saints;
Washed in the blood, once shed on Calvary's Mount.

His chair, too, vacant is in world affairs,
His counsel and his business tact now ceased,
His keen discernment and his fine judgement
No longer speak, from toil are now released.
But yet though tongue is silenced, he still speaks
In noble deeds performed in Church and State,
These to you are the highway signs in life
To show the way in life's career, its fate.
(As I learned to know him—S. H. Baumgartner)

"A FOREIGN STUDENT SPEAKS"

A country may not have any power—may not be very advanced; but that is not a reason why powerful nations should look upon less powerful countries as uncivilized. In proportion to size, advantages, and disadvantages, one may say that all countries are alike. All countries have educated, wealthy, and respectable people (of course according to their own customs) and all countries have uneducated, poor, and disreputable people. Why,then, should the people of a country say about a smaller one, that it is uncivilized, blood-thirsty, and what not? Why should a powerful country emphasize that so much? I believe that the civilization of a country is checked by so doing, for that constant repetition of its savagery and bloodthirstiness will in a way discourage the people of small nations from controlling their passions. Having been told so often that they are savages, they do not try to be otherwise. On the other hand, if powerful nations would honestly pick out the faults of small nations; and would congratulate them for certain signs of progress, those less advanced nations would strive for a better civilization with much more courage. Powerful countries should remember that once they were what some of the present small countries are; that once they were just as barbarous or as savage, as small and uncivilized. They should stop to think whether those less advanced countries which are so severely and sarcastically critized, have had a fair chance whether their religion is the kind that promotes or retards civilization, whether the envy of other nations have caused some of the present conditions, etc.

The people of those fortunate nations which have reached the greatest stage of civilization should not depend upon appearances or on what others say in order to judge other nations. Most of us judge a foreign nation by appearances; for instance, we judge a nation by its emigrants. We notice the low standards of living of the emigrants, and immediately we form our opinions as to the people of the whole nation to which these people happen to belong. Most emigrants adopt such low standards of living that, in a way, we are not to be blamed for what we think of them; but we always stopped to ask ourselves why these people immigrated? Excepting consuls, ambassadors, or those who come for other worth-while purposes. all chances are that the rest did not come for mere pleasure, but to find work; and who are those who seek work in a powerful foreign country? Almost always, they are the ignorant class, those who if they had an education would remain in their own country to develop the latter's advantages. We may say that their countries do not have anything to offer; but educated people would be more inclined to give their lives so that one day their country will have something to offer to its people and even to those of other countries, but many people emigrate because they are too ignorant to realize that their country can give them what they seek in other countries, if only they will put into their nation what they so much want to get out of the countries to which they immigrate. They are too ignorant to realize that they dishonor their country with the low standards of living that they display in the countries which they make their home. Their ignorance has kept them from learning what true patriotism is. Of course not all the emigrants are ignorant—some are educated and even rich; but though not all, most of these are outlaws, criminals, and thieves who emigrate to avoid the persecution of the law, corrupt politicians who emigrate to have more freedom for the execution of their selfish ends, and selfish people who only see their welfare and even some who emigrate in order to obtain divorces.

In judging this class of people of course we at once will judge the nation to which they belong. But again are not these people the extreme—the worst kind? And is not this kind of people found in every country whether great or small? Are all the people of small countries like these that I mentioned? Do all the people in the small nations have the low standards of living that their emigrants adopt? Common sense will tell us "no." Small countries have wealthy, cultured, and respectable people just as any powerful nation has. Do we find many of these people emigrating? No. If they do, they do it to take back to their country what powerful nations can offer.

Missionaries sometimes cause the people of their countries to get a completely wrong idea of the foreign nations. They go to strange countries and close their eyes to the better side to focus their attention on the bad side. It is perfectly all right, for that is their purpose; but if they are going to help the country as a whole, they must observe the rich as well as the poor; and the educated as well as the illiterate. It seldom if ever occurs to them that when they return to their country and emphasize the bad side of those certain foreign countries with good intentions of getting their audiences interested in their work of relieving the poor, that they really are harming those foreign nations which they so much want to help. Their audiences will get the idea that those certain foreign nations are absolutely uncivilized, but they are not. They have their own civilization in proportion to their advantages or disadvantages. I believe that missionaries will do much for foreign countries if they take notice of their progress, as well as of their needs.

I know that we are all inclined to judge by appearances, but it takes experience, thinking, and justice to gain the exact impression of a foreign country. We must be very careful when we judge a foreign country. We must first know the country. If finances deprive us of that privilege, we must read the books of those people who have explored and studied the foreign country that we want to discuss, and if we cannot do this and do not have a base to stand upon, we had better not attempt to judge other countries.

Finally, if we are going to criticize a country by bringing out all its bad characteristics, we better first do as a verse in Matthew 7:5 says: "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Eveltina Gonzalez.

(A college freshman from Lampazos, Nueva Leon, Mexico. She is a member of the Methodist church, South.).

SOMEBODY

Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.
Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing each check on schedule day.
Was that somebody you?

Somebody let the year slip by
Heedless of payment piling high.
Somebody said, "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?

Somebody said, "No more delay;
Paper that had no value, mayhap.
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?

"Being perplexed, I say,
'Lord, make it right!
Night is as day to Thee
Darkness as light.
I am afraid to touch
Things that involve so much
My feeble hands may shake::
Thine can make no mistake—
Lord, make it right!"
(From, "A Girl of an Indian Garden.")

JOTTING

The Trenton, Ohio, church, Rev. J E. Amstutz, pastor, held its fall communion the first Sunday in November. On Sunday, Nov. 11, Rev. T. H. Glass and R. R. Hunter, from the Altoona Pa. mission, brought helpful messages in sermon and song at both morning and evening services. On Wednesday evening, Nov. 28, a union Thanksgiving service was held in the Trenton church which was well attended. Rev. J. C. Phillips preached the sermon.

THE S. S. LESSON

Jan. 13

Sin, I John 1:5-10; I John 2:1-6

Golden Text: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:8, 9.

The lesson begins by pointing out the absolute sinlessness of God. Light represents purity, darkness impurity. These two cannot mix. God is holy. All that is dark in the world, in our hearts or in our lives is sin. Sin means that God's commands have been disobeyed. Whatever God has commanded is for our good and for our happiness. The holiness of God is not only a negative absence of sin, but a positive presence of love. God commands us to refrain from sin because He love us. The tendency of our lives is in the direction of sin, which is always before man in the form of temptation. It therefore behooves us to be on our guard against sin and to fighth it. Sin brings with it misery, shame and, finally, death, which is both physical and spiritual. If the wages of sin are death the reward of righteousness is life. Because God is a true Father and a loving one he hates sin and desires its extermination.

Man gives expression to what he is by what he says. We are expected to confess our Heavenly Father, that is, we are to be for Him and against sin. Our confessions must be backed up with our lives. One who is for God is with Him. In word and life we must show that we are against sin. To say, or confess, that we are for God and then permit sin to remain in our lives is false pretense, or, in other words, we are living a lie.

Walking in the light is walking or having fellowship with God. Light represents holiness, darkness sin. There are two paths, the path of light and the path of sin. The matter of walking in light or in darkness is a matter of our own choice. God has given all a free will. The free will imposes upon us the responsibility of making a choice.

When we have fellowship with God we have fellowship with one another. God's children belong to God's family and therefore find joy in being with the dear ones of their own family and are distressed in not being in one another's association. There can be no such a thing as being a child of God and yet separated from the rest of his children. Neither is there such a thing as a Christian flocking by himself. He owes much to the fellowship of his brethren and through it many blessings are possible for him. Our Lord sent forth the Apostles to establish the church and gave to the church certain definite tasks to perform. A separation from the church amounts to a deliberate shirking of the duties He expects to be performed. We ought not to feel that we are driven into the fellowship of saints. One should feel that here is a glorious opportunity for mutual helpfulness and mutual blessing.

Now we know that all have come short of the glory of God and have hinned. Will then sin sever our relation with God and keep us out of the fellowship of His children? It will if we do not obey Him and avail ourselves of the provision He has made for cleansing us of our sin. He has provided the way through Christ whose shed blood cleanses us from sin. We avail ourselves of that cleansing if we confess our sins and throw ourselves upon His mercy. The first step in getting rid of the sin that separates us from God is to confess our sins to Him and then the forgiveness that frees us from the sin's curse is for us. Not to confess our sins simply means that we do not want to be pardoned for our sins. The one who won't admit that he is a sinner simply declares by that act that he does not want to be forgiven and consequently declines the opportunity offered to him for fellowship with God and with God's children.

In the second part of the lesson John is addressing the Christians as little children. In every Christian life there must be that childlikeness, for Jesus has assured us that unless we become as little children the kingdom of God is not for us. The Christian life is childlike, not childish. We must make that difference. It is childlike in love, in faith, in simplicity and in aptness to learn.

As children of God we have an advocate. Now an advocate is one who pleads for another. Our plea at the Father's throne for our forgiveness is never for what we are or what we have done but for what Christ is and has done for us. The plea He makes is not on the ground of our own righteousness but on the ground of His suffering and death. He has given Himself on the cross a sacrifice by which the judgment of God is appeased and we are forgiven our sins because the debt has been paid. When our attention is called to the propitiation made for us, let us remember that it was for the sins of the whole world, or, in other words, it is for all who will accept it. John 3:16 says that it is for "whosoever believeth on Him." The word, "whosoever" is of such a wide application as to include every soul. Those who are shut out are shut out only because they choose to be shut out.

There is a sure but simple test of our being the children of God, forgiven and numbered with His family. The proof consists in our keeping His commandments. One who keeps the commandments of the God of Love will show love in everything in his life, and leading a life of love as a child of God he will walk as Christ, God's only begotten Son walked.

CORRESPONDENCE

Ebenezer, Bluffton, O. Readers of the Mennonite, we must inform you that we had a year of blessings that we were never privileged before. Early in the spring steps were taken to remodel our old church and the first of June our dreams were materialized when some of the walls were broken down and main floor removed to excavate a basement. An architect was sought and they secured a Christian gentleman who deserves much credit for the splendid work of remodeling.

We were permitted to visit at other churches for several Sundays and again returned to our own church grounds where we worshiped in our shed "tabernacle" for the remaining summer. Several missionaries brought us messages and encouraged us for the Lord's work. Sept. 2, one of our young men, namely Allen Amstutz, was ordained into the ministry.

Days passed into weeks and weeks into months before our church was completed till finally Nov. 4th was set for the day of dedication. Much preparation was made beforehand to make this day a success. Nevertheless every member lent a helping hand and with much anxiety looked forward for that special occasion.

On Nov. 4th at quite an early hour people from all directions took advantage of the ideal November weather and made their appearance and assembled in the so called new edifice. Rev. W. S. Gottshall of Freeman, S. D., our former pastor gave the dedicatory sermon in the forenoon. Music by the choir and other special music closed the forenoon program.

The afternoon service was attended by such a large crowd of people that an overflow meeting was held in the basement where amplifiers carried the sound from the speaker's rostrum. Four short talks were given by neighboring pastors. Rev. S. M. Musselman spoke on "What is God's House?" Rev. A. S. Rosenberger on "Why true Christians love God's house?" Rev. J. M. Regier on "How Christians show true love to God's house" and Rev. W. S. Gottshall on "The result of true love to God's house." After the talks and music the act of dedication was in charge of the pastor, Rev. E. J. Neuenschwander, officials, and all the members of the church. It was a very impressive service never to be forgotten.

The ladies of the church served dinner and lunch free in the basement to over a thousand people. In the evening and three successive evenings Rev. Gottshall gave very instructive and inspirational sermons.

One blessing followed the other for it was only a short time till it was God's leading that Rev. Wm. Clyde Rhea, pastor of the First Mennonite church, Chicago came to us and held three weeks of Evangelistic meetings. Never can we repay the wonderful evangelist for sacrificing his time to win souls in our community. Innumerable were the things that he left with us but I shall only mention some. He preached the old time gospel of salvation. He says the world holds to a righteousness that is of its own making. It knows no cross and glories in its own attainments. But the heart of man is still the same, the cure is not reform movements, and organizations but true repentance. Baptism does not save our souls but we must humble ourselves before man and confess our sins. We should know just as sure as we are our parents' children that we are a child of God. A Christian is one who follows Christ but too many Christians want Christ to follow them. He said he might be fifty years behind the times to some people but no, he is fifty years ahead and warning the people. Could go on a long while but must stop sometime.

Bro. Rhea's coming was not fruitless for dozens of people went to the altar and are now living happy victorious lives besides many were enriched and encouraged. Will close wishing all the readers a very joyful Christmas and a prosperous New Year.

Odessa Bixler,
Corr. Sec.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

IS THERE A HELL?

(Continued from page 2)

What is the consensus of opinion? Jesus says he has, John 5:40.

Upon these two propositions all jurisprudence is built.

We would have no right to arrest, convict and punish any man if the above propositions are not true.

(3) Is man an immortal being? Intuitively we believe we are immortal. Jesus taught we are Mark 8:36, 37. God says in the Bible that there is a Hell. It is man that says there is not. You may ask,

I. Does not Hell mean annihilation? NO, we know nothing about annihilation. The word does not occur in the Bible. We cannot annihilate anything.

Does not the Bible say that the wicked will be destroyed. YES. Then does not destruction mean annihilation. No indeed. But it does mean the incapacity to ever exist again in the same state, form or relationship with the same opportunities. I can chop a chair up with an ax but I have not annihilated the chair but I have destroyed it.

II. Does not Hell mean the grave?

No not at all. The Hebrew word Sheol and the Greek word Hades are indentical. They mean literally the under world or the world of departed spirits.

There is no equivalent for them in our English language, consequently the Scholars that made our American Revision of the Bible did not translate them but anglicised or appropriated them, so you will find Sheol in the Old Testament and Hades in the New Testament.

***The word Hades occurs eleven times in New Testament. The Greek word gehenna, which means Hell occurs twelve times in the New Testament, eleven of which came from the lips of Jesus in solemn and awful warning concerning the consequences of sin. See Mark 9:43,48.

III. Why is there a Hell? Matt. 25:41.

Because of rebellion and impenitence Hell is a necessity.

Hell was not made for man but for the devil and his angels or followers.

Every human being that goes to Hell will be an intruder on the devil's territory.

You may ask, is not God too good to send anyone to Hell. God does not send anybody to Hell. He has nothing to do with any human going to Hell. God is trying to save humanity and not damn it.

If you go to Hell you will go there in spite of all God has done and is trying to do to keep you out of Hell.

God has tried to blockade the road to Hell with Bible, Holy Spirit, Jesus' Death, Ministers, Christian Parents and friends, etc.

You may say, I was born into this world a sinner and without my consent and now you say I must go to Hell because I am a sinner. No not at all, we are all sinners, so that reasoning would send us all to Hell. You do not go to Hell because you are a sinner BUT because you refuse to let God save you, by rejecting Jesus as your personal savior.

IV. How long will Hell last? Matt. 25:46.

Hell will last just as long as Heaven for the same Greek word is used to define the duration of both.

Contributed by
Samuel Bargen, Dewey, Okla

PREACHING THE GOSPEL AND PREACHING ABOUT IT

There is a simple and trite statement of vital significance to the churches and Christianity of today. We have, no doubt, often heard it but perhaps we have not always read into it its true import. "Preach the gospel more and not so much about it." Is it not true that so many times people go to church in the hope that the gospel as it may be proclaimed shall help to solve their soul problems.

At church they are treated to a splendid oration and they listen to some splendid thoughts expressed in eloquent language about the gospel of the Lord Jesus Christ and they go home well impressed with the orthodoxy and talents of the minister. They are sure that they have heard a splendid sermon and yet somehow it has not helped them to solve their soul-problem and they scarcely know why.

Sometimes they may say that some way or other it does not seem that the preachers of today preach the gospel in the same way that the preachers of the past used to preach it. Sometimes they vaguely attribute it to the difference in the culture of the times. Or they may say that the times have changed and everything seems more complex and intricate; and it seems that in the good old days they understood things better. They may not be able to explain it all but someway it seems that there is an emptiness about the gospel, a hollowness that it should not have.

Many beautiful and true things may be said about the gospel; splendid eulogies may be paid to the gospel heroes of the past; preachers may dwell with eloquence upon the good which the gospel has accomplished in the world; or they may discuss and amplify the problems and activities of the day; but if that is all about the gospel, it is not the gospel. These things are all good to know, but they do not solve the problems of the soul or lead the soul into the way of salvation.

We think that it is true today that the hearts of the people yearn for the simple gospel. The world needs to hear anew and with a Holy Ghost emphasis the story of the Savior who laid down his life for their sins.

The hearts of many people yearn for the old gospel story as they have not for many years gone by. Our problem will not so much be to meet the intellectuality of the age as to meet the moral and spiritual needs of the times. We are wont to regard this as an intellectual age but the truth is that our intellectuality is very shallow. It is very much an age of make-believe and outwardness; the vital needs of the souls of men are not met in a very large measure.

We believe that it is true that the past has laid too much stress upon the niceties of theological doctrines. The people do not care a fig for that. They need to hear in simple and soul-searching language the simple story of the gospel as it was preached in the Pentecostal days, with accommodations to the special knowledge and trend of the times. It is ever the duty of the prophet of God to bring to the people a special message for their generation, but that message should issue forth from the heart of the gospel and be the breath of life to the hearts of the people.

—Christian Conservator.

MARRIAGE

Hiebenthal-Peters:—At the home of the bride near Dallas, Oregon. Joseph G. Hiebenthal with Helena Peters. S. S. Baumgartner solemnized their mutual vows in the presence of about 50 of the nearest relatives and friends. The young couple will make their home on the old Hiebenthal place.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

For the Month of November, 1928

For Russia & Siberia: Hutterdorf ch Freeman, So. Dak., $100.00; Bethel S. S., Inman, Kansas, $26.00; Christian Ch., Moundridge, Kansas, $39.00.

For Germany: Margaret Regier, Elbing, Kansas, $40.00; Anonymous, Newton, Kansas, $90.00; J. F. Schmutz, Sedgwick, Kansas, $25.00; Cath. Dueck, Beatrice, Nebr., $5.00; Sister Hillegonda, Newton, Kansas, $6.00; Anonymous, Newton, Kansas, $25.00; Friendship Class, Upland Menn. Ch., Calif., $8.00.

For General Fund: Herold Ch. Clinton, Okla., $7.80; Bergthal Ch. Pawnee Rock, Kansas, $34.20; First Menn. Ch. Philadelphia, Pa., $22.43; Escondido Menn. Ch. Calif., $12.25.

For Canada: A friend in Okla., $17.50; Hoffnungsfeld Sewing Soc., Moundridge, Kansas, $30.00; Mary Sperling, Goessel, Kansas, $25.00; Arthur P. Wiebe, Beatrice, Nebr., $25.00; First Menn. S. S., Newton, Kansas, $50.00; Emanuels church, Aberdeen, Idaho, $21.29; Brudertal Ch., Hillsboro, Kansas, $28.26; Anonymous, Beatrice, Nebr., $40.00; Hillsboro Menn. Ch. Kansas, $23.97; Bergfelder Ch., Mt. Lake, Minn., $10.85; Buhler Menn. Ch. Buhler, Kansas, $16.80.

For Red Cross: Christian Ch. Moundridge, Kansas, $5.00.

November 1st Bal. on hand	$ 67.59
Received for Russia & Siberia	165.00
Received for Germany	199.00
Received for General Fund	76.68
Received for Canada	288.67
Received for Red Cross	5.00
Total	$801.94
Paid out during month	742.50
Dec. 1st Bal. on hand	$ 59.44

Gratefully acknowledged,
C. F. Claassen
Treas.

HOME MISSION TREASURY REPORT FOR NOVEMBER

General Fund: Arena, N. D., Ch. $11.89; Butterfield, Minn., Ch., $5.87; Bethel Ch., Inman, Kan. $155.66; Sister Hillegonda, Newton, Kan., $10.00; Pratum, Ore., Ch., and S. S., $23.25; Bethel Ch., Hydro, Okla., $39.66; Pulaski, Ia., Ch., $16.08; Summerfield, Ill., S. S., $30; Christian Ch., Moundridge, Kan., $25.60; Wadsworth, O. Ch., $18.12; Bethany Ch., Quakertown, Pa., $25.00; Bethel Ch., Great Deer, Sask., $10.25; First Menn. Ch., Berne, Ind., $134.48; Escondido, Cal., S. S. $25.00; Bethany Ch., Kingman, Kan., $12.39; Tabor Ch., Goessel, Kan., $31.47; B. W. Entz, Newton, Kan., $40.00; Hutterdorf Ch., Freeman, S. D., $69.05; First Menn. C. E. Soc., Upland, Cal., $8.30; Ex. Com. of Mission Societies, $25.00; Grace Ch., Pandora, O., $19.72; Bethesda Ch., Henderson, Neb., $67.52; First Menn. S. S., Chicago, Ill., $34.13; Halstead, Kan., S. S., $71.99; Zion Ch., Waldheim, Sask., $200; United Menn. Ch. in Ont. Can., $29.34; Herbert, Sask., Ch., $73.50; Immigrant groups, Dundurn, Sask., $40.

Special Gifts: Bergtal Ch., Gleaner girls S. S. class, Pawnee Rock, Kan., for Winnipeg Girls' Home, $10; for Christmas gifts for Winnipeg Girls' Home, $10; Ex. Com. of mission societies, for Winnipeg, $47; Ex. Com. of mission societies, for Saskatoon, $10; San Marcos Ch., Paso Robles, Cal., for Saskatoon, $16; San Marcos and First Menn., C. E. Societies Paso Robles, Cal., for Portland, $18.75.

Total Receipts	$1365.02
Bank Balance, Nov. 1	962.11
Total Disbursements	2324.48
Bank Balance, Dec. 1	2.65
Total Indebtedness, Dec. 1	9350.00

Gratefully acknowledged.
J. E. Amstutz, Treasurer,
Trenton, Ohio.

JOTTINGS

A group of Mennonite Immigrants of about twenty-five families living in and about New Hamburg, Ontario though without a resident minister hold regular services and are visited every two weeks by the minisfers, Jacob Wiens, Isaac Friesen, Henry Janzen and Jacob H. Janzen.

Bethel College Bible Week announced for Feb. 12 to 20. Rev. Lester Hostetler of Upland, Calif., will be the main speaker. Rev. P. P. Wedel of Moundridge, Kan., Revs. P. H. Richard and P. H. Unruh, of Goessel Rev. and Mrs. Linscheid, of the Oklahoma-Cheyenne mission. and Miss Clara Kuehney of the India mission are the other speakers on the program.

A temporary work carried on strictly on the faith basis has been conducted by missionaries waiting for the opening of their work in Tamingfu, China in the shape of Gospel Halls for service men. Our missionary, Rev Boehr, has been editing a paper called The Gospel Hall Messenger, in connection with their work. Things now being more settled in China the missionaries are returning to their fields and the Gospel Hall work has been liquidated and the publication of The Gospel Hall Messenger discontinued.

The Sunday School of the Berne church recently elected Edison Sprunger as successor of J. F. Lehman, who has held that position for twenty-two years. Palmer Moser has also been selected to succeed E. W. Baumgartner as Secretary-treasurer. Mr. Sprunger will be the third person to serve as superintendent of the Berne school. Bro. Lehman, the retiring superintendent has been a member of the International Sunday School Council of Religious Education for the past eleven years. He has also held many executive offices in the Adams County Sunday School Association.

Handels' Oratorio, The Messiah, was rendered last Sunday by the Bluffton College Choral for the nineteenth consecutive year last Sunday. The rendering of this wonderful oratorio has become a regular feature in the College holiday program.

During the eight years pastorate of Rev. J. M. Regier of Grace church Pandora, Ohio, 84 memebers have been added. 31 have died and 56 having united with other churches. Pandora being a town without industries, many of the young people are compelled to seek their livlihoods elsewhere causing a considerable loss to the church However, the congregation is prosperous and a promising catechetical class has been arranged. Rev. Regier has gone to serve a church in California and Rev. P .E. Whitmer, of Witmarsum Seminary, is supplying the pulpit until a successor can be selected

Rev. P. R. Schroeder, president of Freeman College, has been very busy lately, his work often calling him from home for a considerable time. He conducted a week of services in Eden church, Schwenksville, Pa. This was followed by a week's evangelistic meetings at Wibaux, Montana, the church of which Rev. G. M. Bargen is pastor Four days were spent at Bloomfield Montana, for the ordination of Rev. J. F. Sawatsky as pastor of the congregation. A day was spent at Luster, Montana, visiting his mother and sisters and speaking in the evening to a crowded meeting in the school house. Sunday, Nov. 11, he was in Wisner, Neb., with his family. At this church three were baptized and one was received by letter and communion was celebrated. A car load of visitors from Minnesota recently inspectd the college and were greatly surprised to find such a well equipped institution so little known in Mennonite circles The enrollment of the college is 20% above that of last year for this time.

The Choral Society of the First Mennonite church of Aberdeen, Idaho, is this year rendering the sacred Christmas cantata entitled "The Christmas Adoration." Members of the Emmanuel Mennonite. Methodist and Presbyterian churches are assisting. The entire chorus consists of 60 voices This cantata will be rendered Sunday evening, Dec. 16, and very likely in the auditorium of the new high school. The chorus is under the direction of Rev J. M. Galle, pastor of the Mennonite church. The childrens' program of the First Mennonite church will be rendered Sunday evening, Dec 23rd, which program is under the direction of Mrs. Galle and her assistants of the Elementary Department of the Sunday school. A white Christmas is planned for this year. The entire program and decorations will be in conformity with this program.

Miss Elma Locher, secretary and treasurer of the Sunday School and Christian Endeavor Division of the Middle District Conference has recently resigned from that office. A successor for the unexpired term has not yet been appointed.

Bluffton College Debaters have recently been victorious in their first two debates of the year. The two schools that have been defeated, are both schools very much larger than Bluffton; one having more than twice as many students and the other more than three times as many.

Th question debated is the American Jury system. The Bluffton affirmative team won against Capital University at Bluffton and the negative team won against Muskingum College at Muskingum.

Several schools yet remain on the schedule.

The membership of the First Mennonite Church at Nappanee Indiana, recently afforded an experience to Mr. B. D. Smucker field secretary of Bluffton College, that has not been equalled in his past fourteen years of field work. While soliciting the city members of that church in the interests of The Bluffton College Endowment, Mr. Smucker made thirty calls and received thirty subscriptions in less than two days time.

This record is all the more remarkable when it is taken into consideration that it has been scarcely three years that the church has been previously canvassed in be half of the College.

The Mennonite Year Book and Almanac

1929

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